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3 Nov 1877.

The English Works of John Fisher.

Early English Text Society.

Extra Series. No. xxvii.

1876.

BERLIN: ASHER & CO., 53 MOHRENSTRASSE.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.

The English Works

of

John Fisher

Bishop of Rochester

(BORN, 1459; DIED, JUNE 22, 1535)

NOW FIRST COLLECTED

BY

JOHN E. B. MAYOR, M.A.

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PART I.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,

BY N. TRÜBNER & CO., 57 & 59, LUDGATE HILL.

MDCCCLXXVI.

252 D
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1876

Extra Series,
XXVII.

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As several years must elapse before I can resume the work here begun, it seems but due, both to readers in the interval, and to my successor, if I am myself unable to complete my task, here to indicate some sources for volume ii., and some materials for the illustration of both volumes.

See Thomas Baker's *History of St John's College*, Cambr., 1869; *Memoir of Margaret, countess of Richmond and Derby*, by the late C. H. Cooper, F.S.A., ib. 1874 (the glossary to this will to a considerable extent serve as a glossary to the present volume); Jo. Lewis, *Life of Dr John Fisher*, Lond., 1855; W. G. Searle, *History of Queens' College*, Cambr., 1867, pp. 131—143; *Early Statutes of the College of St John the Evangelist*, edited by J. E. B. Mayor, Cambr., 1859; and a valuable paper by Mr Bruce in the *Archæologia*, xxv. Lord Acton, in his article on Mr Brewer's *Calendar of State Papers* (in *Quart. Rev.*, Jan. 1877, p. 2), calls attention to the life of Fisher (by Richard Hall, ib. p. 47): 'Nobody has taken the pains to restore the true text of the original life of Fisher; and not one of More's fifteen biographers has worked from MSS.' Every English letter or other document which has Fisher for its author has a right to a place in volume ii., and the Elizabethan translation of a sermon on prayer may find refuge in the appendix. I shall be grateful for any addition to what is known of his works or life.

A taste, to borrow honest John Strype's phrase, of the more interesting contents of this part may be of service to those who now make their first acquaintance with Bishop Fisher as an author. Three of the pieces here printed are of great historical interest, the sermons (1) at the funeral of Henry VII., (2) at the Lady Margaret's month's mind, (3) at the burning of Luther's books. The letter of consolation to his sister and 'the wayes to perfect religion,' both written in the

Tower, are important evidences of Fisher's calm courage in the prospect of death, and of the humility which adds a crowning grace to his virtuous life. The long treatise concerning the penitential psalms, though of less enduring interest, contains here and there bursts of manly eloquence which, with the sermons on the king and princess, entitle the writer to an honorable name among the early masters of English prose.

Henry VII. His character, 269-70. 'At the begynnynge of lent last passed he called vnto hym his confessour a man of synguler wysdome, learnynge and vertue, by whose assured instruccyon I speke this that I shall saye. This noble prynce after his confessyon made with all dylygence & great repentaunce, he promysed thre thynges, that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes [the Empsons and Dudleys] to the entent that Iustyce from hens forwarde truly and indyfferently myght be executed in all causes. An other that the promocyons of the chyrche that were of his dysposycyon sholde from hensforth be dysposed to able men suche as were vertuous & well lerned. Thyrde that as touchynge the daungers and Ieoperdyes of his lawes for thynges done in tymes passed he wolde graunte a pardon generally vnto all his people' (271-2). His trust in prayer; his collect said daily in all the churches of England; divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him 10 marks or £10 yearly to pray for him (272); his devotion to the sacrament; weeping sometimes ¾ of an hour in receiving it, creeping to it; kissing the foot of the 'monstraunt' when too feeble to communicate (273-4, cf. 275-6, 284); his devotion at the 'anelynge' and to the crucifix (274); his sufferings in mind and body (276-7); delicate constitution (277). 'Al his goodly houses so rychely dekte & appareyled, his walles & galaryes of grete pleasure, his gardyns large & wyde with knottes curyously wrought, his orcheyardes set with vines and trees moost dilicate, his meruaylous rychesse & treasour, his metes & drynkes were they neuer so dilycately prepared might not than helpe hym, but rather were paynfull to hym, so moche that longe before his deth his mete was to hym so lothsome (were it neuer so dilycately prepayred) that many a tyme he

sayd, but onely to folowe counseyle he wold not for all this world receyue it' (278). Apostrophe to the corpse: 'A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here present now wolde pretende a full grete pyte & tendernesse vpon the' (280). Pause for a silent paternoster to be said for his soul (281). His last advice to his son, 'the kynge that now is our gouernour & souerayne endued with all graces of god & nature & with as grete habylytees & lykelyhodes of well doynge as euer was in kynge' (285).

Autobiographical. The sermons on the penitential psalms compiled at the 'sterynge' of the Lady Margaret, preached before her, and by her high commandment put in writing for to be impressed, during her son's lifetime (1-2). The sermon on the first part of the 38th psalm was preached on the nativity of our lady (8 Sept.), and Fisher was somewhat embarrassed by his engagements, on the one hand to speak on the subject of the festival, and on the other to follow the order of the psalms (44). Favours received by him from Henry VII. 'All be it I knowe well myne vnworthynes & vnhabylytees to this so grete a mater, yet for my most bounden duty, and for his gracyous fauour and synguler benefeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuously some thynge saye, wherby your charytees the rather myght haue his soule recommended' (268). The confessions (148—150) may perhaps not be personal; but those addressed to his sister (353—362) no doubt are the unfeigned utterance of a man trying his life by a severe ideal and conscious that he had fallen short of it, however exemplary that life may have appeared to his contemporaries or may now appear to us. No doubt can remain when we read: 'Neyther buil[illegible]ng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet any other manner of buzynesse shall helpe you without this. Therefore first and before all things prepare for thys, delay not in any wyse, for if you doe, you shall be deceyued as I am now. I reade of manye, I haue hearde of manye, I haue knowne many that were disappoynted as I am nowe. And euer I thought and sayde, & intended, that I would make sure and not be deceiued by the sodayn comming of death. Yet neuerthelesse I am now deceyued,

and am taken sleeping, vnprepared, and that when I least weened of his comming, and euen when I reckoned my selfe to be in most healthe, and when I was most buzie, and in the middest of my matters. Therfore delay not you any farther, nor put your trust ouer much in your friends: Trust yourself while ye haue space and libertie, and doe for your self now while you may. I would aduyse you to doe that thing that I by the grace of my Lord God would put in execution if his pleasure were to sende me longer lyfe. Recounte your self as dead, & thinke that your soules were in pryson of Purgatorie, & that there they must abyde till that the Raunsom for them be truly payde, eyther by long sufferance of payne there, or els by suffrages done heere in earth by some of your speciall friendes' (362). Of his sister Elizabeth (349, 351, 364) we learn that she was a nun (364, 374-5).

The Lady Margaret.[1] Her noble descent, noble manners, noble nature, noble marriages (290—293). Noble manners: 'She was bounteous & lyberall to euery persone of her knowlege or acquaintaunce. Auaryce and couetyse she moost hated, and sorowed it ful moche in al persones, But specyally in ony that belonged vnto her. She was also of singular easynes to be spoken vnto, & full curtayse answere she wolde make to all that came vnto her. Of meruayllous gentylnesse she was vnto all folkes, but specyally vnto her owne, whom she trusted and loued ryghte tenderly. Unkynde she wolde not be vnto no creature, ne forgetefull of ony kyndnes or seruyce done to her before, whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy anone to forgete and to forgyue iniuries done vnto her at the leest desyre or mocyon made vnto her for the same. Mercyfull also & pyteous she was vnto suche as was greuyd & wrongfully troubled And to them that were in pouerty or sekenes or ony other myserye. To god & to the chirche full obedyent & tractable sechynge his honoure & pleasure full besyly. A warenes of herself she had alwaye to eschewe euery thynge that myght dyshonest ony noble woman, or dystayne her

[1] The MS. cited in pp. 289 seq. is in St John's College, pp. 97—109 of the volume calendared in the appendix to Mr Cooper's *Memoir* (Cambridge, 1874), pp. 129—178. It had already been used by Thomas Baker in his edition of the 'Mornynge Remembraunce.'

honour in ony condycyon. Tryfelous thynges that were lytell to be regarded she wolde let passe by, but the other that were of weyght & substaunce wherin she myghte prouffyte she wolde not let for ony payne or laboure to take vppon hande' (290-1). Nobleness of nature: 'Fyrst she was of singuler wysedome ferre passynge the comyn rate of women, she was good in remembraunce & of holdyng memorye. A redy wytte she had also to conceyue all thynges, albeit they were ryght derke. Right studyous she was in bokes whiche she hadde in grete nombre bothe in Englysshe & in Frensshe, & for her exercyse & for the prouffyte of other she dyde translate dyuers maters of deuocyon out of Frensshe into Englysshe. Ful often she complayned that in her youthe she had not gyuen her to the vnderstondynge of latyn wherin she had a lytell perceyuynge, specyally of the rubrysshe of the ordynall for the sayeng of her seruyce whiche she dyde wel vnderstande. Here vnto in fauour, in wordes, in gesture, in euery demeanour of herself so grete noblenes dyde appere, that what she spake or dyde it meruayllously became her' (291-2). Her many suitors: St Nicholas in a vision recommends her, in her ninth year, to accept Edmond earl of Richmond (292-3). 'Martha is praysed [not in the gospels] in chastysynge her body by crysten dyscyplyne, as in abstynence, fastyng, sharpe clothes werynge' (293). Here (as in p. 269, in relation to her son) Fisher protests that he does not flatter, when he bears this testimony to his patroness: 'I wold reherce somwhat of her demeanyng in this behalue, her sobre temperaunce in metes & drynkes was knowen to al them that were conuersaunt with her, wherin she lay in as grete wayte of herself as ony persone myght, kepinge alway her strayte mesure, offendyng as lytel as ony creature myght. Eschewynge bankettes, reresoupers, ioncryes betwyxe meales. As for fastynge for aege & feblenes albeit she were not bounde, yet tho dayes that by the chirche were appoynted she kept them diligently & sercously, & in especyall the holy lent, thrughout that she restrayned her appetyte tyl one mele & tyl one fysshe on the day besyde her other peculer fastes of deuocion, as saint Anthony, mary Maudeleyn, saynt Katheryn with other. And thorowe out al the yere the fryday & saterday she full truely obserued. As to harde clothes wering she

had her shertes & gyrdyls of heere, whiche whan she was in helth eueri weke she fayled not certayne dayes to weare somtyme that one, somtyme that other, that full often her skynne as I herde her say was perced therwith. As for chastyte thoughe she alway contynued not in her vyrgynyte yet in her husbandes dayes longe tyme before that he deyede she opteyned of hym lycence & promysed to lyue chast,[1] in the handes of the reuerende fader my lorde of London, whiche promyse she renewed after her husbandes dethe in to my handes agayne, wherby it may appere the dyscyplyne of her body' (293-4).

Her devotions beginning shortly after 5 a.m., matins of our lady, matins of the day, four or five masses heard upon her knees, and so till dinner (at 10 on the eating day, and 11 on the fasting day). Then her stations to three altars, her daily dirges and commendations, evensong of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in her devotions; her kneeling often caused in her back pain and disease. Daily, when in health, she said the crown of our lady (63 *aves*), kneeling at every *ave*. Her French books for meditation, divers whereof she translated. Her weeping at confession (often every third day); when she was 'housylde' (nigh a dozen times a year) floods of tears issued from her eyes. To enhance the merit of her works, she would take such godly things by obedience, promised first to Bp. Fitzjames, then to me (294—6, cf. 300).

Her hospitality: to the king's visitors, to suitors. Statutes for her household read 4 times a year. Her skill in settling disputes among her officers. Her entertainment of strangers according to their degree and 'hauour.' Twelve poor maintained in her house; whom she nursed when sick and at their deathbeds learnt how to die. To ministers of any devotion and virtue she shewed all the comfort she could (296-7).

Her sufferings from cramp, which made her cry: 'O blessed Ihesu help me. O blessyd lady socoure me.'

'It was a mater of grete pyte, lyke a spere it perced the hertes of all her true seruauntes that was aboute her & made theym crye also

[1] She is generally represented in a nun's habit.

of Ihesu for helpe & socoure with grete haboundaunce of teares. But specyally whan they sawe the dethe so hast vpon her and that she must nedes departe from them, and they sholde forgo so gentyll a maystris, so tender a lady, then wept they meruayllously, wepte her ladyes and kynneswomen to whom she was full kynde, wepte her poore gentylwomen whom she had loued so tenderly before, wept her chamberers to whome she was full deare, wepte her chapelaynes and preestes, wepte her other true & faythfull seruauntes. And who wolde not haue wept that there had ben presente. All Englonde for her dethe had cause of wepynge. The poore creatures that were wonte to receyue her almes, to whome she was alwaye pyteous and mercyfull. The studyentes of bothe the vnyuersytees to whome she was as a moder. All the lerned men of Englonde to whome she was a veray patronesse. All the vertuous and deuoute persones to whom she was as a louynge syster, all the good relygyous men and women whom she so often was wont to vysyte and comforte. All good preestes and clerkes to whome she was a true defenderesse. All the noble men and women to whome she was a myrroure and exampler of honoure. All the comyn people of this realme for whom she was in theyr causes a comyn mediatryce, and toke ryght grete dyspleasure for them, and generally the hole realme hathe cause to complayne & to morne her dethe. And all we consyderynge her gracyous and charytable mynde so vnyuersally & consyderynge the redynes of mercy and pyte in our sauyour Ihesu may saye by lamentable complaynt of our vnwysdome vnto him. Ah domine si fuisses hic. Ah my lor[illegible]yf thou hadde ben present and had herde thes sorowfull cryes her thy seruaunte with the other lamentable mornynges of her frendes & seruauntes thou for thy goodnes wold not haue suffred her to dye, But thou wolde haue take pyte and compassyon vpon her' (300-1).

Invocation to Christ to have mercy on her soul; not to restore her body to life, but to 'accepte that swete soule to his grete mercy to be parteyner of the euerlastynge lyfe with hym & with his blessyd sayntes aboue in heuen, which I pray you al nowe affectually to praye, and for her now at this time moost deuoutly to say one Pater noster' (302-3).

Comfort from the hope of resurrection (303—307).

'This same noble prynces yf she had contynued in this worlde, she sholde dayly haue herde & sene mater & cause of sorowe as well in herselfe as in her frendes parauenture. Her body dayly sholde haue waxen more vnweldy, her syght sholde haue be derked, and her herynge sholde haue dulled more and more, her legges sholde haue faylled her by & by. And all the other partyes of her body waxe more crased euery daye, whiche thynges sholde haue ben mater to her of grete dyscomforte. And albeit these thinges had not fallen vnto her forthwith, yet she sholde haue lyued alwaye in a drede and a fere of them. Dare I say of her she neuer yet was in that prosperyte but the gretter it was the more alwaye she dredde the aduersyte. For whan the kynge her sone was crowned in all that grete tryumphe & glorye, she wepte meruayllously. And lyke wyse at the grete tryumphe of the maryage of prynce Arthur. And at the laste coronacyon wherin she had full grete Ioye, she let not to saye that some aduersyte wolde folowe, so that eyther she was in sorowe by reason of the present aduersytes, or elles whan she was in prosperite she was in drede of the aduersyte for to come' (305-6).

'Were it suppose ye al this considerd a meetly thyng for vs to desyre to haue this noble princes here amongest vs agayn to forgo the ioyous lyfe aboue, to wante the presence of the gloryous trynyte whom she so longe hathe sought & honoured, to leue that moost noble kyngdome, to be absent frome the moost blessed company of sayntes & sayntesses & hether to come agayn to be wrapped & endaungered with the myseries of this wretched worlde, with the paynfull dyseases of her aege, with the other encomberaunces that dayly happethe in this myserable lyfe. Were this a reasonable request of oure partye, were this a kynde desyre, were this a gentyl wysshe that where she hathe ben so kinde & louyng a maystresse vnto us, all we sholde more regarde our owne prouffytes then her more synguler wele & comfort? The moder that hathe so grete affeccyon vnto her sone that she wyll not suffre hym to departe from her to his promocyon & furtheraunce but alway kepe hym at home, more regardynge her owne pleasure than hys wele, were not she an vnkinde & vngentyl moder? yes verayly, let vs therfore thynke our

moost louyng maystres is gone hens for her promocyon, for her grete furtheraunce, for her moost wele & prouffyte' (306-7).

Faith and good works of the Lady Margaret.

'That this noble prynces had full fayth in Ihesu cryste it may appere yf ony wyll demaunde this questyon of her that our sauyour demaunded of Martha, he sayd to her, Credis hec? Byleuist thou this? what is that that this gentylwoman wolde not byleue? she that ordeyned .ij. contynual reders in bothe the vnyuersytes to teche the holy dyuynyte of Ihesu, she that ordeyned prechers perpetuall to publysshe the doctryne & fayth of cryste Ihesu, she that buylded a college royall to the honour of the name of crist Ihesu, & lefte tyll her executours another to be buylded to mayntayn his fayth & doctryne. Besyde al this founded in the monastery of westmynster where her body lyeth thre prestes to praye for her perpetually. She whom I haue many tymes herde saye that yf the crysten prynces wolde haue warred vpon the enmyes of his faith, she wold be glad yet to go folowe the hoost & helpe to wasshe theyr clothes for the loue of Ihesu, she that openly dyde wytnesse this same thynge at the houre of her dethe, whiche saynge dyuers here presente can recorde how hertly she answered whan the holy sacrament contaynynge the blessid Ihesu in it was holden before her, & the questyon made vntyl her whether she byleued that there was verayly the sone of god that suffred his blessyd passyon for her & for all mankynde vpon the crosse. Many here can bere recorde how with all her herte & soule she raysed her body to make answere there vnto, & confessed assuredly that in the sacrament was conteyned cryst Ihesu the sone of god that dyed for wretched synners vpon the crosse, in whom holly she put her truste & confydence, these same wordes almoost that Martha confessed in the ende of this gospell. Ego credidi quia tu es christus filius dei qui in mundum venisti. That is to saye I haue byleued that thou art cryst the sone of god whiche came in to this worlde. And so sone after that she was aneled she departed & yelded vp her spyryte in to the handes of our lorde, who may not nowe take euydent lyklyhode & coniecture vpon this that the soule of this noble woman, whiche so studyously in her lyf was occupyed in good werkes, & with a faste fayth of cryst, & the sacra-

mentes of his chirche, was defended in that houre of departynge out from the body, was borne vp in to the countre aboue with the blessyd aungelles deputed & ordeyned to that holy mystery. For yf the herty prayer of many persones, yf her owne contynuall prayer in her lyf tyme, yf the sacramentes of the chirche orderly taken, yf indulgences & pardons graunted by diuers popes, yf true repentaunce & teeres, yf fayth & deuocyon in criste Ihesu, yf charyte to her neyghbours, yf pyte vpon the poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode & almoost certayne coniecture we may take by them, & all these that soo it is in dede. Therfore put we asyde all wepynge & teeres, & be not sad ne heuy as men withouten hope, but rather be we gladde & ioyous, & eche of us herin confort other. Alwaye praysynge & magnyfyenge the name of oure lorde, to whome be laude and honoure endlesly. Amen' (308—10).

SERMON AGAINST LUTHER, 1521.

On a clear day often black clouds arise and a mighty tempest breaks out; so when the sky of the church is clear, thick clouds of heresy arise, such as John Wicliff, and sore tempest the church. Such another cloud is now raised aloft, one Martin Luther a frere, who terribly thundereth against the pope's authority (311-12). Christ and Peter are as Moses and Aaron under the law; in Christ's absence the cure of Christian people is committed to Peter; *pasce, pasce, pasce* (315-16). Luther cannot conceive *duos summos*. St Paul gives a woman three heads, God, Christ, and her husband; and she has a head of her own to boot. So the church has a head of her own (the pope), yet Christ her Husband is her head, and God also. This wretched man hath divided himself from the vicar of Christ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he has vowed obedience (321-2)? Argument against the efficacy of faith's 'sklender' light, unless strengthened by the rebounding of hope and heat of charity (323—31). The Bible needs the supplements of cabala and tradition (331—8).

Luther's adherents say that he is learned in scripture, religious,

virtuous; has a fast mind in God, spares for no man's authority to speak the truth, has excommunicated the pope; labours, so great is his zeal for God, to convert all the world to his opinion. The same may be said of many heretics; many, of fell wits, deep learning, and pretensed virtue, able to 'wrye and torcasse' the scriptures, led astray bishops and princes. Luther 'hathe excommunycate the pope. O wonderfull presumpcion. O madnes intollerable. Knowe this for certayne, that all the other heretykes thus dyd' (339—43). 'And what suppose ye Martyn Luther & his adherentes wolde do, yf he had the popes holynes & his fauourers, whom he calleth so often in derisyon papistas papastros. & papanos. & papenses in his daunger? I fere me that he wolde vse no more curtesy with them than he hath done with theyr bokes, that is to say with the decretalles which he hath brent. And so lykewyse I fere me that he wold bren them or any other christen man that he thought might let his opinions to go forwarde. And yet in so doyng he wold thinke that he dyd grete seruyce vnto god' (344-5).

Consolation written by Bp Fisher to his sister Elizabeth, at such time as he was prisoner in the Tower of London. Read this meditation when you feel most slothful to do any good work; suppose yourself suddenly ravished by death; read it alone, at leisure, after prayer (351-2). I am unworthily taken; but whither I shall go, God knoweth. If I had served Him faithfully, I might have been partaker of His promises (352-3). Death will give no respite; when opportunity was, I would not use it (353-4). No good deed shall go unrewarded; if I could live longer, I would not misspend my time as I have done, sacrificing the wealth of my soul to that stinking carion, my body (355), fresh and lusty in youth, now black, cold, and heavy (356). My care was for fine clothes, pleasant sights, sounds, smells, tastes, delectable lodgings, changes of meats and drinks; and what am I the better for serving the body so long? My reward is hell, or purgatory at best (357). May all take warning by my example, and prepare for death betimes. My soul needs not clothing, meat and drink, gold and silver, houses and beds: it is the body which daily needs botching (358). Now, before the Judge, my body forsakes me: my own good deeds, or my friends' prayers,

must be my comfort. But even my good deeds were lingered by my folly, done from bad motives; my misdeeds are countless (359). My friends are some of them in as great need as I am; others are negligent; saints in heaven are mindful of such as have honoured them before; I had special devotion to but few, and was cold in my suit even to them. Death has hindered me from commending my wretched soul to their prayers; my only hope is in God's mercy (360). Death, which cannot be avoided, I neglected; little dangers, which happed never a deal, I took precautions against. If a man die well, he shall want nothing after death; if ill, nothing shall avail him (361). Neither building of colleges, nor making of sermons, nor almsgiving, will stand us in stead, unless we prepare to die. Account yourself as dead; your soul in purgatory, to be ransomed by your own sufferings there, or your friends' suffrages here. Be your own friend; pray, give alms, do penance for your own soul; or look never that others will do these things for you (362). If you follow this counsel, you will be blessed; if not, you will repent all too late (363).

THE WAYES TO PERFECT RELIGION, written from the Tower to the same sister. Without Christ's love your 'religion' cannot be savoury; as the painful life of hunters must be sustained by the desire of game. Christians are hunters; Christ is their game (364—6). 'Religious' persons rise at midnight, but went early to bed and return to bed; hunters are often up all night; the 'religious' fast till noon, hunters till night. 'Religious' persons do not observe their game (367-8). God created you of His goodness, in His very likeness, rather than as a stone or owl or ape or toad (369-70); a Christian, rather than a heathen (371-2); your post-baptismal sins have been done away by the sacrament of penance (373-4). By entering 'religion' your soul has been restored to its first innocency; you are Christ's spouse (374-5). He who demands your love is the Creator of all things beautiful; His beauty is unfading; His wisdom is seen in the order of the world; His manner is dulcet; exclusion from Him is more grievous than 10,000 hells (376—8). If you will sell, not give, your love, none bids so high for it as He, who shed His blood for you, as though there had been no other in the world but you only,

and who will reward your love in heaven (378—80). His love to others takes nothing from His love to you (380—2). Yet by sin you may lose His love, as did Lucifer (382—4). How trifling is your love, how priceless His; how many martyrs have shed their blood for it. If your heart were worth all the hearts of all men and women that ever were, it were a poor gift for Him (384—6). Ejaculations for every day in the week (387).

A Good Friday sermon on the crucifix (388—428).

MANNERS, ARTS, AND LIFE OF THE TIME.

Poor men full of sores lying in the open street (96), making wailings, cryings, and lamentable noises (140). 'How many lye in stretes & hye wayes full of carbuncles and other vncurable botches, whiche also we dayly perceyue at our eye greuous to beholde . . . . . vexed with the frensshe pockes, poore and nedy, lyenge by the hye wayes stynkynge and almoost roten aboue the grounde, hauynge intollerable ache in theyr bones' (240, cf. 141, 17).

Prisons: 'A poore man peraventure gooth into a pryson where he seeth many prysoners sore punysshed with fetters and other engyns' (228); 'streyghtly kepte in pryson, set in a stynkynge derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the sharpe colde winter no fyre to socour them' (239). 'Who that is in thraldome of synne is in full shrewed custody, and yf he wolde be at lyberte he must do as these prysoners doo that somtyme vndermyne the walles and crepe vnder them out at a strayte and narowe hole' (283).

Tavern company: 'Suche persones be bothe without fere and shame. They shewe openly & many tymes in comyn tauernes to other of lyke disposycion theyr ygnominious & shameful offences, makynge grete crackes how wyckedly they haue done with that woman & with that, & peraventure wyl sclaunder her whiche they neuer touched' (205, cf. 155-6).

Nonresidence of clergy: 'Bysshoppes be absent from theyr dyoceses and parsones from theyr chyrches . . . . prelates and parsones do not correcte theyr [sinners'] mysse lyuynge and shortly call them

to amendement, but rather go by and suffre theyr mysse gouernaunce' (77).

True glory of the church: 'Our lorde hath perfourmed, fynysshed & set a due ordre in al his chirche, whose glory & worshyp standeth not in sylke copes of dyuers colours craftely broudred, neyther in plate of golde or syluer, nor in ony other werke or ornament be it neuer so rychely garnysshed with precyous stones . . . . Our Ioye is the testimony of a clene conscyence, whiche Ioye without fayle shone more bryght in the poore apostles than doth now our clothes of sylke & golden cuppes. Truly it was a more glorious sight to se saynt Poule whiche gate his lyuynge by his owne grete labour in hungre, thurst, watchynge, in colde, goynge wolward, & beryng aboute the gospell & lawe of cryst bothe vpon the se & on the londe than to beholde now tharchebysshoppes & bysshoppes in theyr apparayle be it neuer so ryche. In that tyme were no chalyses of golde, but than was many golden prestes, now be many chalyses of golde, & almoost no golden prestes, truly neyther golde, precyous stones, nor gloryous bodyly garmentes be not the cause wherefore kynges & prynces of the worlde sholde drede god & his chyrche, for doubtles they haue ferre more worldly rychesse than we haue, but holy doctryne, good lyfe & example of honest conuersacion be the occasyons wherby good & holy men, also wycked & cruel people are moued to loue & fere almighty god' (180, 181, cf. 179, on the theme 'fear and contempt of God come of the clergy').

History and Legend, secular and ecclesiastical. The unjust judge, whose skin Cambyses hung up before the seat of judgement, as the crucifix was set up in churches, by way of warning (397-8). Lucretia, who is praised as by many of the fathers (419). Stigmata of St Francis (391). St Anthony's retreat into the wilderness (39). Dialogues between God and St Anthony (89-90, 283-4). Aeschines at Rhodes (140). Edw. Conf. and St Louis (35-36). Attila, Totila, Theodosius (181). St John the elect virgin turned branches of trees to gold, drank venom without hurt, restored many dead folks to life. St Barthylmew caused an horrible devil to go out from an idol (182). Susanna (415). Miraculous light seen about St Basil at his baptism, and entering into the mouth of St Ambrose when he indited Ps. xliii.

(335). Mary Magdalen lived in the wilderness (384). St Christian's use of the sign of the cross (414). The favourite examples of greatness and wealth Xerxes and Cæsar, Alexander and Pompey, Crœsus and Crassus (145). Lazarus after his resurrection never laughed (306). Martha, of noble blood, heiress of Bethany castle (290). Hannibal's generous treatment of the bodies of his enemies (280). Abbot Hely (277). 'Dyd not thus the disciples of Wyccliffe? all be it that for fere of the temporall lawes they durst slee no man, yet put they up a byll of artycles vnto the temporall lordes in the parlyament season mouynge them to slee theyr aduersaryes that resysted agaynst theym' (344). Joannes Wicliff, like Arrius, Macedonius, Nestorius, Eutices, Eluidius, Donatus, Iouinianus, Pelagius, sore tempested the church (312).

Books. The owner of the best library then existing in England is in his element when he describes, in a somewhat fanciful excursion on the 'book' of the crucifix, the various processes through which the parchment passed (393 seq.); stretched on 'tentors' (394), and set up to dry; the (ruled) lines (395); illuminated letters of various colours (395-6); definition of 'roset' colour (396). Rasure (24, 98, 100-1).

Burning glass: 'The bemes of the sonne whan by reflexyon of a brennynge glasse they be gadred togyder, they be so myghty that they will set tynder or cloth on fyre' (325).

Petitioners at court and their letters of supplication (73, 146). They wax pale, quake for dread, are sore abashed (252-3).

Confession. In confession we must not tell fables and other men's faults, but only our own; not our light faults only, but all, without colour or excuse (85). Joy after true confession and due penance (43).

Royal state (145).

Psalm cxxx. said for souls in purgatory (209).

Asceticism (293); weepings, etc. (294); sharpe clothes (293-4); fasting (293-4); peculiar fasts of devotion (294).

Women's regard for outward appearances: 'Ye women when there is any black spot in your faces, or any moole in your kerchiues, or any myer vpon your clothes, be you not ashamed? Yes forsooth syr' (402, cf. 418).

Theology. If *bonus textuarius* is indeed *bonus theologus*, Bp Fisher may rank high among divines. He is at home in every part of scripture, no less than among the fathers. If the matter of his teaching is now for the most part trite, the form is always individual and life-like. Much of it is in the best sense Catholic, and might be illustrated by parallel passages from Luther and our own reformers. The sermon on the crucifix itself contains very little against which a reasonable Protestant would take exceptions. Sometimes even where Fisher assails Luther, as in the article of justifying faith (324—8), he is really (as Richard Baxter says generally of the Roman and reformed doctrine of justification) much nearer to Luther than he knows. The faith which he disparages, the faith as of 'devils who believe and tremble,' has nothing in common with Luther's *Glaube*, inseparable as that is from hope and love, and by inherent necessity fruitful in good works.[1] Readers who take an interest in theology may find the following references of use.

The mercy of God (14, 42; 95—97, a noble passage, resembling the peroration of a famous speech by Prof. Reinkens at the Old Catholic congress at Cologne, 1872; 224—8, 230—3, 236 seq., 247 seq., 254 seq.).

All men, a few except, are sinners (34, 214).

Value of the Psalms (70—73).

Preachers should warn gently rather than rebuke openly (123—5). Their accounts to God (124—5). In doubtful points any clerk may shew his mind (118). Fear or contempt of God comes of the clergy (179). Prayer greater than alms or fasting (for one reason, because it is common to rich and poor, 211-12). God's laws even to poor and rich (130). Man's fall not due to God (160).

Scripture narratives, parables, and miracles are often given with graphic power. The good Samaritan (141). The unjust judge (146-7). The Pharisee and publican (131). The woman of Canaan (143-4). The prodigal son (234—7). David and the giant (4-5). Jonah (200 seq., 214 seq., 231). Ahab (284). Menasses (273). Asuerus and his choice of a wife (375).

Allegorical interpretations are happily less abundant than we

[1] See the index to Luther's German works, Erlangen ed. under *Glaube*.

might expect. In the pelican, night raven (or night crow, or owl, for we have our choice, as in 'curlewes or quayles,' 186), and sparrow we are taught to discover the *contritio cordis, confessio oris, satisfactio operis* (151 seq.). To 'eat ashes for bread' is to consume sins by penance, because that which abides in the soul after the heat of concupiscence is but ashes (157-8). With better reason Sinai, Sion, and Jerusalem represent the law, grace, and glory (164 seq.). Origen, a dangerous guide in this slippery field, finds contrition, confession, satisfaction in the three days' wandering of Israel and in the three days spent by Jonah in the whale's belly (209). 'Ysope is an herbe of the grounde that of his nature is hote, and hath a swete smell, sygnefyenge Cryst whiche meked himselfe to suffre deth on the crosse' (110). Four rivers of Paradise 'the foure capytall vertues, ryghtwysnes, temperaunce, prudence, and strengthe.' The devil's Paradise of bodily pleasure, with its four rivers of couetyse, glotony, pryde, lechery (34-5). Sin a serpent. 'A serpent hath a heed, a body, and a tayle, semblably so hath synne, for whan ony man feleth the fyrst instygacyon or sterynge to synne, doubtles there is the serpentes heed. Whan afterwarde he consenteth to the same instygacyon, than he suffreth the body of that serpent to entre. And at last whan he fulfylleth the synne in dede, than is the venemous tayle of that serpent entred' (59).

Contrition (101-2). Contrition, confession, satisfaction (24 seq., 209 seq.). The Lady Margaret's confessions and obedience to her ghostly father (295).

The sinner unconscious of his sin (60).

The last judgement (359).

God in a dead sleep; decay of Christendom (170-1). Lack of love in the 'religious' (368). Who shall convert the heathen (177)? Prayer for the church (199). The heart of the most stubborn would melt, if he could hear apostles preach, see martyrs die (194).

Dispensations of Father, Son, and Spirit (347).

Christians have need both of hope and fear (113).

Lucifer ringleader of the rebel angels (189). The devil's long experience (86, 422). The confederacy of sin (87). Heaven and hell contending for man (83). Fall of angels and of men (115).

Cold and heat of hell (423, 426). Terrors of hell (352 seq., 420). One trait might have been suggested by the tales of Prometheus and Tityus. 'Death shall continually croppe the dampned persons in hell. And he shall euer be gnawing and eating vpon them, and yet they shall neuer be fully consumed' (427).

Equity the mind of the law (261). The new law written in the mind of God (168).

The generous spare the fallen (161), and so God's honour stands not in destroying (162), but in sparing (163). He is *misericors* and *miserator* (97). Christ able and willing and engaged by promise to save sinners (138-9).

There shall be one flock (190-1). The heavenly city (134-5). Joy of hearing the last *Venite* (112). From the beauty of earth we may infer the transcendent beauty of heaven (198). Heaven a rest (263). The First Cause (195—7).

God's word the soul's meat (149)(the devil's bread, 150).

Whether you will sell your love or give it, Christ deserves it best (376 seq., 407).

Sacraments owe their virtue to Christ (109).

Ejaculatory prayers for each day in the week (387). Intercessory prayers (360, 362). Saints in heaven mindful of such as shew them special devotion (360). Power of the lively voice to move pity (140).

'Let no creature thynke in hymselfe & saye, I am not within holy ordres, I am not professed to ony relygyon . . . The leest crysten persone . . . is nygh in kynrede to almyghty god' (159).

Frailty of man's body (92). The body stinking carion (355); a wall of earth, painted and gilt (356); a 'sachell' of dung (358); pleasures of sense like those of the sow (357-8); peril of man's estate (93).

I pass from the subject-matter to the form of Fisher's writings:—

Comparisons: The glorified body 'more nymble and more redy to be conuayed to ony place where the soule wolde haue it then is ony swalowe' (304). The synagogue and the church corresponding as the shadow of a tree to the tree: 'Euery man may poynt any certayne parte of the shadowe and say: this is the shadowe of suche a braunche, and this is the shadowe of suche a lefe, and this is the

shadowe of the bole of the tree, and this is the shadowe of the top of the tre' (315-16). The merchant casting out of ship his cargo in a storm, and the soul throwing off sloth when overtaken by the tempest of death (354).

The comparison, by which Fisher rebuts Luther's exception against *duos summos*, might almost pass for a jest: 'Se here be thre heedes vnto a woman, god, chryst, and hyr husbande; & yet besyde al these she hath an heed of hyr owne' (321). The 'bowle throwen sklantlynge vpon a wall' (323-4), by which he illustrates the refraction of the sunbeams, may be a reminiscence of games of tennis; in the same page 323 is a vivid picture of trees in winter with 'no lust of grenenes nor of lyfe,' and in spring 'lustely cladde with leues and floures.' The infinite love of Christ, who loves each Christian as if He loved no other, is compared to a torch which lightens all who are in the room (408-9), or to an image reflected in many glasses, the whole image in each (381 seq.). The self-denial of hunters is held up as a pattern to nuns, just as St Paul shamed his converts by pointing to the training of athletes (366 seq., where are some details of the life of 'cloistered and unbreathed virtue'). Devils snaring men compared to fishermen troubling the water, or to hunters laying shoes in the way of apes (78-9). The penitent resisting sin like a man of feeble body rolling a millstone up-hill (105, cf. 160). Fear and hope as two millstones; one stone without a fellow can do no good; by mixing dread with hope sinners escape presumption and despair (114). On pp. 90—92 is a parable of life resembling an oriental one translated by Rückert: 'If . . vnder me were . . a very depe pytte, wherin myght be lyons, tygres & beres gapynge with open mouth to destroye and deuoure me at my fallynge downe, and that there be noo thynge wherby I myght be holden vp and socoured, but a broken boket or payle whiche sholde hange by a small corde, stayed and holden vp onely by the handes of hym, to whome I haue behaued myselfe as an enemye and aduersarye by grete and greuous iniuryes and wronges done vnto hym.' The sinner fears God as the sore eye smarts from the sunbeam, which is comfortable to the eye that is clean and 'hole' (8, 11). If we do not make the perils of hell 'familiar' to

us before, at the hour of death they offer themselves to us in more terrible manner, 'euen as ye se these wood dogges these great mastyues that be tyed in chaynes, vnto suche as often vysyte them they be more gentyll & easy, but to the straungers whiche haue none acqueyntance of theym they ragyously & furiously gape and ryse ayenst them as they wolde deuoure them' (278). Sin by unhappy custom infects the soul as 'vryne or ony other stynkynge lycour put in a vessell, the longer it be kepte in the same, so moche more it maketh foule the vessell and corrupteth it. Another example. As we se a byle or botche full of matter and fylth the more & the lenger it be hyd, the more groweth the corrupcyon & venemouse infeccion of it, & also perceth to the bones & corrupteth them. In lyke wyse the lenger that synnes be kepte close in the soules, the more feble they be made & the more contagyously corrupte' (27).

'Who may perceyue and se a walle paynted with many dyuerse ymages, but fyrst he must loke vpon those same pyctures, for they be as a veyle or couerynge to the walle, wherfore nedes the syght must fyrst be applyed vnto them. In lyke maner therfore syth our synnes in respecte of the soule be to it as a pycture or couerynge is to a walle, almyghty god muste nedes fyrst loke vpon our synnes or euer he loke vpon our soules. Alas what shall we synfull wretches do? Certaynly this onely remedy is necessary, who soo wyll loke vpon a bare walle must fyrste doo away the payntynge or couerynge, and that done all shall be clene and pure to beholde. Soo yf our soules sholde be seen and not our synnes, fyrst our synnes must be clene done awaye, for all the whyle they be infecte with the leest spotte of synne, so longe they may not be seen without the synne be seen also' (116-17). 'Yf it be so that the stynkynge fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn, yf remedy be not founde to stoppe the same, it shall make foule and corrupte that gardyn within a whyle be it neuer soo fayre. Soo in lyke wyse shall it be with vs yf the herte be not fyrst made clene' (117). 'Many craftes men had leuer take vpon them to make a thynge all newe than to botche or mende an olde forworen thynge, as we se by experyence. Better it were for the artyfycer to make a clocke all new than to

mende or brynge agayne into the ryght course a clocke whiche longe hath contynued out of his ryght ordre, but it is moche more dyffuse to brynge the herte of man that is broken & brought out of good ordre by contynuall custome of synne into the ryght waye agayne than it is to brynge a clocke in to his true course. . . . More ouer it is necessary that a newe werke be set in a ryght course. For what profyteth a clocke be it neuer so well and craftely made, yf it stand styll or go not as it sholde in a due and Iuste course? truly no thynge. So whan the herte is ones made newe, fyrst it must be set in a due and ryght course' (117-18). 'A my lordes and maysters that haue this worldly wysdome, that study and employ your wyttes to cast & compasse this world, what haue ye of all this besynes at the last but a lytell vanyte. The spyder craftely spynneth her thredes and curyously weueth and Ioyneth her webbe, but cometh a lytell blast of wynde and dysapoynteth all togyder' (285).

Our soul delivered from the devil's snares as the sparrow from the baits and traps of birdtakers (154). 'Understandynge wyll and reason whiche must be vnto the soule as bones and senewes to socoure it, be so vtterly wedred and dryed vp, that no maner of moysture of deuocyon is in them euen as they were tosted at the fyre, therfore as one lackynge the quycke humure of deuocyon, I can not longe contynue in prayer . . . For my bones that is to saye the stronge partes of my soule be dryed awaye lyke vnto the drosse or scrappes of talowe after it is clarefyed by the fyre' (147). 'The more that a synner accustometh hymselfe in synne the more greuous & deper is his discencyon towarde the pyt of hell, all though he perceyue it not, for by lytel and lytel he synketh in to the fylthy pleasure of it, euen as an hors the softer myre or claye he waltreth hymselfe in the more easely he lyeth & enpryntcth deper his symilytude in it, but whan he is about to ryse agayne the softnes of the cley wyll not suffre to take holde wherby he myght be assysted' (204). 'Were not they whiche thou dyde set in the foundacyon softe & slypper erth? yes truly vnto the tyme thou made them harde as stones by the vertue & strength of thy brennynge charyte' (178). The heat and cold of hell add either of them to the other's

violence (423-4, 426).[1] 'Euen as in the forge of a Smith the colde water when it is cast into the Fyer, causeth the Fyer to be much more fearse and violent' (424).

AUTHORS CITED.

a certayne doctour, 75.
Anselm, 67, 230.
Ambrose, *e. g.* 319.
Arians, 343.
Aristotle, *e. g.* 276.
Arius, 341.
Arsenius, 160, 286 (cf. 31).
Augustine, 245, 273, 318, 327-8, 334, 341, 344, 428.
Bernard, *e. g.* 230, 401, 411.
Boethius, 290.
Bonaventure, 297.
Cabala, the, and the master of Jews, 332.
Cassianus.
Cicero, 261, 285.
Councils of Nice and Ephesus, 335.
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Demose (?), 334.
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Jerome, *e. g.* 151, 152, 320, 334.
John Chrysostom, *e. g.* 287, 320.
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Origen, 177, 209, 320, 333.
Orpheus, the clerke, 47.
Ovid, 161.
Plato, *e. g.* 62, 327.
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Thomas Aquinas, 177.
Virgil, 147.
Wyllyam Parysyense, 80; the noble doctour perisiense, 40.

LANGUAGE.—*I. Letters.*

d and *th*.
broder, 303.
fader.
feders, 154.

[1] Compare *Measure for Measure*, III. i. 118—123:

> 'Ay, but to die, and go we know not where;
> To lie in cold obstruction and to rot;
> This sensible warm motion to become
> A kneaded clod; and the delighted spirit
> *To bathe in fiery floods, or to reside*
> *In thrilling regions of thick-ribbed ice.*'

Also Bede, eccl. hist. v. 12 (Stapleton): 'As we walkyd furder we came to a great brode vally so brode, so longe, and so deepe that no man could measure it. That which lay on the left hande as we went, semed to haue one side very terrible with flaming fier, the other intolerable with hayle, and snowe: beating an[d] percing into euery corner. Bothe places were full of mens sowles, which apperyd to me to be cast interchaungeably, nowe hither now thither, as it wer with a violent tempest: for when they could no lenger suffre the intolerable heate and flames of fier, they leaped to the mydst of that hatefull and deadly colde. And when they pitefully in (*sic*) could finde no reast there, agayne they wer reuersed into those vnquencheable flames of fier.'

ferder, 235.
gadereth, 74/14.
moder.
theder.
togyder.
tollgaderer, 39.
weder, 146, 162.
wheder, 277.
wydred, 232, 323.

h

abhomynable, 115/20, 401.
haboundaunte, 99/16.
habylyte, 100/13, 285.

On the other hand agast, 165/28.

Simple *h* where we use *wh*, e.g. hole, holly, 309. The converse *whot*, etc., does not, I think, occur.

II. Crasis of Article with Noun.

thabomynacyon.
thacceptable.
thamendement.
thapocalypse.
theffusyon.
thentent.
therthly.
thoblacyon.
thoccasyon.
thoffyce.
tholde, 184.
tholy, 182.
thonour, 135/22.
thordre, 258.

III. Passive Participles.

Where the last consonant of a verb is a dental, the participle seldom terminates in *-ed;* participles from Latin mostly end in *-te.*

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consolydate, 175/28.
contamynate, 115/31.
create, 197/3, 250.
decocte, 177/2.
deiecte, 190.
dystyncte, 198/3.
erecte, 254.
exhybyte, 265/15.
incorporate, 207, 208.
infecte, 115/22, 117/1.
inflycte, 55/18.
institute, 216/26.
lyfte, 145/12.
lymyt, 226, 227, 343. lymytte, 68/15.
manyfest, 108/24.
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reiecte, 132/6.
reintegrate, 169/17.
sacyate, 250.
superedyfycate, 180.

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brasten, 60/27.
casten, 223/9.
comen, 139/31.
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foghten, 327.
forboden, 55/22.
letted, 354/35.
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IV. Double comparatives.

more greater, 367.
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V. Plurals.

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ourself.
pesen, 234, 235/36.
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themself, etc.

VI. Syntax.

Termination 'understood' from a following word: 254/15, with neuer so mercy and cherefull loke.
Participle and infinitive combined: 257 33, not spekynge one thynge and thynke an other.

VII. VOCABULARY.

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and = if, 75/3.
aneled, 309.
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appetyted, 251.
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avoutry, 102, 131, 248.
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boystous, 229.
brede = breadth, 95/35.
brocle, 92/12.
brothel, 418.
brothell = harlot, 402, 411, 419.
bruckle, 91.
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¶ This treatyſe concernynge the fruytfull ſaynges of Dauyd the kynge & prophete in the ſeuen penytencyall pſalmes. Deuyded in ſeuen ſermons was made and compyled by the ryght reuerente fader in god Iohan Fyſſher doctoure of dyuynyte and byſſhop of Rocheſter at the exortacion and ſterynge of the moost excellent princeſſe Margarete counteſſe of Rychemount and Derby, & moder to our ſouerayne lorde kynge Henry the .vij.

This treatise compiled at the exhortation of Lady Margaret.

¶ Here begynneth the prologue. [aa i, back]

Whan I aduerte in my remembraunce the fruytfull & noble tranſlacyons compyled & tranſlated in tyme paſt by many famous & excellent doctours grounded on ſcrypture by hye auctoryte, the whiche ſyngulerly not[1] themſelfe applyed dayly to pronounce the wordes of our blyſſed ſauyour Ieſu and of many prophetes & prudent eccleſyaſtycall doctours whoſe myndes with the grace of the holy ghooſt was ſpyrytually enlumyned, but alſo the ſayd doctours them endeuoyred with dylygent labour to put in memorye by wrytynge the ſayd ſermons to the grete vtylyte and helth of the reders & herers of the ſame, the whiche premyſſes by me inwardly conſydered for as moche as I of late before the mooſt excellent pryncеſſe Margarete counteſſe of Rychemount & Derby & moder vnto our ſouerayne lorde kynge Henry the

Many sermons published on the Scriptures.

These sermons on the penitential psalms heard by Lady Margaret.

[1] Supply *only*, which is also omitted in ed. 1555.

Written out for the press at her bidding.

ſeuenth, publyſſhed the ſayenges of the holy kynge & prophete Dauyd of the .vij. penytencyall pſalmes in the whiche my ſayd good & ſynguler lady moche delyted, at whoſe hygh co*m*mau*n*dement & gracyous exhortacyon I haue put the ſayd ſermons in wrytynge for to be impreſſed, that al tho perſones that ententyfely rede or here them may be ſtyred the better to trace the way of eternall salvac*i*on inſacyatly to beholde with Ioye ineſtymable the gloryous Trynyte who

Prayer for her and Henry VII.

preſerue ghoſtly & bodyly my foreſayd lady & our redoubted ſouerayne lord her ſone with all his noble progeny, & that the intellygentes of the ſayd ſermons may be gladder in the path of ryghtwyſnes dayly to perſeuer.

Here endeth the prologue.

[aa ii]

Domine ne in furore.

The sermon today not on the Epistle or Gospel,

but, at the instance of them whom I may not contrary,

FRendes this day I ſhall not declare vnto you ony parte of the epyſtle or goſpell, whiche peraventure you doo abyde for to here at this tyme. But at the deſyre and inſtaunce of them (whome I may not co*n*trary in ony thy*n*ge whiche is bothe accordynge to my duty & alſo to theyr ſoules helth) I haue taken vpon

on the first penitential psalm.

me ſhortly to declare the fyrſt penitencyal pſalme, wherin I beſeche almyghty god for his grete mercy and pyte ſoo to helpe me this daye by his grace that whatſoeuer I ſhal ſay may fyrſt be to his pleaſure to the profyte of myn owne wretched ſoule, and alſo for the holſome comforte to all ſynners whiche be repentau*n*t for theyr ſynnes and hath tourned themſelfe with all theyr hole herte and mynde vnto god the waye of wyckedneſſe and ſynne vtterly forſake*n*. But or we go to the declaracyon of this pſalme[1], it ſhal be profytable and conuenyent to ſhewe who dyde wryte this

Prayer for Divine help to preacher and hearers.

[1] ſpalme 1509. pſalme 1555.

pſalme, for what occaſyon he wrote it, and what fruyte, profyte, and helpe he obteyned by the ſame. Dauyd the ſone of Ieſſe a man ſyngulerly choſen of almyghty god and endued with many grete benefytes, afterwarde he ſynned full greuouſly agaynſt god and his lawe, and for the occaſyon of his grete offence, he made this holy *pſalme, and therby gate forgyueneſſe of his ſynnes. Beholde, take hede who he was, of what ſtocke he came that made this holy pſalme, for what occaſyon he made it, and what profyte he obteyned by the ſame. But theſe thynges ſhall be more openly declared, that eche one of you may knowe how grete a ſynner this prophete was and alſo the greteneſſe of his ſynne, that we by *the* example of hym warned, inſtructe, and monyſſhed, deſpayre not in ony condycyon, but with true penaunce let vs aſke of our blyſſed lorde god mercy & forgyueneſſe. We ſhall perceyue and knowe the gretenes of his ſynne ſo moche the better and ſooner, yf his grete vnkyndeneſſe ſhewed ayenſt god almyghty that was ſo benefycyall vnto hym be made open and knowen to vs. ¶ Ieſſe the fader of Dauid had ſeuen ſones, Dauid was *the* yongeſt of them all, leeſt in perſonage, leeſt ſet by, and kepte his faders ſhepe. Notwithſtandynge the goodneſſe of almyghty god onely dyde electe and choſe hym, all his brethren regecte and ſet aparte. And than com*maun*ded Samuell the byſſhop and prophete to anoynt hym kynge of Iſrahell. Was not this a grete kyndnes of almyghty god ſhewed vnto ſuche a maner vyle perſone ſet to the offyce of kepynge beeſtes that he of his goodneſſe wolde calle from ſo vyle an offyce, ſette hym by his commaundement as kynge and heed of all his people. But lette vs ſe what dyde he more for hym. Kynge Saul in to whome after the brekynge of the commaundement of almyghty god entred a wycked ſpiryte, the whiche troubled and vexed hym ſore. And

Author, occasion and profit of the psalm.

David's sin and repentance.

[* aa ii, back]

David elected by God

and anointed by Samuel.

Saul rid of an evil spirit by David's skill in harping.

whan that he made ſerche all aboute for to haue a cunnynge and a melodyous harper, by whoſe ſwete founde whan that he ſholde ſtryke vpon his harpe, the woodneſſe of the foreſayd wycked ſpyryte ſholde [* aa iii] *be mytygate and ſwaged, none ſuche coude be founde but this ſame Dauyd, whiche by a ſpecyall gyfte of almyghty god coude playe well and nobly vpon the harpe. At ony tyme whan the wycked ſpyryte vexed and troubled kynge Saul, Dauyd ſholde come before hym. And as ofte as he played vpon his harpe, bothe Saul was refreſſhed and comforted, and the wycked ſpyryte departed and troubled hym noo more for that tyme. Was not this a grete benefyte of god gyuen to Dauyd. And beſyde this whan Iſrahell ſholde make batayle agaynſt the phylyſtees, one of theyr nacyon amonge them a meruaylous ſtronge man as grete as a gyaunt, ſtrengthed and cladde on euery feture with ſure and ſtronge armure, he called all Iſrahell to fyght with hym man for man vnder this condycyon, that yf ony Iſrahelyte coude vaynquyſſhe hym in batayle, all *the* multytude of the philiſtees ſholde be subgecte to Iſrahell, and contrary wyſe, yf he gate the vyctory, all Iſrahell in lyke co*n*dycyon ſholde be ſubiugate & thrall vnto the phylyſtees. No man amonge all the grete multytude of Iſrahelytees had audacyte or boldnes with this monſtrous creature this phylyſte to make batayle, ſaue onely this lytell perſone Dauyd, To whome almyghty god gaue ſoo grete boldneſſe (all thoughe he was but lytell in perſonage and ſtature) neuertheles he in no co*n*dycyon fered to fyght and make batayle with this grete and myghty gyaunte. At the laſte thoughe it were incredyble to euery man that Dauyd ſholde haue the vyctory, he armed hymſelfe with the armure of kynge Saul. But as a man not cuſtomed to were harneys, he was then more vnwyldly to do ony fayte of armes than he was before, and coude not vſe at

David and the giant.

lyberte ony membre of his body. Therfore foone he ftrypped *hym of that aray, & naked without ony maner of wepen erthly to defende hym*felfe faue onely with his ftaffe flynge and a ftone, wente forth to fyght with this grete gyaunte. And as this phylyfte came to hymwarde with a cruell and a blafphemous coun*ten*aunce, he hytte hym at one caft with a ftone on the foreheed and fo ouerthrewe hym, and fhortely drewe nyghe hym and with the fwerde of the fame defourmed creature he ftroke of his heed. O meruayllous god by whofe onely power this weyke and lytell perfone Davyd vnarmed obteyned the grete and meruayllous vyctory of fo proude an enemye. But what of this, the benefytes whiche almyghty god dyde for hym be innumerable and impoffyble for me now to fhewe them all. He defended hym agaynft the enuyous myndes of his brethren, he defended hym from *the* daungers and perylles of the two cruell beeftes, the lyon and the bere, he faued hym harmeleffe from the enuyous perfecucions of kynge Saul, moreouer agaynft the hatred of the phylyftees. And at *the* laft whan kynge Saul was deed he made hym kynge of Ifrahel. By thefe grete and manyfolde gyftes we may vnderftande how moche Dauyd ought to humyle hymfelfe vnto almyghty god and how moche he was bounden to hym. And how vngentyll he ought to be reputed and taken, yf he fholde not ferue his lorde and maker with all his hole mynde and true herte. Ferthermore after he was made kynge lyued in peas and eafe, and hadde many wyues, not content with them, fet aparte the goodnes and gentylnes of almyghty god, he toke to hym an other mannes wyfe, and with her co*m*mytted adulterye, contrary to goddes lawe. This woman was the wyfe to his true knyghte called Urye whiche at that tyme was in the kynges warres *as a valyau*nt knyght. Dauyd than ferynge that his greuoufe offence of aduoutrye

[* aa iii, back]

David king of Israel.

David and Bathsheba.

[* aa iv]

fholde be openly knowen, fente for Urye, truſtynge veryly at his comynge that he wolde reforte vnto his wyfe, but fermely he denyed it, and wolde not come at his fendynge for. Than Dauyd feynge that, founde the meanes by his lettres fente vnto Ioab the chefe capytayn of his hooſt that the feyd Urye fholde be fette in the formeſt warde of the batayle, and fo for to be ſlayne, whiche accordynge to his deſyre was done, and this good knyght Urye there ſuffred dethe. Beholde the accumulacyon and hepynge of ſynne vpon ſynne, he was not ſatysfyed with the grete offence of aduoutry done ayenſt almyghty god, but ſhortly after commytted manſlaughter. Auoutry in ony perſone is to be abhorred, and it is more to be abhorred yf manſlaughter be Ioyned to it, and namely the ſleynge of foo clene and foo holy a man to whome he was foo gretely beholden for his trouthe and laboures whiche he toke in his warres and beſynes. Now moreouer how many grete benefytes hadde he before this of almyghty god, wherby he myght not of very ryght breke the leeſt of his commaundementes without grete vnkyndeneſſe, he neuertheleſſe wolde not lette to commytte theſe abhomynable ſynnes auoutry and manſlaughter, and a longe ſeaſon laye and was accuſtomed in them. But yet lette vs call vnto our myndes how mercyfull almyghty god was vnto hym for all this. Our blyſſed lorde almyghty god of his Infynyte goodnes and mekenes ſente a prophete vnto hym the whiche warned hym of his grete offences. And as ſoon as Dauyd was in wyll for to knowlege hymſelfe gyltye, and ſayd. Peccaui domino. I haue offended my lorde god, anone forthwith all his ſynnes were *forgyuen. Is not the grete mercy & mekenes of almyghty god gretly to be magnyſyed and ſpoken of that he ſhewed to Dauid, after ſo grete benefytes gyuen vnto hym after his greuous offences and very grete vnkynd-

Murder of the good knight Urye.

David and Nathan.

David's confession.

[* aa iv, back]

neſſe ſoo ſoone for to gyue hym mercy and forgyueneſſe. Yes truely. Yet notwithſtandynge for all this, anone he forgate the goodnes of almyghty god & agayn fell to ſynne in the ſynne of pryde, beynge proude of the grete nombre and multytude of his people ayenſt the com*m*aundement of the lawe of god, wherby all his grete vnkyndneſſe before was renewed more and more. What thynge myght he than truſt to haue but onely the punyſſhement of god whiche he gretely ferynge was meruayloufly penytent and knowleged hy*m*ſelfe greuoufly to haue offended our lorde god afkynge hym mercy, made this pſalme with grete contrycyon & forowe in his foule, wherby agayne he obteyned forgyuenes. Now ye vnderſtande who made this pſalme, what occaſyon cauſed hym to wryte it, & what proufyte he gate by the ſame. Whiche of vs now that were ſeke in ony parte of his body beynge in Ieopardye of deth, wolde not dylygently ſerche for a medycyne wherwith he myght be heled, and fyrſt make inquyſycyon of hym that had the ſame ſekeneſſe before, wolde we not alſo put very truſt & hope to haue remedy of our dyſeaſe by that medycyne wherby lyke maner ſekenes & dyſeaſes were cured before. Syth we now therfore haue herde tell for a trouth how gretely ſeke and dyſeaſed this prophete Dauyd was, not with ſekenes of his body, but of his ſoule, & alſo with what medycyne he was cured and made hole. Let vs take hede and vſe the ſame whan we be ſeke in lyke maner as he was by our ſynnes ſhortely to be cured, for he was a ſynner as we be, *but he dyde holſome penau*n*ce makynge this holy pſalme wherby he gate forgyuenes & was reſtored to his ſoules helth. We in lyke wyſe by ofte ſayenge and redynge this pſalme with a contrite herte as he dyde, afkynge mercy ſhall without doubte purchaſe and gete of our beſt and mercyfull lorde god forgyueneſſe for our ſynnes. This

David's pride in numbering the people.

His contrition declared in this psalm.

[* aa v]

Let us by the medicine of this psalm seek a cure of our sins.

Three parts of the psalm.
1. Petition for mercy.
2. Reasons to move God to mercy.
3. Thanks for forgiveness.

pſalme is deuyded in thre partes. In the fyrſt the mercy of god is aſked. In the ſeconde reaſons be made wherby the goodnes of god ſholde be moued to mercy. And in *the* thyrde is grete gladnes ſhewed for the vndoubtefull obteynynge of forgyueneſſe. All though almyghty god in his ſelfe and of hīs eternall beynge & nature is without mutabylyte or chau*n*ge, yet dyuerſe affectes be gyuen to hy*m* in maner as be in man, as it myght be thought, somtyme wroth, & ſomtyme mercyfull, in caſe he myght be chau*n*ged fro*m* wrath into mekenes, but notwithſtandynge as ſaynt Iames ſayth. Apud deu*m* nulla tran[s]mutatio eſt neq*ue* viciſſitudinis obumbratio. God is without mutabylyte or chau*n*ge, he is alway one, for as we ſe the beme that cometh from the ſonne alway one in it ſelfe hurteth and greueth the eye that is not clene and perfyte, and comforteth the eye whiche is pure without ony chaunge of his operacyon. So almyghty god is called greuous vnto a ſynner infecte with *the* malyce of ſynne, and meke and gentyll vnto the ryght-wyſe man that is purged from ſynne, this is done without mutabylyte in god. Truly as longe as a creature co*n*tynueth in *the* wretchednes of ſynne, ſo longe ſhall he thynke that god is wroth with hym, lyke as the eye whyles it is ſore, ſo longe ſhall the ſonne beme be greuous and noyſome to it, and neuer comfortable tyll the ſekenes & dyſeaſe be done away. Therfore Dauyd conſyderynge *in hymſelfe how greuouſly he had offended almyghty god, & that man may bere & ſuffre his punyſſhement maketh his prayer that he vouchefaue neyther to punyſſhe hym eternally by *the* paynes of hell, neyther correcte hym by the paynes of purgatory, but to be meke & mercyfull to hym. Thre maner wayes almyghty god deleth with ſynners after thre diuers kyndes that be of them. Some maner of ſynners there be that contynue in theyr wretchedneſſe

Affections ascribed to the immutable God.

The sinner fears God's wrath, as the sore eye smarts from the sunbeam.

Part I. Petition.

[* aa v, back]

David prays

against hell and purgatory.

God's three ways of dealing with sinners.

tyll they dye, & thofe almyghty god punyffheth in the eternall paynes of hell, the mynyftres of thofe paynes be the deuylles. Some maner of fynners there be *that* fomwhat before theyr deth hath begon to be penytent & amende theyr lyfe, & thefe almyghty god punyffheth in *the* paynes of purgatory whiche haue an ende, & they be mynyftred by his au*n*gelles. Thyrdly fome there be whiche by grace in this lyfe hath fo punyffhed themfelfe by penau*n*ce for theyr offences, that they haue made a fufficient recompence for them. And thefe almyghty god dooth accepte by his infynyte mercy. Therfore this p*ro*phete fayth. Domine ne in furore tuo arguas me: neq*ue* i*n* ira tua corripias me. Mifercre mei d*omi*ne q*uoni*am infirmus fum. Good lorde correcte me not in the euerlaftynge payne of hell, neyther punyffhe me in *the* paynes of purgatory, haue mercy on me good lorde, for I am feble & weyke. Of a trouth euery man & woman fhall ftande before the trone of almyghty god at the daye of Iugement, & at that tyme fuche as neuer wold be penytent for theyr offences in this lyf fhal be punyffhed very fharply and greuoufly in the eternall paynes of hell & with this mooft fharpe & greuous worde fpoken of almyghty god. Ite maledicti i*n* igne*m* eternu*m*. Go ye curfed people in to the eternall fyre. They shall go awaye from his *face whofe beaute can not be expreffed, wheron the aungelles defyreth to loke and to beholde it. And alfo they fhall departe with his curfe, not into a place of ony pleafure but of all dyfpleafure & greuoufnes. Whether, truly in to the fyre that neuer fhall have ende. For it fhall be euerlaftynge. In igne*m* eternum. Where alfo fhall be noo frendfhyp that is comfortable, but on euery fyde the horryble & ferefull fyght of deuylles. Almyghty god fayth. Preparatus eft diabolo & angelis ei*us*. That

Eternal pains of hell inflicted by devils.

Temporal pains of purgatory administered by angels.

Sufficient recompence for sin by penance in this life.

The general judgement.

[* aa vi]

Everlasting fire.

fyre is prepared for the deuyll and his aungelles. Take hede with what paynfulneſſe and bytternes they ſhall be reproued, forſaken and punyſſhed, whiche ſhall be tourmented in that fyre. Therfore our prophete Dauyd aſketh of almyghty god to be delyuered from that euerlaſtynge payne. Domine ne in furore tuo arguas me. In the euerlaſtynge punyſſhement almyghty god ſhall be ſoo greuous and intretable that yf all the aungelles and all the hole courte of heuen ſholde praye for ſynners beynge in thoſe paynes of helle, they ſholde not be herde. Notwithſtandynge he deleth more mekely with the foules that be punyſſhed in the paynes of purgatory, for the whiche he hereth *the* prayers of good people. Elles as it is wryten in ſcrypture. Vanum eſſet & in vtile *pro* defu*n*ctis exorare vt a pe*cca*tis soluant*ur*. It were vayne and vnprofytable to praye for them that be deed to thentent they may be delyuered fro*m* the paynes deſerued for ſynne. It is wi*th*out doubte *tha*t god accepteth *th*e prayers, ſacrefyces, & other good werkes offred to hym for *th*e ſoules in purgatory wherby they may be the ſooner delyuered fro*m* payne. Of a trouth in *tha*t place is ſo grete acerbite of paynes *tha*t no dyfference is bytwene [* aa vi, back] *the paynes of hell and them, but onely eternyte, the paynes of hell be eternall, and the paynes of purgatory haue an ende, therfore almyghty god dooth punyſſhe ſynners very ſharpely in theſe paynes all though they haue an ende. And bycauſe of that our prophete prayeth fayenge Neq*ue* in ira tua corripias me. Correcte me not good lord in the paynes of purgatory. The mercy of god is grete vpon ſynners whiche wyll tourne them to hym by forſakynge theyr ſynnes, that where as they have deſerued eternall paynes, they may chau*n*ge and mytygate them in to temporall paynes in this lyfe by penau*n*ce, and after they be deed to make full fatysfacc*i*on in purgatory. But ſyth theſe paynes

No prayers of angels can release from hell.

Prayers, sacrifices, and good works, ease the pains of purgatory.

Pains of purgatory equal to those of hell, except in duration.

Penance and purgatory.

be ſo greuous as no tonge can tel, yet the mercy of god is ſo grete that yf they wyll in this lyfe they may punyſſhe themſelfe for theyr offence ayenſt almyghty god, & he accepteth your owne punyſſhement done here (yf it be ſuffycyent) ſoo mercyfull that anone whan theyr ſoules ben departed from the bodyes, they ſhall neyther be caſt in to hell neyther into the paynes of purgatory, but without ony lette to be in the gloryous place of heuen. Our prophete therfore ferynge to offende almyghty god, ſyth that afore tyme he was ouercomen by his owne voluptuouſneſſe, now moche more he dredeth leſt he fayle & be faynt in hymſelfe for fere of the bytternes of theſe paynes, wherfore he ſayth. Miſerere mei *domi*ne quoniam infirmus ſum. Blyſſed lord haue mercy on me for of my ſelfe I haue no ſtrengthe, lyke as he myght ſaye. I was feble and faynte in reſyſtynge myn owne pleaſure, and moche more feble I ſhall be to ſuffre thoſe gret paynes, for this cauſe good lord neyther punyſſhe me eternally in hell, neyther correcte me in the paynes of purgatory, but accepte my penaunce whiche *my weykenes may ſuffre now in this lyfe. Blyſſed lorde thou arte alwaye good and mayſt hurte noo man without he hymſelfe be in the blame, not by thyn owne faute. For where as the ſonne beme is *com*fortable to the eye that is clene and hole, and greuous to the eye whiche is ſore and watry, there is no blame in *the* ſonne but onely in the ſekenes that is in the eye. So where that almyghty god rewardeth ſome with Ioy & ſome with payne, no blame is in god, but onely in *the* ſynner whiche is ſo ſore infecte with ſynne *that* almyghty god can do no leſſe but punyſſhe hym as longe as he *con*tynueth in that ſynne, all though almyghty god in hymſelfe cannot be but all good. This holy prophete therfore prayeth that he may be made hole of his greuous ſekenes whiche is ſynne, ſayenge. Sana me domine.

Sufficient penance here accepted in lieu of purgatory.

David conscious of his own infirmity.

[* aa vii]

As the sunlight gladdens the healthy, hurts the sore, eye,

so God, who is all good,

must needs punish the sinner while he continues in his sin.

Good lorde make me hole. Truely that creature hath nede
The sickness of sin. for to be made hole whiche is ſo ſore vexed with greuous
ſekenes that vtterly can fynde noo reſte in ony parte
of his body, where alſo not onely the membres whiche
be ſtronge ſele trouble and payne but as well they that
be feble be troubled in lyke maner. It is *the* properte
of ſynne to infecte ony creature in that maner wyſe.
For as yſaye the prophete ſayth. Cor impii quaſi
mare feruens quod quieſcere non poteſt. The
herte of a ſynfull perſone is lyke vnto the troubloufe
ſee whiche neuer hathe reſte. What thynge may be
thought more troubloufe and more vnquyete than is the
ſee whan that it rageth. Euen in lyke wyſe is the herte
of a ſynnefull perſone. ¶ Saynt Ambroſe aſketh this
Tortures of a wounded conscience. queſtyon as thus. what payne is more greuouſe than
is the wounde of a mannes conſcyence inwardly, it
troubleth, it vexeth, it prycketh, it tereth, and alſo it
[* aa vii, back] crucyfyeth the mynde, and it ſtereth vpſodowne *the
memory, it co*n*fou*n*deth the reaſon, it croketh the wyll
and enquyeteth the ſoule. Therfore our prophete
addeth in his prayer. Quoniam conturbata ſunt
omnia oſſa mea, & a*n*ima mea turbata eſt valde.
Lorde make me hole, for alle the partes of my body be
w*ith*out reſte, and my ſoule is ſore troubled, wherof
cometh this grete trouble but onely of ſynne, whiche
tourneth awaye the face of god from ſynners. ¶ We
rede in ſcrypture that on a tyme the ſee was very
Christ stilling the tempest, an image of quiet returning to the penitent. troublous, whyles our ſauyour Ihеſu cryſt ones ſlepte
in a ſhyppe all the ſee was moued and ſtered with
ſtormye tempeſtes, but anone as he opened his eyen
with one worde it was ſwaged and at reſt, whiche
trouble and vnquyetneſſe of the ſee ſygnefyeth *th*e
trouble of *th*e ſoule whan almyghty god tourneth away
his face from the ſynner, for it is wryten in an other
place. Auertente te faciem tua*m* turbabuntur.
Whan thou good lorde tourneſt away thy face all

thynges ſhall be troubled. Therfore *the* vexacyon of the foule ſhall not be mytygate & done away vnto the tyme our mercyfull lorde god tourne hy*m*ſelfe vnto *the* ſynner. Our lord ſhall tourne hymſelfe as ſoone as *the* ſynner wyll be conuerted from his ſynfull lyfe. He promyſed ſo to do by his prophete zachary, ſayenge. Co*n*uertimini ad me & ego *con*uertar ad vos. Be ye turned to me and I ſhall be turned vnto you. O blyſſed lorde how redy is thy mercy to ſynners whiche wyl tourne them to the by doynge penau*n*ce, that thou wolde vouchefaufe to promyſe thyſelfe to be tourned to them as ſoone as they ſhall tourne themſelfe vnto the. Therfore our prophete ſayth to the. Sed tu do*m*ine uſq*ue* quo. Good lord why taryeſt thou ſo longe, as he myght ſaye. Thou knoweſt [* my tribulacion & now I am tourned to the, why ſuffreſt me ſo longe to be vexed with this trouble, com*m*au*n*de the wyndes, ſwage *the* tempeſtes, delyuer my ſoule fro*m* theſe ſtormes, for yf thy mekenes be tourned & loke upon me, all the membres of my body & alſo my ſoule ſhall be in reſt and peas. Co*n*uertere ergo domine & eripe a*nim*am mea*m*. Therfore good lorde be thou tourned vnto me and delyuer my ſoule from this trybulacyon wherwith it is troubled by the reaſon of my ſynne. Delyuer my ſoule, make it hole from the ſekenes of ſynne by the medycyne of penau*n*ce, delyuer it from *the* bytter paynes of purgatory, delyuer it alſo from the eternall punyſſhement whiche ſhall be excercyſed in hell. This holy prophete mekely prayeth almyghty god for to be delyuered from all theſe paynes, he ſayth. Saluum me fac. Good lorde ſaue me from all theſe outragyous paynes. ¶ All this whyle it hath ben ſpoken to you of this holy prophetes petycyon. Now foloweth the reaſons whiche he made, wherby almyghty god muſt nedes be moued to graunte his petycyon. The fyrſte reaſon is taken of the mercy of god. But what

[* aa viii]

The medicine of penance.

Part II. Reasons moving God to pardon.

1. His own mercy.

fhall we faye of this, is almyghty god vnmeke and vnmercyfull. Nay veryly. It is wryten by the prophete. Mifericors & miferator dominus, patiens & multu*m* mifericors. Our lorde is bothe mercyfull inwarde and alfo the doer of mercy outwarde, pacyent, and alwaye mercyfull. He therfore hath mercy and pyte upon wretched fynners, and is alfo moche mercyfull, & he that is moche mercyfull muft nedes excercyfe his mercy in dede. But vpon whome. Upon ryghtwyfe people. What nedeth that, fyth in them is no wretchedneffe, for why they be without fynne, whiche onely is wretchednes. Therfore to be *mercyfull & excercyfe mercy in dede is neceffary to fynners. The ryche man oweth of dutye to doo his mercy vpon the poore creature. And the phyfycyen vpon the feke. So almyghty god muft doo his dede of mercy vnto fynners. It is wryten in the gofpel. No*n* hijs qui fani fu*n*t opus eft medico fed q*ui* male fe habe*n*t. They that be hole nedeth no phyfycyen, but a phifycyen is nedefull vnto them that be feke. The myferable fynners whiche be thrafte downe by the mooft myferable fekenes of fynne haue grete nede of a medycyne to make them hole. What is that? Truly the mercy of almyghty god, for the poorer that a man be the more nede he hath to the ryche man, and the more feke that a man is the better medycyne he hath nede of. Synners therfore whiche be in fo grete and myferable nede of helpe haue moche nede of the grete mercy of almyghty god. For *the* whiche faynt Poule fheweth the largenes of grace was gyuen for the gretenes of fynne. Ubi abundauit delictu*m*: fupe*r*abundauit & gratia. where as fynne was abou*n*daunt, grace was fuperaboundaunt. But almyghty god wyl neuer haue mercy on them that forfake his grace & tourne themfelfe away from hym but yf they wyll be turned agayne to hym by penau*n*ce. For without doubte he is mercy-

[* aa viii, back]

Rich men must help the poor; physicians, the sick; so God must shew mercy on sinners.

Penance a condition of forgiveness.

ful & wyl excercyſe his mercy in dede vpon them that wyll tourne to hym by penaunce. For it is wryten in eccleſiaſtico. *Quam magna miſericordia domini & propiciatio illius conuertentibus ad ſe.* How grete is the mercy & mercyfull doynge of god to thoſe that wyl turne them to hym. Dauyd therfore after he had ſynned & turned hymſelfe by penaunce vnto god aſketh this petycyon, that our lorde of his goodnes wolde vouchefaufe *to be tourned agayn to hym, de- [* bb i]
lyuerynge his ſoule from all peryls, he forteſyeth his reaſon by his mercy ſayenge. Propter miſericordiam tuam. Good lorde ſaue me for thy grete mercy. Not onely he legeth his mercy to bynde his reaſon, but alſo his wyſdome, for bycauſe he is his creature and of his operacyon, therfore god of his wyſdome ſholde not ſuffre hym to peryſſhe. It ſholde ſeme that he was create of god but in vayne and for nothynge, without he myght come to the ende that he was made for, he was brought forth in to this worlde by his creacyon, to thentent he ſholde knowe god, & that knowlege had ſholde loue him, and in that loue he ſholde alwaye bere god in his remembraunce and neuer ceaſe in gyuynge thankes to hym for his innumerable benefytes. But theſe thynges can not be done in purgatorye, and moche leſſe in hell, for in purgatorye is ſo grete ſorowe for the innumerable paynes, that the ſoules there may ſcante haue remembraunce of ony thynge elles ſaue on thoſe paynes. Syth it is ſo *that* the ſorowes of this worlde more vehemently occupyeth the mynde than dooth the pleaſures, and alſo the pleaſures of this worlde (yf they be grete and ouer many) wyll not ſuffre the ſoule to remembre itſelfe, moche leſſe therfore it ſhall haue ony remembraunce abydynge in tourmentes, for cauſe alſo the paynes of purgatory be moche more than the paynes of this worlde, who may remembre god as he ought to do beynge in that paynfull place,

2. God's wisdom binds him to forgive;

else man had been made in vain.

Pains of purgatory and hell occupy the whole mind,

and suffer it not to remember God.

therfore *the* prophete fayth, Quoniam non eſt in morte qui memor ſit tui. No creature beynge in purgatorye may haue the in remembraunce as he ſholde. Than fyth it is ſo that in purgatorye we can not laude and prayſe god how ſhall we do yf we be in hell, truely in that terryble place no creature ſhall neyther loue god, neyther laude hym. But alwaye they ſhall be enured with contynuall hatred and blaſphemynges, cryenge out vpon almyghty god & deſpyſynge his holy name. This prophete for this cauſe addeth ſayenge. In inferno autem quis confitebitur tibi. Blyſſed lorde what creature ſhall honour and worſhyp the in hell. Thyrdly he fortefyeth his reaſon by the ryght-wyſeneſſe of god on this wyſe. God is ryghtwyſe, wherfore he may not of ryght punyſſhe twyſe for one and the ſame cauſe, an offence ones punyſſhed it is no ryght that the ſame be punyſſhed agayne. The goodneſſe of almyghty god gyueth us tyme and ſpace to punyſſhe our owne ſelfe by doynge dewe penaunce for our treſpaſſes, and that done ſuffycyently he is content ſo to forgyue vs without ony more punyſſhement, whiche ſaynt Poule wytneſſeth ſayenge. Si nosmetipsos dijudicaremus non vtique dijudicaremur. If we gyue ſtreyght Iugement ayenſt our ſelfe by doynge dewe penaunce, almyghty god ſhall neuer after Iuge vs by his ſtreyght punyſſhement. The holy prophete ſheweth what payne & punyſſhement he vſeth ayenſt hymſelfe ſayenge. Laboraui in gemitu meo. I haue laboured in my wepynge. The wepynge hertely for ſynnes is of ſo grete vertue and ſtrength vnto god that for one wepynge comynge fro the herte of a ſynner, our lord forgyueth his treſpaſſe. Nam in quacunque hora peccator ingemuerit ſaluus erit. For whan euer a ſynner wepeth & wayleth hertely for his ſynnes, he ſhall be ſaued, wepynge dooth that thynge in *the* ſoule whiche rubbynge

[* bb i, back]

Hatred and blasphemy of God in hell.

3. The righteousness of God forbids him to punish twice for the same sin.

Sins, for which due penance has been done, forgiven without further punishment.

Weeping for sin saves the sinner.

and fretynge dooth in the yren. Rubbynge taketh awaye rufte and cankrynge from the yren. And *wepynge putteth awaye from the foule the infeccyon of fynne. The yren with rubbynge anone wyll fhyne full bryght. So the foule with wepynge is made fayre and whyte. Wepynge cometh of the very forowe from the herte, lyke as fynne is caufed and cometh of the vnlawfull pleafures of the body. Therfore as the vnfayned forowe of the herte putteth awaye the vnlawfull pleafure of the body. Soo dooth herty wepynge for fynne, expell fynne, and is a fuffycyent and Iufte recompence for it. But here it is to be noted that the prophete fayd not onely he weped, but alfo he fayd. Laboraui in gemitu meo. I haue laboured in my wepy*n*ge, what other thynge is it to labour in wepynge, but as we myght faye, almooft to be made wery with wepynge. Therfore this prophete wayled and weped oftentymes for his fynnes, in fo moche he thought in hymfelfe for the grete labours in his wepynges almooft for to haue ben ouercomen, to thentent he myght dewly and fuffycyently punyffhe his body in this lyfe. Alfo he weped not onely, but alfo very fore and pytefully, for bycaufe he myght waffhe euery fynne in hym with his bytter teres. In lyke wyfe as we fe by rufty and cankred pottes whan they fhall be made clene, fyrft they rubbe away the rufte and after that waffhe it with water. So dyde this holy prophete, fyrfte by his wepynge fcoured and made full clene his foule from the ruftyneffe and cankrynge of his foule fynne, and after waffhed it with his wepynge teres. He made his promyfe not onely ones or twyfe fo to do, but alfo euery nyght to wepe and wayle, he fayth. Lauabo per fingulas noctes lectum meum lachrimis meis. I fhall euery nyght waffhe my bedde with my wepynge teeres. And by this fayd *bedde is vnderftande the fylthy voluptuoufnes of the body, wherin the fynner

[* bb ii]

As iron will by rubbing shine full bright, so is the soul by weeping made fair and white.

Labour in weeping.

As rusty pots are first rubbed, then washed,

so David scoured his soul by weeping from the rustiness of his sin, and then washed it nightly with tears.

[* bb ii, back]

Sinners wallow in voluptuousness as a sow in the puddle.

waltereth and wrappeth hymſelfe lyke as a ſowe waloweth in the ſtynkynge gore pytte or in the puddell. If thou wylte vnderſtande by the nyghtes the derkenes of ſynnes, than it is all one to waſſhe euery nyght thy bedde and to wepe and wayle the pleaſure of thy body by the ſorowfull remembraunce of all thy ſynnes one after an other. It foloweth agayne in the ſame. Stratum meum rigabo. I ſhall waſſhe my bedde. By this bedde is vnderſtande the hepe and multytude of ſynnes wherin all be heped and gadered togyder vpon a rocke. Than yf euery oblectacyon of ſynne ſhall be done awaye by wepynge teres, it may well be called a grete ſhoure or a flode of them wherwith the hepe of ſynnes ſhall be waſſhed awaye.

Showers of tears wash away the heap of sins.

4. The power of God

Fourthly he maketh his reaſon by the grete power of almyghty god by this maner. It ſemeth not ſo grete a mageſte to excercyſe and proue his ſtrength vpon a feble and weyke perſone for than it ſholde be as Iob ſayth. Contra folium quod vento rapitur potentiam oſtenderet ſuam. He ſholde ſhewe and proue his ſtrength ayenſt the lefe that with a lytell wynde is wagged and blowen doune. It becometh not hym ſo to do whiche hath all power & is almyghty, but rather that he defende and ſaue them that be impotent and feble, for of them that folyſſhely dyde tempte the goodnes of almyghty god, it is wryten. Et ſaluauit eos propter nomen ſuum vt notam faceret potentiam ſuam. He ſaued them for his holy name that his power myght be knowen. On this wyſe without doubte the power of almyghty god is ſhewed to his grete honour and glory. What prayſe were it to a *gyaunt to fyght ayenſt a gnatte, or how ſhold his ſtrength be knowen all though he haue the better of the gnatte. Sholde he not be dyſprayſed for that vyctory. Grete laude and prayſe is in wylde beeſtes lackynge reaſon, that they wyll forgyue and not venge

proved not against the leaf wagged with a little wind,

but by defending the impotent.

No praise to a giant to fight a gnat.

[* bb iii]

themſelfe vpon other weyker beeſtes that knowlegeth theyr feblenes & bowe downe to them, they abſteyne from theyr cruelte & malyce. Parcere proſtratis vult nobilis ira leonis. The lyon is ſo noble that in his angre he wyll not hurte the beeſt that falleth downe and meketh hymſelfe vnto hym. Shall not therfore god to whome is afcrybed all goodneſſe & prayſe that may be in ony creature be meke and gentyll, and ſhal he not be pacyent and ſpare weyke and feble creatures mekynge themſelfe and knowynge theyr owne infyrmyte, yes doubtles, for the more that a man is endued with *the* vertue of ſtrength, the more meke and gentyll ſhall he be. Therfore almyghty god that is mooſt myghty of all muſt nedes be mooſt gentyll and meke. The prophete therfore ſheweth his feblenes wyllynge therby to moue *the* goodnes of god to mercy & pyte. Turbatus eſt a furore oculus meus. He ſayth good lorde the eye of my ſoule is troubled and fered of thyne infynyte punyſſhement. In an other place he ſayth. Quis nouit poteſtatem ire tue: aut pre timore iram tuam dinumerare. Blyſſed lorde who may knowe the gretnes of thy punyſſhement, or for fere dare take vpon hym to meſure it. He therfore conſyderynge in hymſelfe the grete punyſſhement of almyghty god, & in maner as he wolde meſure it, perceyueth well that it is moche. It is no meruayle than though he fere, alſo quake for fere and alway be in drede of the punyſſhement of god or euer it fall vpon hym, beholdynge alſo with the eye of his ſoule *the* cruelte of his infynyte payne (whiche as we ſayd before can not be mytygate) how may he be but ſore troubled bothe in ſoule & body. Therfore with grete fere and drede proſtrate before almyghty god he ſayth. Turbatus eſt a furore oculus meus. Good lorde the eye of my ſoule is ſore troubled for fere of thyn euerlaſtynge punyſſhe-

Lions spare the fallen.

God, who unites all the goodness of all creatures,

spares the weak who meek themselves to him.

Therefore David declares his feebleness in order to move God to pity.

Measuring the punishment of God,

[* bb iii, back]

he is troubled in soul and body.

ment, & not onely blyffed fauyour I do ſuffre this, but alſo I am ofte ouercomen of myn enemyes, the fleſſhe, the worlde, & the deuylles, *that* vtterly my ſtrengthes be gone. I am brought to nought & waxe feble and olde not able of myne owne ſelfe to ſtande in theyr handes. Inueteraui inter omnes inimicos meos. I am olde and vnwyldy hauynge no ſtrength to withſtande myn enemyes. The hole effecte of this fourth reaſon is this. Syth it is ſoo that this prophete is in ſo grete feblenes & ſubmyttynge hymſelfe al hole to god, he of his grete power may not be but mercyfull vnto hym. The thyrde parte of this pſalme is yet behynde wherin the prophete truſtynge veryly of forgyueneſſe Ioyeth in hymſelfe with a bolde and hardy ſpyryte. The vertue & ſtrength of the grace of god is meruaylous, that where it ones perſeth & entreth in to the ſoule of ony creature it maketh hym bolde & to hope well, in ſo moche *that* he dare make batayle afreſſhe ayenſt his enemyes. Take hede & beholde the ſodayne chaunge of this prophete cauſed by *the* goodnes of god, where but late he was vexed and troubled with fere and drede, neuertheles now beynge co*m*forted by the grace of almyghty god, he hath audacyte to deſpyſe his enemyes and com*m*aunde them to go awaye fro hym, he ſayth. Diſcedite a me o*mn*es q*ui* operamini iniq*ui*tate*m*. Al ye that *be the doers of wyckednes I com*m*aunde *you go from me. Truly the doers of wyckednes be they whiche beſyeth themſelfe & be about to cauſe ſynnes to be done, lyke as the dampned ſpyrytes were fyrſt, by whoſe entyſement ſynne entred fyrſt in to mannes ſoule. Of this dyſpoſycyon be the wycked & malycyous deuylles whiche neuer go aboute other thynge but *that* they may craftely deceyue with theyr fraudes & brynge mennes ſoules in to the ſnares of ſynne. Therfore this prophete ſayth vnto them. Diſcedite a me o*mn*es

On David's submission God must needs be merciful.

Part III.

Trusting in forgiveness David joys in himself with a bold and hardy spirit;

has audacity to despise his enemies;

[* bb iv]

even the devils, who bring souls into the snares of sin.

qui operamini iniq*ui*tate*m*. Go fro me all ye that be the doers of wyckednes. He ſheweth the reaſon why they ought to go from hym, for by cauſe he longeth not to them, as longe as he was the ſeruau*n*t of ſynne, ſo longe was he vnder *the* power of ſathan and his mynyſtres. But now ſyth *that* by true penau*n*ce he hath tourned hy*m*ſelfe vnto almyghty god & hath vtterly caſt away and forſaken his ſynnes, he is clene delyuered from the power of the deuylles, but what is the cauſe of this, it foloweth. *Quonia*m exaudiuit do*minu*s voce*m* fletus mei. For our lorde of his goodnes hath herde the voyce of my wepynge. Take hede how grete the vertue is of wepynge teres that whan they be ſhedde from the herte of a true penytent, anone they aſcende into *the* hygh trone of almyghty god, and alſo they be herde in his ere. they be not herde onely, but alſo they be gracioufly herde. the petycyon aſked by them is graunted, and taken into the beſome of *the* hygh mageſte of god. And for that cauſe he ſayth. Quonia*m* exaudiuit dominus voce*m* fletus mei. Exaudiuit do*minu*s deprecationem meam: dominus orationem meam ſuſcepit. Our lorde hath herde the voyce of my wepynge. Our *lorde hath herde my prayer, and alſo acceptably take*n* vp my petycyon. Now here gyue hede with how grete inwarde Ioye this prophete auaunceth hymſelfe whan he doubleth and ſo ofte reherſeth that he is gracyouſly herde of almyghty god. Truly the Ioye that a true penytent hath is grete whan he vnderſtandeth and knoweth hymſelfe to be at lyberte from the feruytude and dau*n*ger of ſynne. The prophete is Ioyfull and gladde that he is clene delyuered from the power of his aduerſaryes, and maketh imprecacion ayenſt them that they for theyr malyce may be ſhamed and gretely troubled. Certeynly the deuylles ought to be aſhamed and not vnworthy whan

He has turned himself to God, and is clean delivered from the power of the devils.

Tears of penitence ascend to the throne of God.

[* bb iv, back]

The true penitent rejoices in his escape from the bondage of sin.

they ſo vehemently do ayenſt almyghty god theyr maker, they be not aſhamed to drawe & enduce vnto theyr ſeruyce thoſe perſones whiche ſtudyeth gladly to ſerue almyghty god, & of this they ought to be more aſhamed that the ſame perſones whiche they thynke veryly be ſurely in theyr poſſeſſyon & as creatures forſaken of our lord god, neuertheleſſe as ſoone as they be penytent and wyllynge to forſake theyr ſynnes, they be vtterly delyuered from theyr power, and alſo they dare noo more medell with them, for the whiche they be ſore vexed and troubled ſeynge theyr praye whether they wyll or wyll not to be taken awaye fro them. Certeynly than they gnaſte with theyr tethe, they wayle, they be full of wrathe and waxe wood, & that they may ofte be vexed on this wyſe the prophete maketh this imprecacion. Erubeſcant & conturbentur vehementer omnes inimici mei. This imprecacion is good and ryghtwyſe, for why grete honour by it is gyuen to almyghty god, grete helpe and ſocour vnto them that be penytent, grete Ioye to them that be ryghtwyſe of ouercomynge theyr enemyes, and *meruayllous grete confuſyon vnto the deuylles, wherfore the prophete agayne maketh his imprecacyon deſyrynge that ſynners may be tourned to god, and forſake theyr ſynfull lyfe, & by that the deuylles may be more & more aſhamed. Conuertantur & erubeſcant. Blyſſed lorde gyue ſynners that grace they may be tourned to the grete ſhame & confuſyon of the deuylles. Valde velociter. And graunte that it may be done ſhortly.

The devils daring no more to meddle with the penitent,

gnash with their teeth, and wax wood for spite.

David imprecates confusion upon the devils.

[* cc i]

Beati quorum.

Ps. xxxii. treats of penance.

This pſalme of a good congruence and not vnworthy is called a penytencyal pſalme bycauſe penaunce is ſo dylygently treated and ſpoken of in it. Fyrſt *the* prophete prayſeth them whoſe ſynnes be vtterly done awaye by penaunce. Agayne he ſheweth the wretchednes

Happiness of those who practise,

wretchedness of

of thoſe that forſake penaunce. Alſo he ſheweth thoccaſyon & maner of contrycyon, confeſſyon, and ſatyſfaccyon, whiche be the thre partes of penaunce. Fyrſt he prayſeth gretely the vertue of contrycyon, namely where as there is a full purpoſe of confeſſyon. He techeth alſo the neceſſyte of it. He ſheweth alſo the impedymentes of it, and remedyes for the ſame. He comforteth and lyfteth vp them that be weyke in ſoule. He calleth agayne thoſe *that* be out of the ryght waye to come to blyſſe and in maner threteth them. He promyſeth dampnacion to them that refuſeth penaunce, to them that dooth it forgyuenes, to them that goo forthwarde and profyte in it Ioye. And laſt he promyſeth eternall glory to thoſe that *be perfyte. This holy prophete gooth ſhortly on all theſe in *the* ſame ordres as we haue reherſed to you. It is grete prayſe to them whoſe ſynnes be done awaye by penaunce to be called blyſſed. And truly there is no thynge elles in this worlde that may ſo ſpedefully cauſe ony creature to be blyſſed, as purgynge of ſynne by penaunce. For bodyly helth, fayrneſſe or beaute, ſtrength, agylyte or actyueneſſe, honoures, rycheſſe, & other ſuche pleaſures worldly, rather brynge a man out of the ryght and true waye of beatytude, whiche dayly we may beholde & perceyue in many, that yf they had wanted theſe pleaſures ſholde more dylygently haue holden themſelfe in the path that bryngeth & ledeth vs vnto the blyſſed lyfe. No creature lyueth *that* neuer dyde amyſſe. For as ſaynt Iames ſayth. In multis offendimus omnes. We all haue offended in many cauſes, he that hath offended hath erred and gone out of the ryght waye. And the comynge agayne into the ryght waye is onely made open & ſhewed to hym by penaunce. Therfore onely they that be penytent are blyſſed, for they and none other take theyr Iourney into the heuenly countre where is very blyſſednes. Now in this lyfe by true fayth and hope, and after in

those who forsake, penance.

Three parts of penance. Contrition, its virtue, necessity, hindrances, and their cure.

David comforts the downcast, recalls and threatens the erring, shews the danger of neglecting penance, promises forgiveness, joy and glory [* cc i, back] to true penitents.

They are blessed whose sins are done away by penance.

Earthly privileges often bring a man out of the right way.

All go astray,

penance alone brings us back to our journey heavenwards.

very dede. But fyth penaunce hath thre dyuers partes,
Contrition, confession, satisfaction, that is to faye, contrycyon, confeffyon, and fatyffaccyon,
the more dylygently that ony creature excercyfeth hym-
felfe in euerychone of them, the more nere he is vnto
the eternall blyffe, for by thofe thre lyke as by foo
cleanse the soul from sin, many inftrumentes, we make a perfyte rafynge & clenf-
ynge of the foule from fynnes. Whan we be aboute
as scraping erases writing, and leaves the paper as clean as ever. to rafe & do awaye ony maner wrytynge, we fyrft
fcrape the paper, & by that rafure or fcrapynge fom-
what is taken awaye of the lettres, & as a deformyte of
the very perfyte knowlege, that the lettres may not be
[* cc ii] perceyued & dyfcerned but derkly, *yf we rafe it agayne
the lettres fhal than be vtterly done away & put out of
knowlege, & yf we do fo the thyrde tyme than fhal no
thynge of the leeft lettre be fene but as clene as euer it
was. So in lyke maner we fhall remembre to be done
in our foules for doynge away of our fynnes by the thre
Sins forgiven by contrition, forgotten by confession, done clean away by satisfaction. partes of penaunce. By the vertue of contrycyon our
fynnes be forgyuen, by confeffyon they be forgoten,
but by fatiffaccyon they be fo clene done away that no
fygne or token remayneth in ony condycyon of them,
After contrition and confession a debt of pain remains to be paid, but as clene as euer we were. All be it after contry-
cyon & confeffyon fynne be done away, yet a duty re-
mayneth in the foule that nedes muft be payed & per-
fourmed by fuffrynge payne. For all though by
contricyon & confeffyon the payne eternall that we
fholde haue fuffred be done away, neuertheles there
abydeth in the foule a certayne taxacion or duty
whiche without doubte muft nedes be content & fatyf-
either by temporal pain here or in purgatory. fyed eyther here in this lyf by temporal payne or elles
after this lyfe in purgatory. But where as ony creature
haue made due fatyffaccyon in this lyfe he neuer after
fhal fuffre more payne, & alfo he is clene out of dette
& nothynge after that fhall euer be claymed of hym,
wherfore the prophete fayth. Beati quorum remiffe
funt iniquitates. Blyffed be they whofe fynnes be

forgyuen. Beholde fyrſt the remyſſyon of ſynne by contricyon. Et quo*rum* tecta ſunt peccata. Blyſſed be they whoſe ſynnes be hydde and put out of knowlege, whiche is done by confeſſyon. Beatus vir cui no*n* imputauit do*mi*nu*s* peccatu*m*. Blyſſed is he to whome our lorde hath not imputed or layd ony ſynne to his charge. Beholde *the* thyrde tyme the hole & perfyte doynge away of ſyn*ne* by ſatyſſacc*i*on. Many there be *that* wayle & be contryte & alſo confeſſe theyr ſynnes, but ſcante one amonge a thouſande can be fou*n*de *that* *dooth dewe ſatyſſaccyon. Therfore where as before the prophete ſhewed in *the* plurell nombre ſygnefyenge that many were blyſſed whoſe ſynnes be forgyuen couered and put out of knowlege, now he ſpeketh in the ſynguler nombre ſygnefyenge that fewe be whiche doo dewe ſatyſſaccyon. Beatus vir cui non imputauit dominus peccatum. Blyſſed is that creature vnto whom̃e our lorde hath imputed noo ſynne. The mercy and goodnes of almyghty god ſhewed vpon ſynners is meruayllous grete whiche the more that they call vnto theyr owne my*n*de and expreſſe theyr owne treſpaſſes, ſo moche the more he forgeteth & putteth them out of his mynde, & the more dylygently they ſhewe them without gloſe or deceyte to thentent they may be openly knowen by confeſſyon *the* more beſyly he couereth & putteth them out of knowlege & laſt, the more *that* they thynke & aſcrybe theyr offences to theyr owne grete vnky*n*dnes punyſſhynge themſelf for theyr errours, ſo moche leſſe he layeth ony treſpaſſe to theyr charge, but vtterly he taketh awaye theyr ſynne & leueth no thynge of it behynde. We be ſhewed & warned that it is not onely ynough to be co*n*tryte & confeſſed for our offences but alſo we muſt be beſy in doynge good werkes to make ſatyſſaccyon for them. For yf we be neclygente in this thyrde part of penau*n*ce whiche is ſatyſſaccyon.

Sins remitted by contrition, hidden by confession,

put away by satisfaction. Many (David uses the plural) are contrite and confess, scant one of a thousand does [* cc ii, back] due satisfaction.

The more man remembers,

the more God forgets, sins;

the more man confesses, the more God hides, sin;

the more man punishes himself, the less does God accuse him.

Contrition and confession not enough without satisfaction.

It is to be fered left in vs be ſome maner preuy gyle or faute, wherby we be deceyued, lyke as we ſe. If a tree hath brought forth buddes & floures & after that bryngeth forth no fruyte, we thynke veryly *that* ſome defaute is within the tree whiche is cauſe therof. Euen ſo in mannes ſoule whiche fyrſt hath brought forth the budde of cõtrycyon, and after the floure, confeſſyon yf at the laſte it brynge not forth the good werkes of fatyſfaccyon it is to be drad leeſt ony preuy gyle or deceyte remayne ſtyll in the ſoule, that is to ſaye it is not very contryte and truly confeſſed, there lacketh very co*n*trycyon & true confeſſyon. That perſone which hath all thre partes of penau*n*ce, contricyon, confeſſyon, and ſatyſfaccyon is neuer begyled, but doubtles he gooth in *th*e ryght path that ledeth the waye vnto euerlaſtynge blyſſe, therfore the prophete addethe ſayenge. Nec eſt in ſpiritu eius dolus. He that hath done his duty and conſtrayned hymſelfe ſo beſyly and many tymes to make ſatyſfaccyon for his offences that our lorde in ony condycyon ſhall impute no treſpaſſe or faute vnto hym, truly in his ſoule is no deceyte nor gyle other of vntrue contrycyon or fayned confeſſyon. In this lyfe contrycyon may ſoone be had by the grace of god with a lytell ſorowe. Alſo the ſacrament of abſolucyon is a grete helpe vnto them that hath made theyr hole confeſſyon. For it is ſayd of almyghty god to them that hath power for to here confeſſyon. Quoru*m* remiſeritis *pecca*ta remittuntur eis. The iniunccyon of a good dede in the waye of fatyſfaccyon of a mannes owne ghoſtly fader hath grete vertue, but yf it be taken with a good wyll, it is of moche more effycacy and ſtrength, for it is wryten. Melior e*ſt* obedientia q*uam* ſtultorum victime. Obedyence is better than folyſſhe ſacrefyce. Now yf we refuſe and take noo hede to that thynge wherof the prophete admonyſſheth vs, we be gretely to be blamed

Buds and flowers without fruit prove some fault in the tree.

Buds of contrition and flowers of confession,

[* cc iii]

without the fruits of satisfaction, cannot be true.

Where the three parts of penance are,

no fault is imputed.

Absolution.

Satisfaction ordered by a confessor, and willingly performed.

and not without a cauſe, ſyth onely by that waye we muſt come to eternall blyſſe, for yf we wyll not ſtudye and be aboute to purge our ſoules by theſe meanes, by *the* thre partes of penau*n*ce afore reherſed, we take not the waye to blyſſe, but vnto myſery & wretchedneſſe. Truly as in heuen where is all *goodnes and pleaſure without ende is very blyſſe. Soo in hell where as is all euyll & no pleaſure is mooſt wretchednes, to the whiche myſerye we be brought by our ſynne. And contrary wyſe we be brought vnto blyſſe by purgynge of our ſynnes. More ouer yf the fylthynes of ſynne be ones conceyued in the ſoule, and longe co*n*tynue ther by vnhappy cuſtome, it maketh ſoule and infecteth it more & more, as we ſe by vryne or ony other ſtynkynge lycour put in a veſſell, the longer it be kepte in the ſame, ſo moche more it maketh ſoule *the* veſſell & corrupteth it. An other example. As we ſe a byle or botche full of matter and fylth *the* more & the lenger it be hyd, the more groweth the corrupcyon & venemouſe infeccyon of it, & alſo perceth to the bones and corrupteth them. In lyke wyſe the lenger that ſynnes be kepte cloſe in *the* ſoules, the more feble they be made & the more contagyouſly corrupte. Alſo they infecte the ſtronge partes of the ſoule, the vertues of the ſoule, and bryngeth them out of cuſtome of doynge good werkes. The prophete folowynge the ſayd fymylytude addeth ſayenge. *Quoniam tacui inueterauerunt offa mea.* Bycauſe I purged not my ſoule by contrycyon and true confeſſyon of my ſynnes, but pryuely dyde holde my peas and kepte them within me, therfore the vertues of it be conſumed by longe contynuau*n*ce in *the* fylthynes of ſynne. *Dum clamarem tota die.* And this was done notwithſtandynge I cryed out and made my vau*n*te all daye, how may this be, the prophete before ſayth he helde his peas, and now he ſheweth that he cryed all daye, perauenture he

If we will not purge our souls by penance,

we take the way to misery.

[* cc iii, back]

Sin by long use taints the soul,

as stinking liquor the vessel in which it is kept.

Boils and botches long hid pierce to the bones;

so sins kept close corrupt souls.

David concealed his sin,

and made his vaunt all day.

kepte fecrete one thyng*e* and fhewed an other. Truly
We make known our good deeds, yf we our felfe haue done ony thynge that is good,
anone we be gladde to fhewe it openly to *the* knowlege
but hide it, if we do shrewdly. [* cc iv] of euery man. And contrary wyfe yf we haue done an
euyll dede or ony thynge amyffe, we *do as moche as
we can poffybly to hyde it. If alfo we do ony thynge
that is prayfe worthy, we fhewe it & in maner crye it
out ouer all, & yf we do fhrewedly, we hyde it, we
holde our peas, & kepe it fecrete. So perauent*ure* *the*
prophete fhewed his owne laudes & prayfes & kepte
fecrete his offences, wherof he fholde accufe hym*f*elfe,
for *that* caufe he fayd. *Quoniam* tacui inueterauerunt offa mea dum clamare*m* tota die. By-
So David would not accuse his defaults, and made vaunt of his welldoings. cause I dyde holde my peas & wold not accufe my de-
fautes, & alfo fhewed openly & made my vaunte of all
my well doynges & prayfes, therfore *the* vertues of my
foule were longe dyfc*on*tynued and brought out of vfe.
Abstinence from confession the occasion of wretchedness. Thoccafion that caufeth & bryngeth vs to wretchednes
is, yf we fhewe not & accufe our felfe of all our fynnes
by co*n*feffyon, but kepe them fecrete. But by what
occafyon be we wrought & ledde in to the ryght waye
of very blyffe. The wyfe man fayth. Timor d*omi*ni
The dread of God puts away sin. expellit peccatu*m*. The drede of god putteth awaye
fynne. Wherfore the drede of god is the very begyn-
nynge of puttynge away of fynne, let vs call to re-
membrau*n*ce the fayenge of faynt Poule to the romayns
where he threteth them *that* lye contynually in fynne
& wyl do no penau*n*ce. Secu*n*du*m* duritia*m* tua*m*
et cor impenitens: thefaurizas tibi ira*m* in die
God provoked by our sturdiness. ire. That is to faye, we prouoke the goodnes of al-
myghty god to punyffhe vs bycaufe of our fturdynes,
& wyll not turne to hym by doynge penau*n*ce, & in
maner we gyue hym occafyon to fhewe vengeau*n*ce &
A sword hanging over our heads. deftroy vs bothe body & foule. For truly ouer our
hedes hangeth a fwerde euer mouynge & redy by *the*
power of god, whofe ftroke whan it fhall come fhall be

ſo moche more greuous *that* we ſo longe by our grete & manyfolde vnkyndnes haue cauſed almyghty god and prouoked hym to more dyſpleaſure, whiche *wolde god we all were in mynde to remembre for the prophete bereth wytneſſe that he toke occaſyon to forſake his ſynne and tourne hymſelfe to our blyſſed & mercyful lorde god, by *the* fere of his grete punyſſhement, ſayenge. Quoniam die ac nocte grauata eſt ſuper me manus tua conuerſus ſum. Good lorde I am tourned to the, for why the fere of thy grete punyſſhement troubleth me bothe daye and nyght and at all tymes. Dauyd vnderſtode that almyghty god was dyſpleaſed with hym, by the wordes ſpoken of the prophete Nathan, ſayenge. Non recedet de domo tua gladius eo quod deſpexeris me. I ſhall punyſſhe the & thy lynage bycauſe thou deſpyſed me. By the whiche wordes the herte of Dauyd had as ſore a ſtroke whan he remembred his ſynne, as it had ben perſed thrugh with the ſharpeſt thorne that myght be. For doubtles the remembraunce of ſynne prycketh & tereth the conſcyence of a penytent creature euen as ſore as *the* thorne dooth that is ſtycked faſt in a mannes body. This holy prophete by the ſore & bytter pryckynge of his conſcyence was made ſo forowfull & ſo full of wretchednes, that he is fayne to tourne to almyghty god. Alſo he is comen agayne to hymſelfe, where as before he was beſyde hymſelfe. Every ſynner not wyllynge to forſake his ſynne is beſyde hymſelfe. For our ſauyour ſayd Ubi eſt theſaurus tuus ibi est & cor tuum. Where thy treaſure is, there is thyn hert. And ſaynt Auſtyn ſayth. Verius eſt ibi animus vbi amat: quam vbi animat. The mynde of a man is more there where it loueth than it is vpon hymſelfe. Dauyd therfore beynge in loue with Berſabe had more mynde on her than on hymſelfe. Neuertheles whan his *conſcyence by the remembraunce of his

[* cc iv, back]

Fear of punishment led David to repent.

Nathan's threat pierced David's heart as with a sharp thorn.

The pricking of conscience drove him to God and to his better self.

The sinner is beside himself.

David had more mind on Bathsheba than on himself.

[* cc v]

fynne was prycked, lyke as I myght be thrufte thrugh with a thorne, & he comen agayne to hymfelfe, ferynge and forowynge, he tourned vnto god and forfoke his fynne. He faythe. Conuerfus fum in erumpna mea dum co*n*figitur fpina. Good lorde whan my confcyence was fore prycked by the remembraunce of myne owne wretchednes I turned myfelfe to the.

Two motives to turn to God:

¶ There be two thynges therfore whiche be the very caufe that we turne our felfe vnto almyghty god, one

1. Fear of punishment; 2. Sorrow for sin.

is whan we call to mynde his ferefull and greuoufe punyffhement. The other is the forowe in our herte whan we remembre the multytude of our fynnes, wherby our beft and mooft meke lorde god is gretely dyfcontent with vs. The fere of the punyffhement of god is caufe of forowe for fynne, and who fo euer is in the calamyte of this grete fere and forowe, he tourneth hymfelfe vnto almyghty god without doubte, and the mouynge of the foule fyrft caufed of fere, and after of forowe referred vnto god is called contrycyon, whiche is the fyrfte parte of penaunce. After that foloweth the feconde parte whiche we fayd is confeffyon. It is not ynough for a penytent to be contryte for his fynnes, but alfo he muft fhewe them all vnto a preeft his ghoftly fader whan he hath conuenyent tyme and fpace fo to do. For as we fayd before, yf we our felfe hyde and couer our fynnes, almyghty god fhall vncouer them. And yf we agayne make open and fhewe them, he fhall hyde and put them out of knowlege. Dauyd therfore whan by the remembraunce of his fynnes was prycked in his confcyence lyke as he hadde ben thrafte thrugh the herte with a thorne, tourned hymfelfe vnto almighty god with all his herte, and confeffed his fynne *to the prophete of god comynge to hym, fayd. Peccaui do*mi*no. I haue offended my lorde god. And we in lyke maner whiche be compuncte & grudge in our co*n*fcyence whan we remembre the grete multytude of our

Contrition, the first,

confession, the second, part of penance.

If we hide, God will uncover; if we shew, God will hide, our sins.

David, pricked in conscience as by a thorn, confessed.

[* cc v, back]

ſynnes wherby we haue gretly dyſpleaſed almyghty god, let vs accuſe our ſelfe & ſhewe our ſynnes by a true & hole confeſſyon, that euery one of vs may ſay *with* the prophete this that foloweth. Delictu*m* meu*m* cognitu*m* tibi feci. Good lorde I myſelfe haue knowleged & made open my treſpaſſe vnto the. And thyrdly we ſhall be aboute euer as moche as we may to make amendes for our offences by the werkes of ſatyſfaccyon, *that* our ſynnes in ony co*n*dycion be not layd to our charge at ony tyme. For al though contrycyon cauſeth forgyuenes of ſynne & co*n*feſſyon couereth & putteth it out of knowlege, neuertheles ſatyſfaccion doth raſe & expell it ſo clene away that no ſygne can euer after be ſpyed of it. In the olde lawe there were certayne ſacrefyces, certayne oblacyons, & certayn ceremonyes aſſygned accordynge to the dyuerſytees of ſynnes, wherby amendes ſholde be made for them, notwithſtandynge Dauyd for fere & ſhame *that* his offences ſholde be knówen vnto the people wolde not vſe ony of thoſe ceremonyes. I fere me, many now a dayes be of *that* condicyon they wyll not wepe, they wyll not forowe, they wyll not abſtayne fro*m* theyr olde cuſtomes & vſe, leeſt it ſholde be thought *that* they had done amyſſe. Dere bretherne let not vs do ſo, let vs appere & ſhewe our ſelfe euen as we be. Truly all we be ſynners, for yf we ſaye no ſynne is in vs, we condempne our ſelfe & ſaye not trouth, therfore let vs ſhewe ourſelfe as ſynners. And ſyth it is co*n*uenyent & accordynge for ſynners to wayle, to wepe, to faſte, & to abſtayne from the voluptuous pleaſures of theyr bodyes, *we muſt eyther wepe & wayle in this lyfe with profytable wepynge teres wherwith the ſoule is waſſhed and made clene from ſynne, elles ſhal we wayle & wepe after this lyfe *with* vnprofytable teres whiche intollerably ſhall ſcalde & brenne our bodyes, & that without ende, let vs therfore folowe the penau*n*ce of Mary magdaleyne and do there after,

So let us, who grudge in our conscience, confess our sins.

3. Satisfaction rases and expels sin clean away.

David for shame would not offer sacrifice for sin.

Men now-a-days will not sorrow for sin, nor forsake it.

Let us shew ourselves even as we are, as sinners,

weeping and fasting;

[* cc vi]

else after this life unprofitable tears will scald and burn our bodies.

let not worldly fhame fere vs to wepe for our fynnes, let no maner fhamefaftnes cauſe vs to do *the* contrary but that we may wayle at ony tyme and take fharpe payne on vs whiche is due for fynne, to thentent we may all faye with the prophete whiche foloweth. Et iniuſticia*m* mea*m* non abſcondi. Good lord I haue knowleged myn vnrightwyſnes vnto the. I haue not kepte it ſecrete. Forthermore it may ſo be that a perſone wayle & be very contryte for his offences all be it he may not haue an able & conuenyent ghoſtly fader whan he wolde. It may alſo fortune a man to be ſory for his ſynne & to be confeſſed of the ſame, yet peraduenture the ſtroke of deth whiche is importune and can not be voyded may be ſo nygh hym that he can haue no tyme and ſpace for to make ſatyffaccyon for his offences. For this cauſe leeſt that ony creature ſholde deſpayre & haue ony myſtruſte in the grete mercy of god. The holy prophete ſheweth how grete the vertue is of contrycyon with a full purpoſe of confeſſyon. Onely contrycyon with a full purpoſe of confeſſyon taketh awaye the gylte of ſynne. So that who ſoeuer is contryte & purpoſynge to be confeſſed yf he myght, & ſal not agayne to ſyn*ne*, ſhal neuer be da*m*pned, neuertheles I can not tell of ony bonde abyde in *the* foule after *the* ſynne be take*n* away, of ony payne taxed by the ryghtwyſnes of god due for ſynne, whiche payne other muſt be ſatyffyed & done awaye in this lyfe by the werkes of ſatiffaccion, or elles in purgatory by ſuffry*n*ge *of ſharpe and greuous paynes there. But notwithſtandynge as we ſayd before *the* ſynne is done awaye by co*n*trycyon w*ith* a full purpoſe of confeſſyon. This holy prophete ſayth. Dixi confitebor aduerſu*m* me iniuſticia*m* mea*m* do*mi*no : et tu remiſiſti impietate*m* pecca*t*i mei. I haue had a full purpoſe to co*n*feſſe myn owne vnryghtwyſnes, myne owne treſpaſſe ayenſt myſelfe vnto my lorde

If an able confessor is wanting,

or death prevent satisfaction,

contrition with full purpose of confession takes away the guilt of sin.

Satisfaction here or purgatory hereafter.

[* cc vi, back]

god, and thou good lorde haſt forgyuen my ſynne. Beholde, his ſynne is forgyuen bycauſe he purpoſed to be truly confeſſed. Many thynges ben requyred to a true and hole confeſſyon. Fyrſt that the penytent confeſſe all his ſynnes togyder and leue none behynde, wherfore he ſayth. Confitebor. I ſhall knowlege togyder all my ſynnes, not accuſynge his fate or deſteny, nor ony conſtellacyon, neyther *the* deuyll or ony other thynge, but onely his owne ſelfe, therfore he ſayth. Aduerſum me. I ſhall make confeſſyon ayenſt myſelfe and none other. But what ſhall he confeſſe, truly his owne errours in brekynge the commaundement of god how ofte he hath declyned vnryghtfully & contrary to his lawe, he ſhall not confeſſe an other mannes treſpaſſe, but onely his owne, therfore it foloweth. Iniuſticiam meam. I ſhall confeſſe myn owne faute, myn owne ſynne, myn owne vnryghtwyſnes, & to whome ſhall he knowlege hymſelfe gyltye and to what entent. Domino. Veryly to our lord god, & to his honour, to the confuſyon of the deuyll, and alſo to recouer his owne ſoules helth. Who ſo euer on this wyſe haue a full purpoſe to ſhewe his ſynne by confeſſyon with ſorowe and penaunce of contricyon for the ſame, in caſe be deth come vpon hym immedyatly, yet ſholde he neuer ſuffre eternall dampnacyon. But veryly, confeſſyon, *ſhewynge of ſynne, beſy doynge of good werkes for ſatyffaccyon, ſhall neuer be ſuffycyent without ſome ſorowe and penaunce for the ſame. For without doubte penaunce and contrycyon is ſo neceſſary vnto theſe that wyll be ſaued that without them (yf they haue ſynned) theyr ſynne can not be forgyuen. And I praye you who lyueth that neuer ſynned. Neque enim eſt homo qui non peccet. Scrypture ſayth none. Syth therfore euery man & woman be ſynners, we all haue nede of contrycyon, for without it we ſhall neuer come to heuen. Peter offended

Confeſſion must be true and whole,

not accuſing fate or any conſtellation.

I must confeſs my own treſpaſs, not another man's.

True confeſſion avails of itſelf in caſes of ſudden death.

[* cc vii]

Neceſſity of contrition.

All men have ſinned;

even Peter and Paul.

greuouſly in denyenge his mayſter Cryſte. Poule in
Mary Magdalene. purſewynge his chirche. Mary magdaleyne ſynned greuouſly in myſuſynge *the* pleaſures of her body, & many other without nombre were ſynners, almoſt ſo many as now be ſayntes in heuen. There is no ſaynt in heuen (a fewe except) but or they came there had
The saints in heaven have prayed for contrition. nede ſomtyme to aſke of almyghty god the gyfte of contrycyon. The prophete ſayth. Pro hac orabit ad te omnis ſanctus in tempore oportuno. Good lorde euery creature that truſteth to be ſaued
Prayer in a convenient time. ſhall praye to the for contrycyon in a conuenyent tyme. Oportunyte is to be enquyred and loked for in euery thynge to be done, & it is called *the* offyce as a wyſe man to vſe it as it ſholde be whan it cometh. Of a
The soul holden down with pleasures, trouth ſomtyme the ſoule is meruaylloufly moche holden downe couered, and hydde with ſo many dyuers pleaſures of worldly flaterynge that it may not ryſe vp and
neglects its own country, heaven, helpe it ſelfe, whan alſo it is called vnto the owne cou*n*tre whiche is heuen, it wyll not here, it forſaketh
and its own health. the owne helth whan it is offred and profred, why, for than is none oportunyte, no conuenyency, or no conuenyent tyme. Truly no impedyment erthly dooth more ſtyfly & ſtrongly withſtande very contrycyon,
[* cc vii, back] Worldly pleasures shrewd and noisome to the soul. than dooth ouer *many worldly pleaſures whiche be ſhrewed & noyſome to the ſoule. In the begynnynge of the worlde almyghty god made paradyſe a place of
Four rivers of Paradise the four capital virtues, rightwiseness, temperance, prudence, strength. honeſt pleaſure. And fro*m* that place yſſueth out a flode deuyded into foure partes ſygnyfyenge the foure capytall vertues, ryghtwyſnes, temperaunce, prudence, and ſtrengthe, wherwith the hole ſoule myght be walſhed and made pleaſaunt lyke as with ſo many flodes. But on the contrary wyſe, the deuyll hath conceyued and made an other maner paradyſe of bodyly and ſenſuall
Four rivers of the devil's Paradise, pleaſure. And from thens cometh out other foure flodes, ſerre co*n*trary vnto *the* other, that is to ſaye the
covetise, flode of couetyſe contrary to Iuſtyce, the flode of

glotony agaynſt temperaunce, the flode of pryde agaynſt prudence, and the flode of lechery agaynſt ſtrength, who ſo euer be drowned in ony of theſe flodes it is harde for them to be tourned to god by true contrycyon, the ragynge of them is ſo grete and ouer flowynge, for this cauſe *the* prophete ſayth. Verum*tamen* in diluuio aqua*rum* multa*rum* ad eu*m* no*n* approximabu*n*t. They that haue all the pleaſures of this worlde and in maner be drowned in theym ſhall not drawe nyghe almyghty god for theyr ſaluacyon. But what remedy for vs that be amonges all theſe flodes, whether ſhall we flee. Truely god is onely the remedy and refuge without whoſe helpe no man may ſcape them without drownynge. Many there hathe ben in tyme paſte that hathe ſcaped the peryll and daunger of theſe flodes by the helpe of god ryght well. Abraham and Iob were men of grete rycheſſe & worldly ſubſtaunce, neuertheles it was no thynge noyſome to them, for why they were holy and perfyte men for all that, all thoughe they were ryche, yet they had no couetouſe mynde nor couetouſe deſyre *of worldly ſubſtaunce, and alwaye content what ſomeuer god ſent vnto them eyther profperyte or aduerſyte. They dyde not ſet theyr mynde on golde or rycheſſe. It may be ſpoken of them bothe as the wyſe man ſayd. Beatus vir qui poſt aurum no*n abijt. Blyſſed is that creature whiche ſetteth not his mynde vpon golde or rycheſſe. Alwaye whan they were mooſt in the pleaſures of the worlde, they lyfte vp theyr myndes vnto almyghty god whiche helde them vp and was theyr ſauegarde from drownynge. Alſo more there was that ſcaped by the helpe of god, the daunger of the other flodes, lechery and glotony. Edwarde ſomtyme kynge of Englonde lyued with his welbeloued wyfe, notwithſtandynge he was chaſte and kepte his vyrgynyte for goddes ſake, and beſydes that beynge kynge he deſpyſed bothe honours and rycheſſe.

gluttony, pride, lechery.

God the refuge from these floods of pleasure.

Abraham and Job,

not setting their mind on gold or riches,

[* cc viii]

were saved from drowning in worldly pleasures.

Edward king of England kept his virginity.

So Louis King of France.

Lowys ſomtyme kynge of Frau*n*ce ledde his lyfe in lyke maner with many other innumerable, whan they knewe and perceyued wel the peryll and daunger that myght fall by the poſſeſſyon of worldly rycheſſe, they fledde from them and called for helpe to almyghty god, ſayenge. Saluum me fac domine quoniam intraueru*n*t aque uſq*ue* ad auimam meam. Good lorde ſaue me, for the flodes of that worlde trouble me on euery ſyde bothe in body and in ſoule, let vs therfore whan we perceyue the daunger of this worldly and tranſytory rycheſſe call vnto almyghty god for helpe, & ſaye as the prophete ſayd this whiche foloweth in this pſalme. Tu es refugium meum a tribulatione que circumdedit me. Lorde thou onely arte my helpe and refuge in this trybulacyon of worldely temptacyon and pleaſures whiche rauenouſly hath gone rounde aboute to catche me. *This flode of worldly couetyſe rageth & floweth on euery ſyde & is aboute to ouerwhelme us, ſaynt Iohn ſayth Omne *enim* quod eſt in mundo aut eſt co*n*cupiſce*n*tia carnis aut concupiſcentia oculo*rum* aut ſuperbia vite. All thynge that is of this worlde, eyther it is the deſyre of the fleſſhe eyther the concupyſcence of the ſyght, or elles proude lyuy*n*ge. Take hede he ſayth al that is in this worlde, therfore it muſt folowe that it is ſo in euery parte of the worlde, eyther we be moued & ſtyred to luſty pleaſures and lykynges in mete & drynke & clothynge with ſuche other whiche nouryſſheth the fleſſhe, and maketh it prone and redy to glotony and lechery. Elles we be moued to haue rycheſſe & poſſeſſyons whiche ſedeth the ſyght, and by the ſyght we be enduced to vnlawfull deſyre that is couetyſe. Eyther we be moued to haue honours & grete dygnytees or elles worldly prayſynge whiche bryngeth in pryde. On this wyſe theſe flodes take theyr courſe rou*n*de aboute thrughout the worlde they ſpare almooſt none, that no

Peril of worldly riches.

Pleasures go ravenously about [* cc viii, back]

to catch us.

Lust of the flesh, lust of the eyes, pride of life.

Lusty pleasures make the flesh prone to gluttony and lechery.

Riches breed covetise.

Dignities bring in pride.

place of ſure helpe & refuge can be had where vnto we may flee, but onely almyghty god. Eche one of vs wyllynge to flee vnto our lorde god may ſaye with the prophete. Exultatio mea erue me a circumdantibus me. O my lorde god my Ioye & myn onely ſocour delyuer me from theſe troublouſe flodes of this worlde whiche goo rounde aboute me. I can not eſcape them without thy helpe. But now let vs a whyle gyue hede what comforte and conſolacyon we ſhall take by doynge penaunce. Thre thynges there be that byndeth vs nedes to do penaunce. Fyrſt the profounde conſyderacyon of the gretenes of our ſynne. The ſeconde open ſhewynge of the ſame to a preeſt by confeſſyon. And the thyrde the dylygent excercyſynge of good *werkes. Underſtandynge is neceſſary to be had for the fyrſt whiche muſt ſerche profoundly for the greuouſnes of euery ſynne, for the ſeconde inſtruccyon and lernynge is neceſſary, wherby we may Iudge & deſcryue the dyuerſyte of one ſynne from an other and ſo to ſhewe euery one of them in confeſſyon with all theyr circumſtaunces. To the thyrde the grace of god is in eſpecyall neceſſary, wherwith they be plentefully enfuſed and endewed on whome our mercyfull lorde loketh with the eyen of his mercy and grace. From the eyen of almyghty god whiche may be called his grace ſhyneth forth a meruaylous bryghtnes lyke as the beme that cometh from the ſonne. And that lyght of grace ſtereth and ſetteth forthwarde the ſoules to brynge forth the fruyte of good werkes. Euen as the lyght of the ſonne cauſeth herbes to growe & trees to brynge forth fruyte. Therfore yf we that be ſet amonges the peryllous flodes of theſe worldly pleaſures wyll lyfte vp our myndes to god not ſettynge our felycyte on them, beſyly aſkynge his helpe, he ſhall comforte vs, accordynge to *the* wordes of the prophete. Our lorde ſhall ſaye vnto vs. Intellectum tibi dabo.

God only can save us from the floods of this world.

Contrition,

confession, satisfaction.

[* dd i]

Understanding needful for contrition, learning for confession,

God's grace for satisfaction.

From God's eyes shines a brightness,

which makes souls bring forth good works,

as the sun makes trees yield fruit.

In the floods of worldly pleasures,

God will comfort us with the gift of understanding for contrition,

I ſhall gyue the vnderſtandynge whiche is neceſſary to conſyder profoundly our ſynnes, that is for the fyrſt, for the ſeconde whiche is confeſſyon, he ſhall ſaye. Inſtruam te. I ſhal gyue the lernynge wherby thou ſhalte dyſcerne the dyuerſyte of euery ſynne, for *the* thyrde that is ſatyſfaccyon he ſhall ſaye. In via hac qua gradieris firmabo ſuper te oculos meos. I ſhall gyde & dyrecte *the* from thyn enemyes with my grace & mercy euer to haue contynuaunce in doynge good werkes. O meruaylous mekeneſſe of almyghty god ſhewed vnto ſynners whan they flee vnto hym, whiche is ſo redy to comforte *and graunte them helpe, wherby they may be ſure to ſcape from ouerflowynge and drownynge in theſe flodes of the tranſytory pleaſures of this worlde, whiche mekeneſſe our prophete remembrynge calleth and exhorteth euery creature to do penaunce, and where as before he hath ſhewed and ſpoken moche of it. Fyrſt that they whiche be penytent are blyſſed, they that refuſe penaunce be wretched, whiche alſo be the cauſes of doynge penaunce, how many partes there be of it, what ſtrength penaunce is of, how moche it is neceſſary, the impedymentes of the ſame, what remedy for the impedymentes, and how redy almyghty god is at hande to helpe vs. Now after the ſhorte expreſſynge of all theſe, he is aboute to lyfte vp the myndes of ſynners to the excercyſynge & vſynge of it. Two kyndes there be of ſynners whiche refuſe to do penaunce. One is of them that folowe theyr owne pleaſure in euery thynge, and as wylde beeſtes that neuer were brydled, vſe themſelfe in the vnlawfull deſyre of the fleſſhe lyke vnto an hors. The other is of them that hath ben longe brought vp, perauenture till they come to aege in *the* vngracyous cuſtome of ſynne. And bycauſe they haue ben of olde tyme ſo longe in the vſe of the ſame they wyll contynue in it ſtyll, and in no wyſe go out of that waye, they be lyke

gift of learning for confession,

gift of grace for good works.

[* dd i, back]

David exhorts to penance.

Profit, causes, parts, strength, hindrances, helps, of penance.

Sinners refuse to do penance,

either as unbroken horses, from wilfulness,

or from long use of sin,

like a stubborn mule.

to a mule. Man that was create in grete honoure, & amonge all creatures lyuynge none but he had theyr face fet ſtreyght to loke vp in to heuen, endued alſo with reaſon and free wyll, fourmed and made lyke vnto the ymage of almyghty god, ordeyned by his maker to be aboue all other creatures of the worlde, and they alſo to be at his commaundement. Alas that he on this wyſe hath defourmed and chaunged hymſelfe by ſynne vnto an vnreaſonable beeſt, alſo forgetynge almyghty god his maker, hath made hymſelfe lyke to an hors & *a mule, forſakynge holſome penaunce offred to hym by our lorde god, wherby he myght haue ben refourmed & brought agayne in to his fyrſt ſtate & honour. The prophete therfore wyllynge to excyte and reyſe vp the myndes of ſynners that be ouercomen with this vnhappy & myſerable blyndnes, ſpeketh vnto them with theſe wordes. Nolite fieri ſicut equus et mulus quibus non eſt intellectus. Be not in wyll to be made lyke to an hors and a mule, folowynge your owne ſenſuall pleaſure & appetyte, in whome is none vnderſtandynge, & ferynge leeſt but fewe ſhall here hym, he tourneth his ſayenges to god. Truly our mercyfull lorde oftentymes entyſeth by his benefytes many ſynners to penaunce. Mathewe whiche was a toll gaderer, anone as he was called of god forſoke that lyfe and folowed Cryſte. Mary magdaleyne drawen by very loue vnto our blyſſed lorde wepte at his fete. Our lorde loked mekely & mercyfully vpon Peter, all be it Peter denyed hym thryſe before, he neuertheles ſhamed in hymſelfe & wept bytterly, perauenture whan ſaynt Anthony herde rede in the goſpell at that tyme. Qui reliquerit patrem et matrem &c. Who ſo euer forſaketh theyr fader & moder, ſyſter & broder, & the poſſeſſyons of this worlde for the loue of god ſhal be rewarded .C. tymes more for it, whiche is euerlaſtynge lyfe, he than forſoke al & wente in to wyldernes and

Man alone of upright form, rational,

made in God's image,

to rule other creatures,

has deformed himself by sin unto an unreasonable beast.

[* dā ‘i]

David calls men away from sensual appetites.

Sinners enticed to penance by God's benefits.

Matthew the toll-gatherer.

Mary Magdalene.

Peter.

St Anthony

forsook all for the love of God,

and lived in the desert.

there lyued. All theſe were ſwetely called to penaunce & many moo without nombre. Namely a certayne preeſt of whome ſpeketh the noble doctour periſienſe was ſyngulerly called & prouoked to be penytent. This preeſt had many grete gyftes of god, notwithſtandynge he euery day ſynned more & more & heped ſynne vpon ſynne, god almyghty for all that lefte hym not ſo, but ſtyll endued hym with newe benefytes, that at *the laſt by conſent of all the people he was choſen & made a byſſhop. Than whan he perceyued the goodnes and mekenes of almyghty god, and remembred alſo how vnkynde he had ben of longe contynuaunce to his maker, he ſayd. O blyſſed lorde thou haſt ouercomen me, thou haſt vtterly bounde me by thy grace and manyfolde benefytes to be thy ſeruaunt, from hens forth I ſhall neuer go from the. And whiche one of vs may ſaye but that he[1] hath ben called to penaunce by the benefytes of our lorde god, let vs all conſyder the mercyfull gyftes that god hath gyuen vnto vs. And here the ſayenge of ſaynt Poule whiche aſketh this queſtyon. An ignoras quoniam benignitas dei ad penitentiam te inuitat. Dooſt thou not knowe that the goodnes of almyghty god calleth the to penaunce. If we wyll not be brought to penaunce by theſe fayre meanes, by the grete & manyfolde gyftes of god, let vs at the leeſt fere his grete & many greuous punyſſhementes, for ſomtyme almyghty god conſtrayneth thoſe obſtynate ſynners that wyll not be tourned with fayre meanes by his punyſſhementes, & with them he deleth mercyfully to chaſtyſe & punyſſhe them in this lyfe. For the whiche the prophete cryeth vpon hym to bringe thoſe that be ſo obdurate & ſturdy & in no wyſe wyll leue theyr vnhappy cuſtome of ſynne but make themſelfe in condycyon lyke a wylde horſe & an aſſe, & to compell them by his punyſſhement to do penaunce, ſayenge. In chamo et freno maxillas

The noble doctor Perisiense tells of a priest highly endowed by God, but a grievous sinner;

[* dd ii, back]

when elected bishop,

he confessed himself overcome by God's benefits.

God's favour calls us to penance.

If God's gifts cannot draw us,

he sometimes in mercy chastises us,

that he may constrain us by fear to do penance.

[1] he 1555. om. 1509.

co*rum* co*n*ftringe qui non approximant ad te. Blyffed lorde conftrayne thofe fynners with thy punyffhementes leffe & more in this lyfe whiche wyll not come and drawe nygh to *the* by penaunce. The grete punyffhementes in this lyfe may be called the cenfures of *the* chirche, as *the* grete curfe *with other, or temporall deth. The leffe punyffhementes may be called other temporal paynes, as loffe of worldly goodes, fekenes with other. It is better for a fynner to fuffre trybulacyon & punyffhement in this lyfe wherby he may gete profyte & be rewarded than to be eternally tourmented in hell, for all *the* punyffhement there be it neuer fo fharpe and greuous fhall not profyte. Saynt Auguftyne fayth. Hic vre hic feca. Good lorde punyffhe me in this lyfe. Syth fo good and fo holy a man defyred of god to be fharpely punyffhed in this lyfe, rather than after this lyfe, to thentent he myght be able to haue the everlaftynge kyngdome of heuen, what fhall thefe obftynate fynners do that neuer wolde be tourned by the grete benefytes of god. It had ben ferre better for them to haue fuffred the greteft punyffhement that myght be in this lyfe. For they fhall be drawen downe of the cruell tourmentours the deuylles in to the depe pytte of helle there to be crucyfyed eternally, where fhall be wepynge, waylynge, and gnaftynge of tethe, where alfo *the* worme of theyr confcyence fhall neuer dye, & that fyre fhall neuer be quenched, where alfo parte of theyr payne fhall be in a pytte full of brennynge lycour, & in fyre and brymftone flamynge contynually. Dauyd fayth Multa flagella peccatoris. Many dyuers and greuous punyffhementes be for *the* obftynate & harde herted fynner that neuer wyll be penytent. But who foeuer in this lyfe wyll do penaunce were he neuer fo grete a fynner before (yf he defpayre not of forgyueneffe) almyghty god fhall be mercyfull & forgyue hym. For as faynt*

Great and less punishments in this life.

The great curse,

[* dd iii]

temporal death.

Loss of goods, sickness.

Better to bear profitable pair here,

than unprofitable in hell.

Hic vre, hic seca.

The cruel tormentors the devils.

The pit full of burning liquor.

No sin too great to be forgiven.

All the world's sins are to God's mercy as a spark in ocean.

Auguſtyne ſayth If all the ſynnes of the worlde were co*m*pared to the mercy of god, they be in comparyſon no more to it than is a ſparke of fyre in *th*e grete ſee.

[* dd iii, back]

And I dare well ſaye to the *ſynner be he neuer ſo wycked in his lyuynge, yf at ony tyme in this lyfe he wyll be penytent for it and deſyre forgyuenes & mercy

God will sooner forgive the worst of sinners than all the water in the sea can quench one spark of fire.

of almyghty god, he of his grete goodnes wyll ſooner forgyue hym than all the water in the ſee can quenche one ſparke of fyre yf it were caſt vpon it, for whan *th*e ſynner is very penytent, no thynge remayneth in the ſoule that may withſtande the infynyte mercy of almyghty god whiche ſtandeth rounde aboute redy on euery ſyde. The prophete ſheweth the ſame by theſe wordes folowynge. Sperante*m* autem in do*mi*no: mi*seri*cordi*a* circu*m*dabit. The mercy of god ſhall be redy rounde aboute on euery ſyde to defende *th*e ſynner that truſteth in hym and wyll do penaunce for his ſynnes.

More pleasure in penance than in sin.

Many there be whiche thynke grete pleaſure in ſynne, & worldly pleaſures. Truly thoſe wretches be begyled, it is not as they thynke. Doubtleſs they that be truly penyte*n*t haue more felycyte & pleaſure in god & godly thynges ferre in comparyſon aboue al worldly pleaſures. Ferthermore[1] noble and

The abler the judge,

better that the inwarde knowlege in Iudgynge or dyſcernynge is, whiche may be called the vertue of per-

and the more excellent the thing judged, the goodlier pleasure must be felt when the thing is tasted.

cyuynge or takynge, & the more excellent the thynge be which is Iudged, the greter and goodlyer pleaſure muſt needes be felte inwardly whan the thynge is taſted, the nerer that the one be ſet and applyed to the other.

The more perfect the taste,

Example. The more perfyte that a mannes taſte be, the greter pleaſure ſhall he fele inwardly in taſtynge

the more nigh the thing which has a pleasant savour is put to the tongue, the greater the pleasure.

of that thy*n*ge whiche hath a very pleaſaunt ſauoure, the more nyghe that it be Ioyned & put to *th*e tonge. Than thus, ſyth that the vertue & capacyte of our ſoule is ferre better & more perfyte than is the vertue of all

[1] *sic.* Read *For the more.*

our other knowleges & alſo of all lyuy*n*ge creatures beſyde, & hath almyghty god & godly thynges the more nygh vnto it the clerer that *it be purged by due penau*n*ce, it muſt nedes folowe that the penytent hath more ſwete Ioye & gladnes inwardly in his ſoule than ony other creature lyuynge may haue in all *the* pleaſures of this worlde. Whan two thynges be co*m*pared togyder *the* mooſt ſure knowlege of theyr diuerſyte ſhall be had, of one *that* knoweth bothe & ſo to ſtande to his Iugement. And doubtles many hath had in experyence the pleaſures of this worlde, & afterwarde hath forſaken them and folowed the waye of bytter & ſharpe penau*n*ce. Aſke of them whether they haue ben more glad inwardly in the penytent lyfe or in *the* temporall, without doubte they wyll anſwere, in the penytent lyfe, in the lyfe of contemplacyon. I thy*n*ke there be no man but ſomtyme hath had thexperyence of the Ioye & pleaſure *that* is in the ſoule after true co*n*feſſyon & due penau*n*ce for ſynne. If the fyrſt parte of penau*n*ce maketh the ſoule ſo glad, how Ioyfull ſhall it be whan it is made clene thrughout by al the partes of penau*n*ce & no thynge is lefte behynde vnpurged. Therfore the prophete ſayth. Letamini in do*m*ino et exultate iusti: et gloriamini o*mn*es recti corde. He reherſeth thre maner of Ioyes. Fyrſt they be Ioyfull whoſe ſynnes be done away by contricyon, whiche may be called the inwarde Ioye for the grau*n*te of theyr petycyon. Secondly they be more glad whan theyr ſynnes be couered & put out of knowlege by co*n*feſſyon, & this may be called the Ioye ſhewed outwardly by Ioyfull mouynge of the body. And thyrdly they be mooſt gladde whan theyr ſynnes be ſo clene done away by ſatyffaccion, *that* no token may be ſeen or knowen of them, & this may be called the Ioye euer to be excercyſed in *the* laude & prayſe of god for his mercyful goodnes. The prophete applyeth

So with the spiritual taste of God.

[* dd iv]

The penitent has gladness in his soul.

To compare two things we must know both.

Penitents, having known worldly pleasure and sharp penance,

are more glad in the penitent life.

Joy in the soul after true confession.

Joy of confession,

of contrition,

of satisfaction.

Rightwise people either have contrition with purpose of confession,

[* dd iv, back]

the two fyrſt Ioyes to ryghtwyſe people, they may be called *ryghtwyſe whiche haue very contrycyon with a full purpoſe to be confeſſed, or elles they be called

or after contrition and confession have been clean assoiled by their ghostly father.

ryghtwyſe that after very contricyon had & hole confeſſyon made, be aſſoyled clene from ſynne of theyr ghoſtly fader, for they be Iuſtyfyed by *the* ſacrament of penaunce whiche toke effycacy & ſtrength by the blode and paſſyon of cryſte. They be called Recti corde that haue made ſatyffaccyon ſo plentefully that

God can ask no more of them.

god can aſke no more of them. For this our prophete ſayth. Letamini *in domi*no et exultate iusti: et gloriamini omnes recti corde. Ye that be made

Rightwise by contrition and confession, perfect by satisfaction.

ryghtwyſe by very contrycyon and true confeſſyon Ioye in our lorde. And ye that be made perfyte by due ſatyffaccyon Ioye ye eternally in our lorde.

Domine ne in furore poſterioris. prima pars.

Psalm xxxviii.

Meruayle no thynge all though we begynne not our ſermon with the thyrde penitencyal pſalme in ordre. For or euer we toke vpon vs to declare *the* two fyrſt penytencyall pſalmes our promyſe was ſomwhat

The nativity of our lady and the first part of this third penitential psalm to be treated of in one sermon.

to ſpeke of the natyuyte of our blyſſed lady at the daye, whiche purpoſe wyllynge to kepe, alſo deſyred of our frendes to folowe thordre of the pſalmes, though it ſemed to be harde for vs ſo to do. Notwithſtandynge by the helpe of our bleſſyd lady we haue attempted the mater & made *the* fyrſt parte of this pſalme to agre with our fyrſt purpoſe.

[* ee i]

*¶ Que eſt iſta que progreditur quaſi aurora conſurgens.

Night of sin after the fall,

After the offence of our fyrſt faders Adam & Eue all the worlde was confounded many yeres by derkenes and the nyght of ſynne of the whiche derkenes and nyght a remembraunce is made in holy ſcrypture oftentymes. Notwithſtandynge many that were the very

feruauntes & worſhyppers of almyghty god to whome the fayd derknes and nyght of ſynne was very yrkſome and greuous, had monycyon that the very ſonne of ryght-wyſnes ſholde ſprynge vpon al the worlde and ſhyne to theyr grete and ſynguler comforte and make a meruayl-ous clere daye. As the prophete zacharie ſayd and propheeyed of cryſte. Viſitauit nos oriens ex alto, illuminare his qui in tenebris et in vmbra mor-tis ſedent. Our blyſſed lord hath vyſyted vs from aboue to gyue lyght vnto them whiche ſyt in derknes & in the ſhadowe of deth. Alſo cryſte in the goſpel of Iohan ſayth. Abraham vidit diem meum et gau-iſus eſt. Abraham ſawe my daye wherby he was made gladde & Ioyfull. The naturall daye whiche we beholde ſholde rather of congruence be called the daye of the ſonne, of whome he hath his begynnynge than our daye. So this ſpyrytuall day wherin ſpyrytually we lyue vnder the cryſten fayth whiche by the ſonne of ryghtwyſnes hath brought forth Ihefu cryſt, ſholde be called more properly the daye of hym than of vs. Cryſte our ſauyour called it his daye ſayenge. Vidit diem meum. Abraham ſawe my daye. Abraham ſawe not the preſent daye of Cryſte as the appoſtles dyde, he had onely the ſyght of it in his ſoule by true hope that it ſhold come, notwithſtandynge *he & many other deſyred gretly to ſe this ſpyritual ſonne and the clere day of it. Our ſauyour ſayd to his apoſtles. Multi reges et prophete voluerunt videre quc vos videtis : et non viderunt. Many kynges and pro-phetes wolde fayne haue ſeen the myſtery of myn incar-nacyon whiche ye ſe, and yet they dyde not, and what meruayle was it yf they that laye in derkenes and in the blynde nyght of ſynne wherin noo pleaſure was to ſlepe and take reſt to deſyre feruently and abyde the ſpryngynge of the bryght ſonne our ſauyoure. Holy faders before the incarnacyon whiche meruayloufly

very irksome to God's servants.

The sun of right-wiseness foretold,

by Zechariah,

foreseen by Abra-ham.

The natural day of the sun.

The spiritual day of the sun of rightwiseness,

seen in Abraham's soul by true hope. [* ee i, back]

Kings and pro-phets in the blind night of sin de-sired fervently the springing of the bright Sun our Saviour,

irking the works of darkness. After long delay,

yrked and deſpyſed the werkes of derkenes and the nyght of ſynne. Everychone of theym dayly and contynually prayed that the very ſonne of ryghtwyſnes myght ſprynge in theyr tyme. Neuertheleſſe theyr good hope & truſt of it was dyfferred many yeres, and at the laſt whan tyme was houable[1] and conuenyent in the

when time was hovable, God caused this Sun to give light to the world.

ſyght of almyghty god, he cauſed this clere ſonne for to gyue lyght vnto the worlde. Notwithſtandynge it was done in a Iuſte and due ordre. For of a trouth it had not ben ſemynge & well ordred that after ſo grete and horryble derkenes of the nyght, the meruaylous clerenes of this ſonne ſholde have ben ſhewed immedyatly. It was accordynge of very ryght that fyrſt a mornynge ſholde come bytwene whiche was not ſo derke as the nyght, neyther ſo clere as the ſonne. This ordre agreeth bothe to nature, ſcrypture, and reaſon. Fyrſte by the ordre of nature we perceyue that bytwene the derkenes of the nyght and the clere lyght of the daye, a certayne meane lyght cometh bytwene the whiche we calle the mornynge, it is more lyghter and clerer than is the nyght, all be it the ſonne is moche more clerer than it. Euery man knoweth this *thynge well, for dayly we haue it in experyence. ¶ Holy ſcrypture alſo techeth *that* in the begyn*n*ynge of the worlde whan heuen and erth ſholde be create, all thynges were couered with derkenes a longe ſeaſon, and or euer the ſonne in his very clerenes gaue lyght to the worlde, a certayne meane lyght was made whiche had place bytwene derkenes and the very clere lyght of the ſonne. This is well ſhewed by Moyſes in the begynnynge of geneſis. ¶ Reaſon alſo whiche ſercheth the knowlege of many cauſes fyndeth whan one thynge is chaunged in to his contrary as from colde to hete, it is done fyrſt by certayne meanes or by certayne alteracyons comy*n*ge bytwene. ¶ Water whiche of his nature is very colde is not ſodeynly by the fyre

Between the horrible darkness and the clearness of the sun, came the morning, as a mean between the two.

In nature the morning comes between darkness and broad daylight.

[* ee ii]

Scripture tells us that between the darkness and the creation of the sun a certain mean light was made.

Reason tells that when a thing is changed into its opposite, it passes through intermediate stages.

Cold water to

[1] behouable 1555.

made hote to the vttermoſt, but fyrſte cometh bytwene a lytell warmenes as we myght ſaye luke warme, whiche is neyther very hote nor very colde, but in a meane bytwene both. ¶ An apple alſo whiche firſt is grene waxeth not ſodeynly yelowe, but fyrſte it is ſomwhat whyte bytwene grene and yelowe indyfferent. Thus we perceyue by reaſon that it was not conuenyent this grete clerenes of the ſonne our ſauyour ſholde haue ben ſhewed ſo ſoone and immedyatly after ſo ferefull and the derke nyght of ſynne, without ryſynge of the mornynge whiche is a meane bytwene bothe. Syth it is ſo than that Iuſte & ryght ordre wyll it be ſo, and alſo it is accordynge for a wyſe man ſoo to ordre it, who wyll doubte but the wyſdome of our lorde god vnable to be ſhewed kepte this due and reaſonable ordre namely in his werke wherby. Salutem operatus eſt in medio terre. he wroughte helthe in the myddes of the erth. Syth alſo he kepte the ſame in all his operacyons as ſaynt Poule wytneſſeth ſayenge. *Quecunque ordinata ſunt: a deo ſunt. All thynges well ordred be by the ordynaunce of almyghty god. Ferthermore bycauſe this mater ſholde be expreſſed more openly we ſhall endeuoyre our ſelfe to ſhewe by *the* thre reaſons afore reherſed *that* this blyſſed lady moder to our ſauyour may well be called a mornynge, ſyth before her none was without ſynne. After her *the* mooſt clere ſonne cryſt Iheſu ſhewed his lyght to the worlde, expulſynge vtterly by his innumerable clereneſſe theſe derkeneſſes wherin all the worlde was wrapped and couered before. We ſe by experyence the mornynge ryſeth out of derknes as the wyſe man ſayth. Deus qui dixit te[1] tenebris ſplendeſcere. Almyghty god commaundeth lyght to ſhyne out of derkenes. The clerke Orpheus meruayled gretely of it ſayenge. O nox que lucem emittis. O derke nyght I meruayle ſore that thou

become hot must first be made lukewarm.

Green apples turn white first, then yellow.

So the clearness of the sun our Saviour did not follow immediately on the fearful night of sin, but the morning rose first as a mean between both.

[* ee ii, back]

Our lady a morning, before whom none was without sin, after whom the most clear Sun expulsed the darknesses wherein all the world was wrapped.

Light out of darkness, a marvel to the clerk Orpheus.

[1] *sic.* In ed. 1555 et. Read *lucem de tenebris.*

bryngeſt forth lyght. And of a trouth it is meruayle to mannes reaſon that lyght ſholde ſprynge out of derkenes. Soo in lyke maner we may meruayle of this blyſſed virgyn, ſhe beynge clene without ſpotte of ony maner ſynne, notwithſtandynge ſholde ſhyne and orygynally come of ſynners that were couered and wrapped in derkenes & the nyght of ſynne. Alſo after the mornynge the ſonne aryſeth, in maner as it were brought forth and had his begynnynge of the mornynge, lyke wyſe our ſauyour cryſt Ihesu was borne and brought forth of this blyſſed vyrgyn & ſpredde his lyght ouer all the worlde. We alſo perceyue lyke as the ſonne ryſeth of the mornynge & maketh it more clere by theſſuſyon of his lyght. So cryſt Ihesu borne of this vyrgyn defyled her not with ony maner ſpotte of ſynne but endued and replete her with moche more lyght and grace than ſhe had before. Laſte all though it ſemeth the *mornynge to be cauſe of the ſonne, notwithſtandynge the ſonne without doubte is cauſe of it. And in lyke wyſe all though this blyſſed vyrgyn brought forth our ſauyour Ihesu, yet he made her and was cauſe of her bryngynge in to this worlde. Thus ye perceyue by nature *that* this blyſſed virgyn may well be lykened to a mornynge. The ſame ſhall be ſhewed yf we reherſe *the* ordre of ſcrypture. It is ſpoken in geneſye that fyrſt almyghty god made heuen and erth. The erth was voyde and deſolate, all was couered with derknes, and the ſpyryte of god was borne alofte. Than almyghty god com*m*aunded the fyrſt daye by his worde only that lyght ſholde be made, and anone lyght was made, and after that the fourth[1] day the ſonne was create. This we rede in *the* begynnynge of geneſys. But let vs now ſhewe what it ſygnefyeth for our purpoſe. Fyrſte heuen & erth may ſygnefye to vs man & woman, for *the* woman is ſubgecte to the man, lyke as

The spotless virgin shining out of sinners wrapped in darkness.

The Sun Christ brought forth of the morning.

Christ born of the virgin defiled her not, but replete her with much more grace.

[* ee iii]' The sun cause of the morning, not the morning of the sun; Christ of Mary, not Mary of Christ.

In the beginning the earth was covered with darkness;

the first day light was made,

on the fourth the sun.

Heaven and earth types of man and woman; for woman is subject to man,

[1] fouth 1509. fourth 1555.

the erth is to heuen, woman is alſo bareyne & lackynge fruyte without *the* helpe of man. And *the* erth without *the* influence[1] of heuen is bareyne & voyde of al fruyte. Semblably euery generacyon of man from the creacyon of Adam was wrapped & couered with the derknes of ſynne, & though the ſpyryte of god was euer aloft redy to gyue grace, for all *that* none was founde able to receyue it vnto *the* tyme this blyſſed virgyn was ordeyned by *the* hole trynyte to ſprynge & to be brought forth in to the worlde, which by *the* prouydence of almyghty god was ſurely kepte & defended from euery ſpotte & blemyſſhe of ſynne, ſo *that* we may well ſaye vnto her. Tota pulchra es amica mea & macula non eſt in te. O blyſſed lady thou arte all fayre & without ſpotte or blemyſſhe of ſynne. The aungell at her ſalutacyon ſayd. Aue plena gratia. Heyle full of grace, this blyſſed virgyn full of the bemes of grace was ordeyned by god as a lyght of *the* mornynge & afterwarde brought forth *the* bryght ſhynynge ſonne with his manyfolde bemes our ſauyoure Cryſte. Qui illuminat omnem hominem venientem in hunc mundum. Whiche gyueth lyght to euery creature comynge to this worlde. Take hede how conuenyently it agreeth with holy ſcrypture this virgyn to be called a mornynge. Alſo where as reaſon of a congruence wyll that bytwene two contraryes a meane muſt be had, maketh meruayloufly wel *that* this virgyn may be called a mornynge, for lyke as *the* mornynge is a meane bytwene *the* grete clerenes of *the* ſonne & *the* vgſome derkenes of the nyght. So this blyſſed & holy virgyn is the meane bytwene this bryght ſonne our ſauyour and wycked ſynners, & a partetaker of bothe, for ſhe is *the* moder of goddes ſone & alſo *the* moder of ſynners. For whan our ſauyour cryſte hanged vpon the croſſe he commended & lefte to this blyſſed virgyn ſaynt Iohan

and without him barren.

All mankind sinners before Mary.

who was spotless.

[* ee iii, back]

Mary the morning brought forth Christ the Sun.

Why Mary is called a morning.

The morning a mean between daylight and ugsome darkness.

Mary the mean between sinners and the Saviour.

[1] influente 1509.

the euangelyſt as her ſone, ſayenge to her. Mulier ecce
Behold thy son. filius tuus. Woman beholde thy ſone. And vnto
Behold thy mother. fayn*t* Iohan he ſayd. Ecce mater tua. Beholde thy
John 'the grace of God,' for by God's grace, moder. Iohan by interpretacyon is to ſaye *the* grace
of god, ſygnefyenge that by goddes grace & not by theyr
not by merit, owne merytes ſynners be made *the* inherytours of the
sinners have Mary for their mother. heuenly kyngdome, ſynners therfore be commended to
this virgyn mary as to a moder, ſhe is moder of ſynners.
St Austin says there is a noble kindred between Mary and sinners. Saynt Auſtyn ſayth it ſemeth to be a noble kynrede
bytwene this blyſſed virgyn & ſynners, for ſhe receyued
If we have goodness, it is by her. al her goodnes for ſynners, ſynne was cauſe why ſhe
was made the moder of god. Alſo yf we haue taken
ony goodnes we haue it all by her. Therfore of very
[* ee iv] ryght this holy virgyn mary is the moder of *ſynners.
All cryſtes chirche calleth her Mater miſero*rum*,
the moder of wretched ſynner. She is alſo the moder
of mercy for cryſt is very mercy. The prophete ſpek-
yn*g*e of hym ſayth thus. Deus meus m*isericordi*a
Christ is very mercy, she the mother of mercy, mea. My god & my mercy. Cryſt is very mercy,
ſhe is *the* moder of cryſt, therfore *the* moder of
a mean between Christ and sinners, mercy, for this cauſe as we ſayd before ſhe muſt
nedes be a meane bytwene *the* mercy of god & the
between light and darkness. wretchednes of ſynne. Bytwene cryſt mooſt innocent
& wretched ſynners. Bytwene the ſhynynge lyght
& blacke derknes, ſhe is alſo *the* meane bytwene the
bryght ſonne of the daye, & the derke cloude of the
None before her born without sin. nyght. None was borne before her without ſynne,
eyther mortall, venyall or orygynall. Many before were
The holiness of Jeremy and Hely hid under a cloud. men of grete vertue & holynes, as Ieremye & Hely
w*ith* other, but bycauſe they were not clene without
euery ſpotte of ſynne, theyr vertue & holynes was hyd
The angels marvel at Mary's spotless light. in maner as vnder a cloude. And the holy aungelles
remembrynge this mater beholdynge this lyght to ſhewe
forth without ony ſpotte of derknes after ſo longe
contynuau*n*ce of the derke nyght of ſynne, ſayd eche
one to other with an admyracion or meruaylynge. Que

est ista q*ue* *pro*gredit*ur* quasi aurora *con*surge*ns*.
What is ſhe whiche gooth forth as a ryſynge mornynge.
Therfore ſyth this blyſſed lady Mary as a mornynge
gooth bytwene our nyght & the daye of cryſt, bytwene
our derknes & his bryghtnes, and laſt bytwene the
myſery of our ſynnes & the mercy of god, what other
helpe ſholde rather be to wretched ſynners wherby they
myght ſoner be delyuered fro*m* theyr wretchednes &
come to mercy, than by the helpe of this blyſſed virgyn
Mary, who may come or attayne from one extremyte
vnto an other without a meane bytwene bothe. Let vs
therfore knowlege to her our wretchednes, aſke her
helpe, *ſhe can not but here vs, for ſhe is our moder, ſhe
ſhal ſpeke for vs vnto her mercyfull ſone & aſke his
mercy, & wi*th*out doubte he ſhall graunte her petycyon,
whiche is his moder & *the* moder of mercy. Let vs
therfore call vnto her ſayenge. O mooſt holy virgyn
thou arte *the* moder of god, moder of mercy, the moder
alſo of wretched ſyn*n*ers and theyr ſynguler helpe, com-
forte to all forowfull, vouchesaue to here our wretchednes
& prouyde a conuenyent & houable[1] remedy for the
ſame. But what myſeryes ſhall we mooſt ſpecyally
ſhewe vnto her. Truely the comyn wretchednes of all
syn*n*ers whiche *the* chirche hath taught vs ofte to haue
in remembrau*n*ce, whiche alſo *the* prophete Dauyd hath
deſcrybed in *the* thyrde penytencyall pſalme wherof we
ſhall now ſpeke. And as the woman of chanane when ſhe
prayed to our lorde was not herde anone notwithſtand-
ynge his dyſcyples hauynge pyte and compaſſion ſpake
to cryſt theyr mayſter for her. So we now leeſt pera-
uenture our mercyful lorde herde not our prayers in the
other pſalmes before bycauſe of our greuous ſynnes. Let
vs tourne our prayer to his mooſt mercyful moder be-
ſechynge her to ſhewe mercy & call to almyghty god
for vs as our aduocate.

Mary the mean whereby we attain to mercy.

Let us ask her help,
[* ee iv, back]
as our mother she cannot but hear us and speak for us to ner Son.

Prayer to Mary for a hovable remedy for our wretchedness.

The woman of Canaan was not heard till the disciples spoke to their Master for her;
so, in case our former prayers were unheard because of our sin,

let us beseech Mary to be our advocate.

[1] behouable 1555.

¶ Que eſt iſta que progreditur quaſi aurora conſurgens.

¶ We ſhall marke thre condycyons of the mornynge whiche may well be applyed to this blyſſed virgyn.

The morning (1) mild and quiet,

¶ Fyrſt yf the mornynge be fayre it is milde and quyete without trouble of wynde, ſtormes, or tempeſte.

(2) puts away the black cloud of night.

¶ Alſo by lytell and lytell it ryſeth vpwarde aboue *the* derknes, puttynge awaye *the* blacke cloude of *the* nyght.

(3) is clear without mists.

Thyrdly it is bryght ane[1] clere without cloudes or myſtes. This bryght & holy virgyn had all theſe condycyons. Fyrſt ſhe was meke & *mylde in her ſoule, ſo that neyther blaſt of pryde neyther ſtorme of wrath was in her, but alwaye ſhe was gentyll lowly and meke. Secondly ſhe enhaunced herſelfe ferre aboue the derknes of ſynne puttynge vnderfote thoccaſyon of it, ſhe alſo brake his heed whiche was the cauſe & encreaſer of ſynne. Thyrdly ſhe was a bryght & clere virgyn without all derknes of ygnoraunce. Of theſe condycyons many thynges may be ſayd to the laude & prayſe of this blyſſed virgyn, yf we entended ſo to do. But our purpoſe is otherwyſe ſet, our mynde at this tyme is not to ſpeke of her laudes whiche no creature can ſufficyently expreſſe, but we purpoſe to make our prayers to that blyſſed moder & mayde, *that* ſhe of her goodnes vouchefaue to helpe vs in our myſeryes. For in vs be thre kyndes of wretchednes contrary to the thre vertues in her ſpoken of before. Fyrſt the myſery of fere and drede wherby our ſoule is neuer in reſt but alwaye troubled & ſhaken with that grete ſtorme & tempeſt. Secondly *the* myſery of bondage & ſeruytude to ſynne, that is whan ony perſone is made ſubgecte and caſt downe by the grete weyght of it. Thyrdly the myſery of ygnoraunce & blyndnes wherby the lyght of trouth and good knowlege is withdrawen from vs & hydde as vnder a cloude. Let vs now*

[* ee v] Mary, (1) meek and mild, without blast of pride, or storm of wrath; (2) enhanced herself above sin's darkness, breaking the serpent's head; (3) is without all darkness of ignorance.

Our mind at this time not to speak of her lauds,

but to make our prayer to her.

Three kinds of wretchedness in us contrary to three virtues in her.

1. Fear.

2. Bondage to sin.

3. Ignorance.

[1] *sic.* and 1555.

therfore aſke helpe of this mooſt holy virgyn whiche obteyneth qualytees & condycyons alwayes co*n*trary to theſe myſeryes. All theſe wretchedneſſes be reherſed of *th*e prophete Dauyd in this thyrde penytencyal pſalme as ye ſhal vnderſtande by dylygent gyuynge hede to our ſayenges. ¶ Many troubles & vexacyons aryſe in vs ayenſt *th*e tranquyllyte of this mylde mornynge, ſome cometh by fere of the eternall punyſſhement of god, ſome for drede of the paynes of purgatory, ſome be cauſed of our bodyly dyſeaſes whiche we ſuffre for the gylte and offence of our fyrſt 'fader, Adam, ſome by the reme*m*braun*c*e of deth vncertayne that nedes muſt folowe at *th*e laſt after all theſe greuous vexacions. Many alſo be cauſed by fere of the temporall punyſſhement of god excercyſed in this lyfe for our treſpaſſes, & laſt by *th*e vgſomnes of our ſynnes many trybulacyons be engendred in our ſoules, by *th*e whiche ſynnes we haue deſerued punyſſhement of goddes vengeaun*c*e. Of a trouth one of theſe vexac*i*ons ſomtyme troubleth *th*e myndes of ſynners. Our prophete remembreth them by ordre. The fyrſt perturbacyon or trouble whiche is cauſed by fere of the punyſſhement of god euerlaſtyngly to be vſed vpon dampned ſynners, muſt nedes prycke the mynde and conſcyence of the ſynner, for whan that eternall punyſſhement ſhall appere and be ſhewed, the countenaunce of god ſhall be ſo formydable and ferefull that in the tyme whan myſerable ſynners ſhall ſtande in his fyght they ſhall thynke themſelfe ſet in a brennynge forneyſe of fyre. As it is ſayd in holy ſcrypture. Pones eos vt clibanu*m* ignis in tempore vultus tui. Blyſſed lorde thou ſhalte at the daye of Iugement ſet all wretched ſynners as a clewe or a grete hepe of fyre for fere of beholdynge thy ferefull coun-
tenaunce, the worde whiche he ſhall ſpeke to them at *tha*t tyme ſhal be ſo ſharpe and vehemently bytynge,

David here rehearses all these wretchednesses.

Fear of hell and of purgatory,

bodily disease due to Adam's guilt, [* ee v, back]

remembrance of death.

Fear of God's temporal punishments in this life,

ugsomeness of our sins deserving vengeance.

Fear of everlasting punishment

must prick the conscience,

for the countenance of the Judge will be formidable as a burning furnace of fire.

A clew or great heap of fire.

Words of doom vehemently biting,

more dreadful than a thousand deaths.

in ſo moche they ſhall coueyte or deſyre rather to dye a thouſande tymes than to here it, whan he ſhall openly gyue ſentence on them ſayenge. Diſcedite a me maledicti in igne*m* eternum qui paratus eſt diabolo & angelis eius. Goo fro me ye curſed ſynners into euerlaſtynge fyre whiche is prepared for the deuyll and his aungelles. O meruaylous ſharpe ſayenge. O worde more perſynge than a double edged ſwerde, what creature ſhall not fere to be *ſeparate from the face of god, from heuenly glory, from the felawſhyp & co*m*pany of ſayntes, & to be caſt downe in to eternall fyre with thoſe ferefull & cruell deuylles. The p*r*ophete therfore ferynge this euerlaſty*n*ge punyſſhement begynnynge his pſalme cryenge to almyghty god, ſayenge. Do*m*i*n*e ne in furore tuo arguas me. Blyſſed lord punyſſhe me not in thyn euerlaſtynge punyſſhement. Let vs do in lyke maner makynge our prayers to this blyſſed virgyn ſayenge. O blyſſed lady be thou meane & mediatrice bytwene thy ſone and wretched ſynners that he punyſſhe vs not euerlaſtyngly. If perauenture we be delyuered by the infynyte mercy of god from crucyfyenge in *th*e fyre of hell. Yet there is an other fyre to be fered, that is to ſay the fyre of purgatory whiche fyre is ſo hote and full of dyuerſyte of payne, that all tourmentes and dyſeaſes of this worlde be no thynge to be compared to it, whiche thynge holy ſaynt Auſtyn co*n*fermeth by theſe wordes ſayenge. Ille ignis grauior eſt q*uam* quicq*uid* homo pati poteſt in hac vita. The fyre of purgatory is more greuous than ony payne man may ſuffre in this lyfe. Alas we wretched ſynners what harde ſayenge is this. Be there not ſome greuous paynes in this lyfe. Thoſe *tha*t be vexed with *th*e ſtone, ſtrangury, and the fluxe, fele they not meruaylous grete paynes whan they can not kepe themſelfe fro*m* waylyn*g*e & cryenge out for forowe, what ſhall I ſaye of the whiche ſuffre payne

Go from me, ye cursed.

[* ee vi]

Outcasts from the face of God, cast down into eternal fire with the devils.

David cried to God to save him from hell;

so let us pray Mary to be a mean and mediatrice between her Son and us,

that we may be saved from crucifying in hell fire.

II. The fire of purgatory more grievous than any pains of this life,

says St Austin.

Pains of stone, strangury, flux.

in the heed, tothe ache, & akynge of bones, do they not ſuffre grete paynes, & alſo marters of whome many were ſlayne, ſome boiled, an other ſawed a two, an other torne with wylde beeſtes, an other roſted on *the* fire, an other put in to ſcaldy*n*ge hote pytche & roſyn, dyde they not ſuffre bytter payne. Notwithſtandynge to be punyſſhed *in the fyre of purgatory is ferre more greuous payne than all theſe we haue reherſed, what meruayle is it than yf the fere of ſo grete & paynfull fyre trouble vs ſynners, wherfore it foloweth Et ne in ira tua corripias me. Blyſſed lorde ſayth Dauid correcte me not in *the* fyre of purgatory. So let vs call vnto our blyſſed lady prayenge her to be meane for vs *that* her ſone our Iudge not onely punyſſhe vs not in th paynes of hell whiche be euerlaſtynge, but alſo *that* he correcte vs not in *the* paynes of purgatory whiche haue an ende. ¶ The thyrde trouble that we ſuffre ryſeth & is cauſed of the wou*n*des inflycte and beynge in our body for *the* ſynne of our fyrſt parentes. For wha*n* Adam was ſet in paradyſe a place of grete pleaſure volupty & reſt, almighty god threttе hym fayenge, whatſoeuer tyme he taſted of *the* forboden tree, he ſholde be wou*n*ded. Quod ta*m* ei q*uam* vniuerſe poſteritati eius morte*m* inferret. Whiche ſholde be a mortall wounde bothe to hym & all his poſteryte. Almyghty god had his bowe redy bent wherwith he ſholde ſtryke hym, of the whiche bowe is wryten in an other place. Tetendit arcu*m* ſuu*m*. God hath bent his bowe, for all this, Adam attempted *the* mater fell to ſynne, whome anone almighty god dyde ſmyte, the vehemence of the whiche ſtroke, all we that came of hym do fele, the wou*n*des of it abyde ſtyll in vs not clene made hole, all though they be hyd & couered, wyll ye knowe whiche be the wou*n*des. Let vs be hungry a lytell whyle, and anone we ſhall fele the penurye of hungre. Abſteyne from*

Headache, tooth-ache; martyrs boiled,

sawn asunder,

torn by wild beasts, roasted or thrown into scalding pitch and rosin.

[* ee vi, back]

Yet the pains of purgatory are more grievous far.

David prayed against purgatory; and so let us beg of Mary to be a mean for us that her Son correct us not in purgatory.

III. Wounds in our body for Adam's sin.

Paradise a place of volupty.

The forboden tree.

God's bow ready bent.

Adam smitten anon for his sin;

we all feel the vehemence of that stroke.

Hunger,

thirst, drynke, anone cometh thyrſte. Go a fote many myles,
weariness, anone cometh weryneſſe. Put your fynger nygh the
impassible heat, fyre, & full ſoone ſhall ye fele impaſſyble hete. Ete
unwholesome meats. vnholſome metes, & anone cometh ſekenes. By theſe
[* ee vii] woundes afore fayd without doubte *we be brought to
These wounds Adam wanted before God struck him; we too should have wanted them, if that stroke had not been. dethe, yf the body be not ſoone remedyed. Adam wanted all theſe woundes or euer almyghty god dyde ſtryke hym. And we alſo ſholde haue wanted them yf that ſtroke had not ben, we all be wounded by his ſtroke, wherfore the prophete fayth. Quoniam ſagitte
God's arrows stick fast. tue infixe ſunt michi. Blyſſed lorde thyn arowes be ſtycked in me, yf perauenture theſe arowes myght be plucked awaye by ony medycyne, or by crafte we myght be made hole of our woundes, and ſo to ſcape
IV. Fear of death dethe, whoſe fere troubleth vs without meſure in this fourth place, *the* wyfe man fayth. O mors *quam* amara ho*mini* h*abe*nti pace*m* in ſubſtan*cia* ſua.
bitter to men who have this world at their will, O deth how bytter arte thou to a man hauynge peas with his ſubſtaunce of worldly goodes, or elles thus, that hath this worlde at his wyll, whiche vſe theſe
who have not in mind what is behind in the world to come. worldly pleaſures meryly, they knowe not, they haue not in mynde what is behynde in the worlde to come. Alas how greuous and bytter is to them the remembraunce of dethe, whoſe dartes or arowes may not be
Death's arrows expulsed by no craft. expulſed by ony crafte, we can not fynde the meanes by ony medycyne to hele our wou*n*des, we muſt nedes dye, and dayly we drawe nygh dethe more and more. Omnes morimur. All we dye, or be dyenge.
Morior a verb undeclined in Scripture, says St Augustine. Scrypture ſayth this verbe morior after fay*n*t Auguſtyne is vndeclyned, ſygneſyenge *that* no creature may eſcape, flee, or declyne from deth, our lorde hath ſo greuouſly
The dint of God's arrows. ſtryken vs with the dynte of his arowes, wherfore our prophete ſayth. Et co*n*firmaſti ſuper me manu*m* tuam. Lorde thou haſt perced and fyxed thyn arowes ſo fore in me that my wounde is ſo grete & without cure I can not eſcape but nedes muſt dye.

We fayd the fyfth perturbacyon cometh for fere of goddes punyffhement, whiche the prophete calleth in this pfalme. Faciem ire dei. For by theſe wordes Furore*m* dei is vnderſtande *the* euerlaſty*n*ge punyffhement vpon them whiche be dampned. By theſe wordes Facie*m* ire dei is vnderſtande temporall punyffhementes in this lyfe, whiche temporall punyffhementes cauſeth vs alſo to be in trouble. For what creature remembry*n*ge ſo many punyffhementes done vpon ſynners in this lyfe bodyly, & perauenture for leſſe offences tha*n* he hymſelfe hath done, can be without fere, leeſt he ſholde ſuffre the ſame or more greuous for his owne offences. Adam ayenſt the commaundement of god taſted but one apple, and anone he was caſt out from the goodly gardeyne of paradyſe in to this erthe full of breres and brembles. It ſemeth but a ſmall mater, and alſo he, and all his poſteryte euer after were made mortall. Alas how many tymes haue we ſynners broken the commaundementes of god. The people of Iſrael ledde by Moyſes thrugh the deſerte, whan it was ſo they had eten no fleſſhe of many dayes. At the laſt they deſyred to ete of the egypcyens fleſſhe lyke as it was theyr cuſtomable mete before, almyghty god gaue them theyr deſyre. But Quonia*m* adhuc eſca fuit in ore eo*rum*: ira dei deſcendit ſuper eos. Whyles they were etynge and mete in theyr mouth, the punyffhement of god fell vpon them, and a grete parte of them were ſlayne. Afterwarde the ſame people made wery by a longe Iourney, grudged in theyr myndes ayenſt our lorde, wherfore ſodayne fyre fell vpon them, and vtterly brente & deſtroyed the later parte of theyr hooſt. Haue not we commytted many more greuouſer offences than theſe be? Yes truly. For wha*n* we lacked no mete but had *grete plente of it, haue we not for all that deſyred more delycate metes not content with ſuche as we had, hath not a lytell

V. Fear of temporal punishment [* ee vii, back] ('the face of God's wrath').

Seeing the bodily punishments endured by others for less offences than we have committed, we cannot but fear.

Adam for tasting one apple was cast out among briars and brambles;

he and his posterity became mortal.

The Israelites,

desiring to eat of the fleshpots of Egypt,

had their desire,

but while the meat was in their mouths, great part of them were slain;

when they grudged against our Lord sudden fire burnt many of their host.

We have committed grievouser offences.

[* ee viii]

We desire more * delicate meats,

are weary of going to church there to serve God and hear wholesome doctrine.

bodyly labour ben tedyous to vs, as to go vnto the chyrche there to abyde to be at the feruyce of god, and to here holfom doctryne, whiche of vs herynge thefe offences beynge culpable in them wyll not fere the

Let us therefore fear as David's flesh trembled for fear.

punyffhementes of god bothe in this lyfe & after. Namely whan this holy *pro*phete fo dyde, in fo moche he fayth his fleffhe trembleth for fere. Non eft fanitas in carne mea. Blyffed lorde I haue none helth in my fleffhe, it trembleth for fere of thy punyffhementes.

Happy those who have no spot of actual sin.

They be very happy & blyffed whiche neuer defyled themfelfe with fynne, but alwaye hath kepte them clere without ony fpotte of it, as touchynge actuall fynne, for truly they haue grete reft in theyr foules, & they that haue done *the* contrary fele in themfelfe an

Inward strife in the sinner, his polluted conscience makes him afraid to look upon himself. An unclean conscience painful as the torments of hell.

inwarde ftryfe whan they remembre themfelfe in theyr lyuynge, for fuche as hath polluted *con*fcyence gyue them to other befynes rather than to loke vpon themfelfe. Truly thabomynacyon of an vnclene confcyence is fo grete that *the* remembrau*n*ce of it is thought to *that* perfone fo encombred fo grete payne, as he were vexed & troubled in the tourmentes of hell. O how

Many have slain themselves in remorse.

many hathe flayne themfelfe after theyr grete offences done, whan they myght not holde vp and fuftayne

A Roman woman called Lucrece.

theyr vnhappy lyfe. Example we haue of a Romayne woman called Lucrece & many other. The thre pryn-

The three parts of the soul beholding the ugsome monster of sin,

cypall partes of the foule wherby *the* hole man fhold be gouerned beholdynge the vgfome and deteftable

accuse each other:

monftre of fynne dooth accufe eche one other, to the

(1) memory should have kept in mind holy monitions;

memory it is obiected that he fholde haue kepte in mynde the holy monycyons and techynges whiche oftentymes he herde by the prechers of godly doctryne.

[* ee viii, back]

To the reafon is fayd that he *fholde haue refyfted and withftonde more befyly, & not haue fuffred fo grete

(2) reason should have resisted more busily;

fylthynes of fynne to be com*m*ytted in the foule, to

(3) will runs too much on his own bridle.

the wyll is obiected that by his boldnes & rennynge to moche vpon his owne brydell, neyther obeyenge to

memory nor to reaſon is cauſed that the ſoule is polluted with the fylthynes of ſynne. Therfore the conſcyence alwaye prycketh & grutcheth ayenſt ſynnes euyl com*my*tted, accordynge to the prophetes ſayenge. Conscience pricks and grudges against sin.

Non eſt pax oſſibus meis a facie peccato*rum*. No parte of my body can be in reſt for the greuouſnes of my ſynnes. Take hede with how many and what ſtormes of trybulacyon we be vexed within our bodyes, we haue no tranquillite, no quyetnes but troubled in euery parte with many dyuers vexacyons. Fyrſte by the paynes of hell, of purgatory, by our bodyly greuaunce, by deth, by the punyſſhement of god, and laſt by thabomynacyon of our ſynne. Therfore let vs go vnto this mylde morny*n*ge our blyſſed lady virgyn Mary, beſechynge her *that* ſhe wyl vouchſaufe to delyuer vs from theſe ſtormy wretchedneſſes in this lyfe, and after graunte vs quyete ſoules. Theſe ſuffyſeth for the fyrſt kynde of wretchednes. We ſayd the ſeconde kynde of myſerye is to be caſte downe vnder the derkenes and cloude of ſynne, & myſerably to be in captyuyte vnder the yoke of it. Many tymes ſynne is compared to a ſerpent. A ſerpent hath a heed, a body, and a tayle, ſemblably ſo hath ſynne, for whan ony man feleth *the* fyrſt inſtygacyon or ſterynge to ſynne, doubtles there is the ſerpentes heed. Whan afterwarde he conſenteth to the ſame inſtygacyon, than he ſuffreth *the* body of that ſerpent to entre. And at laſt whan he fulfylleth the ſynne in dede, than is *the* venemous tayle of that ſerpent entred. Without thou reſyſte and withſtande the heed *that is to ſaye the fyrſt ſuggeſtyon, it ſhall be very harde for the to exclude ſynne, for where as a ſerpent may gete in his heed, anone he bryngeth after *the* reſydue of his body. So by ſynne, yf alſo the ſtreyght paſſage be made open to *the* fyrſt monycyon or ſterynge to ſynne, anone he draweth after hym the hole body, & neuer ſeaſeth tyll

No rest in my body.

I. Pains of hell, purgatory, sickness, death, God's punishment and the abomination of our sin.

Let us pray to Mary to grant us quiet souls.

II. Darkness of sin and captivity under its yoke.

Sin a serpent:

its head, desire;

its body, consent;

its tail, fulfilment in deed.

[* ff i]

Where a serpent can get in his head, the body follows.

Sin advanceth himself high above the mind, which ought to be the head of the soul.

it come vnto the hyeſt parte of the ſoule, he auaun*c*eth hym ſelfe & is lyfte vp ferre aboue *th*e mynde, whiche ought to be the heed of *th*e ſoule. And this of a trouth is a grete myſery wherof this holy prophete Dauyd maketh his complaynte ſayenge. Quoniam iniquitates mee ſuper*g*reſſe ſunt caput meum. All the partes of my body be without reſt bycauſe my ſynnes be exalted ferre aboue myn heed. We have gyuen ſo grete lycence to this ſerpent ſynne & ſo eaſely entreated it that now whan it is ones entred it wyll not out agayne, but as a tyraunt hath decreed to kepe in poſſeſſyon *th*e habytacle *that* he hath wonne eyther peaſybly or by ſtrength. Fyrſt or euer we com*m*ytted ſyn*n*e many mocyons of it were felte in vs, but it was onely in *th*e inferyor parte of the ſoule. And now ſyth it is ſuffred to haue ony intereſt, he hath enhaun*c*ed hymſelfe aboue the hyeſt parte of the ſoule & there is reſydent, com*m*aun*d*ynge what hym lyſte, thruſtynge downe the poore ſoule with his greuous burden & weyght that oftentymes it is compelled to do that thynge whiche it wolde not do. Perauenture ſome ſynner wyll ſaye. I perceyue nor fele ony weyght in myſelfe, do I neuer ſo many ſynnes. To whome we anſwere that yf a dogge hauynge a grete ſtone boun*d*e aboute his necke be caſt downe from an hygh toure, he feleth no weyght of that ſtone as longe as he is fallynge downe, but whan he is ones fallen to the groun*d*e he is braſten all to peces by the reaſon of that *weyght. So the ſynner goynge downe towarde the pyt of hell feleth not the grete burden of ſynne, but whan he ſhall come in to *th*e depnes of hell he ſhall fele more payne than he wolde. Alſo euery creature whiche is aboute to put awaye the yoke of ſynne feleth the grete & greuous weyght of it. Our holy pr*o*phete had in experyence *th*e heuy burden of ſyn*n*e whiche ſayd. Et ſicut onus graue grauate ſunt ſuper me. My ſyn*n*es be

We have so easily entreated this serpent sin that once entered it will not out again,

but as a tyrant maintains the habitacle that he has won.

Before commission motions of sin were in the inferior part of the soul.

Now he is resident above the highest part of the soul,

commanding what him list, so that the soul is compelled to do what it would not.

The sinner who does not feel sin's burden, is as a dog thrown from a tower with a stone about his neck, feels no weight while falling, but once fallen, bursts to pieces with the weight.

[* ff i, back]

So the sinner going down to the pit of hell.

The weight of sin felt when we are about to cast off its yoke.

heuy vpon me lyke to an heuy burden. God forbede that we ſaye no man may caſte out ſynne from the ſoule ones entred in to it, we ſaye not that, for yf it were ſo all we ſholde deſpayre, bycauſe why no perſone is without ſynne. But we ſaye it is ryght harde vtterly to expulſe ſynne ſuffred ſo longe at lyberte & hath had ſo moche lycence to abyde in the ſoule, & holy doctours knowlege *the* ſame. And ſaynt Anſelme whoſe wordes cometh now fyrſt to mynde ſayth. O *peccata quam* felicis aditus habetis et *quam* difficiles exitus. O ye ſoule ſynnes how gladde & eaſy entringes haue ye in to man*nes* ſoule, & how harde be your goynges out fro*m* it. Synnes may be expulſed, but how? truly by grete contrycyon, dylygent co*n*feſſyon, & not a lytell bodyly fatyſfaccyon. But after *that* our ſynnes be ſo done awaye, yf we take not vpon vs myghtely to *with*ſtande and make batayle ayenſt them, lyghtly they ſhall entre agayne in to *the* ſoule. And as our ſauyour ſayth. Eru*nt* nouiſſima ho*min*is illi*us* deteriora p*ri*orib*us*. Tha*n* ſhall we be in worſe condycyons ferre than we were before, than ſhall the wou*n*des of our ſynnes waxe rawe agayne, than ſhall the tokens where they were fyxed waxe roten a freſſhe by our folyſſhenes and neclygence. Of the whiche myſery Dauyd complayneth in this place ſayenge. Putrucru*nt* et corrupte ſunt cicatrices mee: *a facie inſipientie mee. The olde tokens of my ſynnes waxe roten agayne by myn owne folyſſhenes. He *that* is enured & encombred with theſe euylles, ſhall we not call hym wretched & vnhappy? Yes truly, for no thynge elles but ſynne may make a man wretched, be a man neuer ſo poore & nedy, yf he be *with*out ſynne, yet he is blyſſed & happy. Salomon ſayth. Miſeros facit p*opu*los p*eccatu*m. Synne maketh wretched people. Saynt Poule hauynge the ſame myſery in experyence ſayd. Infelix ego ho*mo* q*uis* me liberabit de

God forbid that we say that sin can never be cast out of the soul.

But hard it is utterly to expulse sin long left at liberty.

Anselm says: sin's entrance is easy,

its goings out hard.

Sins expulsed by contrition, confession, satisfaction.

Danger of relapse.

If we fall after penance, the wounds of our sins wax raw again.

[* ff ii]

The old tokens of sin wax rotten by our own foolishness.

Nothing but sin makes men wretched.

St Paul.

corpore mortis huius. I vnhappy man who ſhall delyuer me from the dau*n*ger of this deedly myſery of ſynne. ¶ Socrates was aſked a queſtyon as it appereth in *th*e Georgycke of plato of one named Polus, whether Archelaus whiche than had in gouernau*n*ce the kyngdome of Macedony in grete glory were happy & blyſſed or not. Socrates anſwered him he coude not tell, it is to me vncertayn. Then ſayd Polus he is a kynge. Socrates ſayd, all though he ſo be, yet may he be a wretche. Polus added more & ſayd, he hath a gloryous kyngdome, a grete houſholde, and grete rycheſſe. Socrates anſwered, what of all this, theſe com*m*odytees maketh not a man blyſſed, for vnder them may be pryuely a wretched ſoule. If *tho*u wylte ſayd Socrates that I tell the whether this man be blyſſed or wretched, ſhewe me his ſoule, & anone I ſhall aſſoyle thy queſtyon, for the demonſtracyon of this mater dependeth of *th*e ſoule. Truly a ſoule ſubgecte to ſynne is wretched whiche our *pro*phete Dauyd wytneſſeth ſayenge. Miſer fact*us* ſum. By the reaſon of my ſynne I am made a wretche. That creature what ſoeuer he be is blyſſed whoſe wyl is obedycnt to reaſon, that is to ſaye, in whome reaſon & grace hath *domynacyon, for by reaſon & grace ryght & Iuſtyce ſhall be kepte. But yf it be co*n*trary than ſhall peruerſyte & vnryghtwyſnes have place and lyberte, that we may more openly perceyue this thy*n*ge, let vs co*n*ſyder this example. As long as the myddes of a lyne is egall with bothe endes, neyther goynge wronge towarde the ryght hande nor towarde the lyfte hande, ſo longe it is called a ryght lyne, but yf it tourne co*n*trary eyther to *th*e one parte or to the other, or lyfte vp it ſelfe aboue eyther endes, the lyne is not ryght but croked. In lyke maner let vs co*n*ſyder *th*e powers in the ſoule, that is to ſaye reaſon, wyll, & vnderſtandynge, the vnderſtandynge muſt be guyded by the wyll, & wyll muſt be ruled by reaſon, for wyll is the myddle

The Georgycke of Plato [*Gorg.* '70d seq.]

Socrates could not tell whether Archelaus were happy,

unless he could know the state of his soul; then he could anon assoil the question.

The soul subject to sin is wretched.

He is blessed whose will is obedient to reason.

[* ff ii, back]

A right line egall with both ends neither going wrong to the right hand nor to the left; if it turn either way,

it is not right but crooked.

Will the middle between understanding and reason, guiding understanding and ruled by reason.

parte bytwene vnderſtandynge & reaſon, lyke as the myddle poynte in a lyne, wherfore yf the wyll whiche ought to be *the* myddle parte & alſo ſubdued to reaſon lyft vp hymſelfe aboue reaſon, is not thordre peruerſe & inco*n*uenyent, is not there a croked foule? Yes without doubte. Lykewyſe it is in ſynners whan reaſon is put downe & wyll is vnwyſely exalted. Et incuruatus ſum vſq*ue* in finem. The prophete ſayth. By ſynne I am made croked vnto the grounde. I haue more mynde on erthly thynges than vpon heuenly, whan *the* foule is thus dyfformed and brought in to this myſerable co*n*dycyons, what is lefte behynde but penaunce & forowe. The philoſophers ſhewed two dyuerſe wayes, one is the waye of vertue, the other of vyce. The way *that* ledeth a man to vertue is laborous & full of thornes, notwithſtandynge the ende of it is very pleſaunt. The waye whiche bryngeth a man to vyce is mery & full of ſenſuall pleaſures, but the ende of it is very bytter and ſharpe. A certayne philoſophre called Domeſthenes[1] what tyme he deſyred to haue the preſence & company of a certayne euyll dyſpoſed woman, & ſhe aſked a grete ſomme of money. He anſwered that his lernynge was not to bye penau*n*ce ſo dere. Sygnefyenge that after the fylthy volupty of the fleſſhe no thynge remayneth but forowe & penau*n*ce, for the whiche he wolde not gyue ſo moche money. Our prophete co*n*fyderynge this addeth ſayenge. Tota die co*n*triſtatus ingrediebar. Many cauſes there be for ſynners to be penytent whiche haue caſte downe themſelfe in to theſe myſeryes, not compelled by vyolence, but by theyr owne wyll & mynde, from the whiche they may ſcantly & with grete dyffyculte aryſe, what for *the* tyranny of ſynne, what for leuynge of the occaſyons to ſynne, cauſed of the pleaſure whiche *the* fleſſhe hath goten by wycked cuſtome of it. For as ſaynt Iherome

A crooked soul.

When we have more mind on earthly things than on heavenly,

nothing remains but penance and sorrow.

The way of virtue laborous and thorny,

but its end pleasant;

the way of vice merry,

but its end bitter and sharp.

The philosopher Demosthenes.

[* ff iii]

Tanti pœnitentium non emo.

After the filthy volupty of the flesh, nothing remains but penance.

Wilful sinners.

[1] Demosthenes 1555.

Virgins less tempted, says Jerome, than those who have experienced the fleshly volupty.

fayth, thofe that be virgyns fele not fo grete temptacyons of the flefſhe as they whiche ones or ofte tymes haue had the fleſſhely volupty in experyence, for the flefſhe that before hath ben polluted by *the* foule and fylthy pleafure of the body, feleth moche more vnclene mocyons than dooth the flefſhe whiche alwaye hath ben clene and chafte, for the vnclene body perſuadeth & ſheweth to the foule the wycked cogytacyons and derke fantaſyes of his vnthryfty fleſſhely pleaſures done before, wherby it is many tymes begyled & ſcorned. Therfore the prophete ſayth. Q*uoniam* lumbi mei impleti ſunt illuſionibus. The partes of my flefſhe wherin the nouryſſhynge of fleſſhely volupty be refydent & abydynge, are replete & fulfylled with mockes & ſcornes. O folyſſhe & madde flefſhe whiche entyſeth and cauſeth ſo many euylles to *the* hurte of it ſelfe, for the body stereth & moueth *the* foule oftentymes to the fylthy luſt of the flefſhe, whiche is the mooſt hurte that can be to the *body, for the lyuely ſpyrites wherby the flefſhe is quyckened be ſpylte & ſhedde out with the ſede of man. And ſo by *that* he leſeth many of his ſtrengthes. Phyſycyens ſaye that a man taketh more hurte by the effuſyon of a lytell ſede than by ſhedynge of ten tymes ſo moche blode, whiche thinge of a lykelyhode ſaynt Poule ment rebukynge fornycatours, ſayenge. P*eccatum* quodcunq*ue* fecerit homo extra corpus ſuu*m* eſt, qui aute*m* fornicatur in corpus ſuu*m* peccat. Euery ſynne that a man dooth is outwarde from his body, but he that dooth fornycac*i*on or lechery offendeth god & alſo hurteth his body. Veryly it is a grete myſery to loue the body ſo moche, & notwithſtandy*n*ge procure ſo grete hurte to it by fleſſhely luſt, whiche myſery our p*ro*phete ſheweth ſayenge. Et non eſt ſanitas in carne mea. By the reaſon of fleſſhely luſt I haue no helth in my body or in my flefſhe. Therfore ſynne greueth bothe body & ſoule & profyteth none of them but engendreth

Unthrifty fleshly pleasures.

The body tempts the soul.

[* ff iii, back]

Physicians say that the effusion of a little seed does more hurt than the loss of ten times so much blood.

Lechery a sin against a man's own body.

Sin grieveth both body and soul.

grete hurte to bothe. The foule is tourmẽted by a fyght of a polluted cõfcyence, by the vyctory of fynne hauynge domynacyon, by the heuy burden of it, by renewynge of olde fynnes, by *th*e myfery that foloweth, by *th*e croked cuftome of it ones lefte & forfaken, & laft by penaũce forowful. The body is alfo tourmented by *th*e pryckynge of fleffhely luft, & by loffe of his ftrengthes. So that a fynner may fauely faye as the prophete wryteth folowynge. Afflictus fum. I am troubled by fynne bothe in body & foule. The encreafe of a fynners payne is whan he calleth to remembrauñce how longe he hath ferued fo vncurteys and vngentyll a lord. Saynt Iohan fayth. Qui facit *enim peccatum* feruus eft peccati. He that commytteth fynne is the feruaũt of *fynne, therfore euery fynner hathe fynne for his lorde whome he ferueth. What maner of lorde fynne is may be knowen by the ftypende and reward that he gyueth to his feruauntes in the ende. Saynt Poule wryteth of this ftypende fayenge. Stipendia peccati mors eft. The rewarde of fynne is deth, what maner deth? truly deth eternall. This rewarde agreeth well for fuche a lorde, what ftypende fholde the mooft vnhappy lorde gyue but the worfte that may be thought, who fo euer ferueth this malycious and curfed lorde is in grete bondage and feruytude, wherfore the prophete addeth fayenge. Et humiliatus fum nimis. By fynne I am made a bonde man, to whome? veryly to the lorde named fynne. Now ye haue herde how many grete myferyes we fuffre vnder the bondage and yoke of fynne, and how we be thrafte downe vnder the cloude and derkeneffe of fynne. Therfore let vs flee vnto our bryght mornynge the mooft holy moder of god, whiche as a fayre mornynge hath lyfte vp herfelfe aboue all derkeneffe, and by her humylyte hathe broken the deuylles heed, whiche was the fyrft auctour and caufer of fynne and derkeneffe.

The sinner serves an uncourteous and ungentle lord.

[* ff iv]

The stipend that sin's servants receive of their lord.

The wages of sin death.

The sinner a bondman thrust down under the cloud of sin.

Our morning the mother of God.

Mary by her humility has broken the devil's head.

Let vs aſke and truſte helpe of her in this ſeconde kynde of wretchedneſſe, wherof we haue now ſpoken, alwaye folowynge the wordes and ordre of the prophete. ¶ The thyrde kynde of myſerye is yet behynde, whiche we ſayd is the myſerye of ygnoraunce and blyndneſſe, wherby the lyght of trouth is tourned away from vs, as by a cloude comynge bytwene. This blyndnes may be ſhewed many wayes, as fyrſte by the two meanes wherof we ſhall ſpeke, that is to ſaye, we abſtayne not from ſynne, neyther for the abhomynable lothſomneſſe of it, nor for the reuerence of our blyſſed *lorde god alwaye beynge preſent, that thynge muſt nedes of very ryght be thought vgſome & deteſtable, whiche is *the* cauſe of ſo many grete myſeryes & bytterneſſes afore reherſed, for neyther *the* paynes of hell nor of purgatory had neuer ben thought, yf ſynne had not ben. Mankynde ſhold neuer haue felte ony werynes or bodyly greuau*n*ce by the reaſon of labour, yf ſynne had not ben neyther ony dyſtemperau*n*ce of colde or hete that ſholde anoy the body, hungre, thurſt, ne grefe or of ſekenes of vyolen*t* ſtroke, yf ſynne had not ben. Alſo the ſoule ſholde haue wanted ygnoraunce, inconſtau*n*cy, & rebellyon of vnderſtandynge ayenſt reaſon. Theſe myſeryes & many more whiche now I leue of happen to vs bycauſe of ſynne. What trowe we, was not Lucyfer an au*n*gell ſhynynge with grete lyght or euer he fell downe in to hell? & what elles made hym ſo blacke & dyſformed but onely ſynne. No thynge in the worlde dyſpleaſeth almyghty god but ſynne. For as Moyſes ſayth. Vidit deu*s* cu*n*cta q*ue* fecerat: et era*n*t valde bona. Almyghty god loked and ſawe all thynges whiche he made, and they were very good. Euery creature of god is good and acceptable to hym yf ſynne be awaye. But yf it be neuer ſo goodly a creeture defyled w*ith* ſynne, it is abhomynable in the ſyght of god, and ferre more abhomynable than is the ſtynkynge caryon of a dogge

The misery of ignorance.

The blindness,

which abstains from sin neither for its own loathsomeness,

[* ff iv, back]

nor for reverence of God ever present, ugsome and detestable.

Hell, purgatory,

weariness,

distemperance of cold and heat, hunger, thirst, grief, sickness,

ignorance, rebellion of the understanding against reason, all due to sin.

Through sin the bright angel Lucifer is black and deformed.

Sin only displeaseth God.

All creatures good, if sin be away.

The goodliest creature defiled with sin more abominable in God's sight than

or ony other venemous worme in the fyght of men, wherfore holy fcrypture commaundeth euery perfone fayenge. Quafi a facie colubri: fuge peccatum. Flee fynne lyke as thou wolde flee from the fyght of an adder or ony other venemous worme. And the holy man faynt Anfelme fayth. Si ex vna parte gehenna fuerit et ex altera peccatum *mallem in gehennam ire quam inquinari peccato. If hell were of the one fyde of me, and fynne on the other fyde, I had leuer goo in to hell than to be defyled with fynne, the abomynable ftynke of it is fo grete, therfore our blyndnes is very myferable, whiche fo many tymes haue herde of the prechers of god how deedly & horryble monftre fynne is, & how moche it is to be fledde & defpyfed, notwithftandynge we do not efchewe it, but ftudyoufly with all our dylygence folowe, clyppe & in maner kyffe it. And whan we haue none occafyon to fynne we forowe and wayle. There was neuer hungry lyon that layd fo fore awayte for his pray as fynners dooth to gete occafyons to fynne, they feke the flaterynges of worldly pleafures euen as rampynge lyons dooth for theyr pray. Alfo yf they be deferred from theyr purpofe they wayle and make forowe whiche myfery our prophete fhewed in this nexte verfe. Rugiebam a gemitu cordis mei. I fought occafyon to fynne, not faynedly but from the very herte of me. This is a grete blyndnes that we haue fpoken of, and the other whiche we fhall fhewe is moche more. If the lothfomnes of fynne be not fuffycyent to cauſe vs leue & flee from it, at the leeft the prefence of almyghty god our maker our gouernour fholde cauſe vs forfake fynne, in whofe power refteth our lyfe and deth, whiche from aboue loketh & beholdeth what foeuer we do, fo openly as I fe & beholde ony of you, & moche more openly, for of[1] mannes afpectes or fyght myght come

the ſtinking carrion of a dog or any other venomous worm is in man's.

Flee ſin as an adder.

St Anſelm

[* gg i]

had liever go to hell than be defiled with ſin,

ſo great is its abominable ſtink.

Preachers tell how deadly a monſter ſin is,

yet we clip and kiſs it,

wailing when we have no occaſion to ſin;

lying in wait for it as a ramping lion for his prey.

If ſin's loathſomeneſs does not repel us, the preſence of God, who ſees all that we do, ſhould make us forſake it.

If man's ſight

[1] *Sic* also in 1555. Qu. *if*?

might pierce through a glass to the place where God is resident, much more may God look through the heart and soul.

from the foule & perfe thrugh a glaffe, thrugh the heuens vnto the fterres, tyl it come to *the* place where almyghty god is refydent, notwithftandynge moche more the fyght of god hath power to loke thrugh them all downward tyll it come to the ferthefte and inwarde partes of the herte *and soule I befeche you let vs thynke in ourfelfe, the clerer fyght the ferder may loke & beholde, & yet yf an other be twyfe fo clere it may perceyue & beholde twife fo ferre and fo infynytely.

[* gg i, back]

God's sight, more clearer than all other, may look to every distance.

Therfore almyghty god whofe fyght is ferre brighter & more clerer than all other be may beholde and loke to euery dyftaunce be it neuer fo ferre and without nombre.

Man's sight the farther it goes, the feebler it is,

A grete dyfference is bytwene *the* fyght of god and of man. The ferder that mannes fyght gooth the more weyke and feble it is, why? for it is lymytte at a certayne.

God's sight is of like strength in every place,

The fyght of god is of grete ftrength without ende and lymyttynge at certaynte, & for that caufe whetherfoeuer it gooth forth be *the* fpace or dyftaunce neuer fo ferre, it is alwaye of lyke ftrength & power in euery place without chaunge or makynge leffe, whiche holy fcrypture witnefeth fayenge. Attingit a fine vſq*ue* ad finem fortiter.

attaineth from end to end strongly,

The fyght of god attayneth to euery dyftaunce from ende to ende ftrongly, or alwaye a lyke ftronge. And in an other place of fcrypture it is fayd. Nulla creatura eſt inuiſibilis in *con*ſpectu illius, o*mn*ia aute*m* nuda et aperta funt oculis ei*us*.

all things open to His eyen.

No creature is inuyfyble in the fyght of god, al thynges be naked and open to his eyen.

Miserable blindness not to see the fearful countenance of sin; more miserable not to fear the sight of God.

Therfore it is a grete and myferable blyndnes whan we wyll not beholde & fe the horryble and ferefull countenaunce of fynne. And truly it is a more grete & myferable blyndnes, not to fere the fyght of the mooft hygh lorde god almyghty, but he lokynge vpon vs from whome no thynge may be hydde to haue *the* defyre of fo lothfome & foule thynge in our herte as fynne is, yf we remembre not & be in wyll to forowe & wayle for it. O grete derkenes. O dymbe

cloude. O very thycke myſte whiche ſuffre not the lyght of trouth to ſhyne vpon ſynners. Let vs therfore renne to our mooſt *bryght & clere mornynge Marye the moder of god whiche is without all and the leeſt ſpotte of ſynne. Beſeche her mekely that ſhe put awaye this blacke clowde and derknes of ſynne, to thentent we may haue grace to loth and fere the fylthynes of it, and to drede the preſence of our ferefull Iuge almyghty god.

Dim cloud and thick mist hide the light of truth from sinners.

[* gg ii] Let us run to Mary the bright morning, beseeching her to put away the black cloud of sin.

¶ Now ſyth we haue ſatyſfyed for our purpoſe at this tyme we ſholde haue[1] this place of the pſalme, but that the verſe folowynge conteyneth a reherſall or epylogue almooſt of euery thynge ſpoken before. The prophete ſayth. Cor meum turbatum eſt. My hert is ſore troubled. Take hede & marke here *the* fyrſt kynde of wretchednes, that is to ſaye *the* tempeſtous trybulacyons wherwith the herte of ſynners is troubled & vexed, fyrſt for fere of *the* eternal punyſſhement of god in hell, for drede of his punyſſhement in purgatory, alſo by fere of deth hangynge alway in our neckes, for drede of goddes punyſſhement in this lyf, & last for *the* vgſomnes of our ſynnes. For theſe we may ſaye with the prophete. Cor noſtrum conturbatum eſt. Our hertes be ſore troubled. It foloweth. Dereliquit me virtus mea. My ſtrength hath forſaken me. Here is noted *the* ſeconde kynde of myſery wherby we be put downe myſerably vnder the thraldome of ſynne, by whiche thraldome we be ouercomen, ſubdued, our old tokens of ſynne waxe roten agayne, we be made vnhappy, croked & forowful, we be ſcourged ſore & made lowe as ſubgectes, ſo *that* of right we may ſay. Dercliquit nos virtus noſtra. Our ſtrength hath forſaken vs. The prophete added. Lumen oculorum meorum & ipſum non eſt mecum. The ſyght of myn eyen hath fayled me. Here is the thyrde kynde of wretchednes expreſſed, *that* is to ſay of our cloudy blyndnes *wherby we be ſo

A rehearsal or epilogue of what has gone before.

I. The heart sore troubled,

for fear of hell and purgatory, of death hanging alway in our necks, of God's punishment in this life, and for the ugsomeness of sin.

II. My strength hath forsaken me.

By sin's thraldom we are subdued, our old tokens of sin wax rotten again, we be made crooked and sorrowful, and are scourged as subjects.

III. The sight of mine eyes hath failed me.

[* gg ii, back]

[1] *sic.* 1555 leaue in this place.

In our blindness we will not refrain from sin, notwithstanding its loathsomeness and the presence of God.

moche blynded that neyther for thabomynacyon of fynne whiche is a foule and ferefull monſtre nor for the reuerence of god beynge preſent we wyll refrayne but fynne styl & that greuouſly, from whiche myſeryes the

Nativity of the virgin hallowed this day.

mooſt blyſſed virgyn delyuer vs, whoſe natyuyte we halowe this daye by her ſone our lorde Iheſu cryſt whome ſhe as a fayre mornynge brought forth the mooſt bryght ſonne to gyue lyght vnto all ſynners.

Domine ne in furore poſterioris, ſecunda pars.

All christians bound to thank David for his psalms;

All we cryſten people are bounde of very duty to gyue grete & immortall thankes to the holy prophete Dauyd whiche ſoo dylygently hath lefte in wrytynge his pſalmes mooſt godly to be redde of vs and our poſteryte. And his ſo doynge as me ſemeth was mooſt for thre cauſes. Fyrſte that by theſe holy pſalmes the myndes of ſynners myght be reyſed vp and excyted as by a ſwete melody to receyue and take the ſtudy and lernynge of vertues. Secondaryly that yf ony man or woman hath fallen to grete and abomynable ſynnes, yet they ſholde not deſpayre, but put theyr hole and ſtedfaſt hope of forgyuenes in god. Thyrdly that they myght vſe theſe holy pſalmes as lettres of ſupplycacyon and ſpedefull prayers for remyſſyon and forgyuenes to be purchaſed of almyghty god. Pytagorycy the people of that ſect or of that vſage were *accuſtomed euery mornynge whan they ſholde ryſe from theyr beddes to here *the* foun*d*e of an harpe, wherby theyr ſpyrytes myght be more quyke & redy to receyue theyr ſtudyes, thynkynge no thynge more profytable than it vnto the free & noble excytynge of theyr myndes. For doubtles theyr ſluggyſſhe & ſlouthfull myndes by that melody were made quycke & mery. Alſo ſomtyme wycked ſpyrytes were chaſed awaye by the muſycall & ſwete ſtroke of

(1) as by a sweet melody they excite sinners to study virtues;

(2) they teach us not to despair, but hope stedfastly for forgiveness;

(3) they serve as letters of supplication and speedful prayers for forgiveness.

[* gg iii] The Pythagoreans every morning heard the sound of a harp,

to make their sluggish and slothful minds quick and merry.

the harpe, whiche thynge done is redde of kynge Saul, that whan he was vexed & troubled of the wycked ſpyryte he had his mooſt & onely remedy by the harpe of Dauyd, at whoſe ſounde the malygne ſpyryte was dryuen awaye. It is alſo thought that the ſame wycked ſpyryte had ſo grete power on Saul for his ſynne. So lykewyſe holy faders thynke all ſynners to be vnder the power of an euyl ſpyryte. Let vs therfore turne agayne vnto theſe ſwete melodyes of our *pro*phete Dauyd whiche ſomtyme he ſange with his godly harpe, wherby we may chaſe & put away all ſluggyffhenes & ſlouth put in to vs by wycked ſpyrytes, in the whiche ſwete ſoundes we ſhall here ſo grete plente & dyuerſite of tunes as euer was herde before, for ſomtyme he ſpeketh of god, ſomtyme of *the* deuyll, ſomtyme of holy au*n*gelles, ſomtyme of da*m*pned ſpyrytes. Now of hell paynes, & ſomtyme of the paynes of purgatory, otherwhyles of the ryghtwyſnes of god, ſomtyme of his grete mercy. Now of drede, anone of hope, ſomtyme of ſorowe and wepynge, and ſomtyme of gladnes and co*m*forte, ſomtyme of bodyly wretchednes, ſomtyme of the wretchednes of the ſoule, ſomtyme of *the* curſynge of vyces and ſynnes, ſomtyme of the prayſynge of vertues. Otherwhyles of good and ryghtwyſe people, and anone of wycked and vnryghtwyſe. By this dyuerſyte *of melody of[1] ſynners can not be reyſed vp from the ſlepe of ſynne & excyted vnto godly watchynges, they are to be thought as very deed. And as we ſayd in the ſeconde place, they that be wretched and ſynfull creatures may truſte to haue forgyuenes of god by theſe holy pſalmes. Example we haue of this holy prophete. For euery man knoweth this prophete Dauyd was a wretched and greuous ſynner, neuertheles afterwarde he lyued holyly, & by the merytes of his lyfe was lyfte vp vnto heuen. The medycyne and remedy

The malign spirit chased away from Saul by the sweet stroke of David's harp.

All sinners under the power of an evil spirit.
I. Let us by these sweet melodies of David chase away all sluggishness and sloth.

Diversity of tunes in these sweet sounds;

they speak of God and holy angels, of the devil and damned spirits, of hell and purgatory, of God's rightwiseness and mercy, of dread and hope, of sorrow and gladness, of bodily and spiritual wretchedness, of sins and virtues, of rightwise and unrightwise people.

[* gg iii, back]
Sinners who cannot hereby be raised from the sleep of sin are dead.
II. The psalms encourage sinners to hope for mercy;

for David,

a grievous sinner, afterwards lived holily.

[1] *sic.* if 1555.

David's medicine was penance, he was made clean by saying these psalms.

that he vſed for doynge awaye his ſynnes was pure and clere penaunce, whiche he laboured ſo moche by ofte ſayenge theſe pſalmes *that* anone he was made perfytely clene. Why therfore ſholde we wretched ſynners

Let not us doubt in like manner to be made clean from all sins.

doubte to be made clene from all ſynnes be they neuer ſoo greuous whan we knowe the lyfe before of this prophete vnclene with ſo grete fylthynes of ſynne, & now made ſo bryght & without ſpotte of it by penaunce whiche is the very purger of ſynne. Troweſt thou his ſynne was not greuous, truly it was, whiche alſo his ſelfe wytneſſeth, ſayenge. Peccaui valde. I haue ſynned

The same medicine which he used ready at hand to us all.

greuouſly. Is not the ſame medycyne & remedy whiche he vſed, that is to ſaye penaunce preſent and redy at hande to vs all? yes truly, for it was ſayd to euery perſone. Penitenciam agite. Do penaunce. Haue not we

The same God as rich and plentiful in mercy as ever before;

the ſame god, and is not he as ryche and plentefull in his mercy as euer he was before? yes without doubte. Saynt Poule affermeth the ſame, ſayenge Idem dominus omnium et diues in omnes qui inuocant

without change or

eum. The lorde of all is one without chaunge or mutabylyte and euen a lyke lyberall & plenteuous to

[* gg iv]

euery creature that calleth to hym. Troweſt *thou that

partiality.

he be percyall in ony condycyon aud that he offreth not his grace to euery creature ouer all? yes veryly. For ſaynt Peter the apoſtle ſayth. In veritate comperi quia non eſt perſonarum acceptor deus: ſed in omni gente qui timet deum et operatur[1] iuſticiam: hic acceptus eſt illi. I haue ſpyed and perceyued for a trouth that god is none accepter of perſones,

God no accepter of persons;

but amonges all people who ſomeuer dredeth almyghty god and dooth ryghtwyſeneſſe that perſone is acceptable vnto hym. Therfore yf we drede almyghty god and doo ryghtwyſe penaunce we may truſte veryly for to haue forgyueneſſe of hym, and without doubte for to be accepted of his mercy. Unto the whiche this holy pro-

if we dread Him and do rightwise penance, we may trust to be forgiven.

[1] *operatum* 1509, 1555.

phete Dauyd bothe admonyffheth and entyſeth vs by theſe holy pſalmes, the whiche mater ought for to be for all wretched ſynners to theyr grete comforte and truſte of forgyueneſſe. The thyrde and laſt that theſe holy pſalmes be lyke as lettres of ſupplycacyon the whiche we may gyue vnto almyghty god as redy mouers and ſterers of his infynyte mercy for vs ſhall be made open on this wyſe. If perauenture ony perſone haue a mater or beſynes with the kynges hyghneſſe and in his cauſe gretly deſyre his goodnes and his pyte, wyll he not ſhortly go vnto ſome wyſe man in ſuche maters and deſyre a lettre of ſupplycacyon for to be made dylygently, wherby he may cauſe the kynges pyte in his beſynes to be obteyned and had. Truly his truſte is not onely in his owne wyſdome for to be ſoo bolde in handlynge his mater & to purpoſe it onely by his owne wordes or his owne wytte. We ſynners be in lyke condycyon. For truly we haue many maters in the hyghe *courte of the mooſt hygh kynge almyghty god, for the whiche it sholde be profytable and neceſſarye the pyte of god to be purchaſed for vs. And who is more wyſe in that courte for our beſynes to be ſpedde, that is to ſay for forgyuenes to be obteyned, than is our prophete Dauyd that commytted before the peryll and daunger of the ſame thynge in hymſelfe. Veryly he was a ſynner as we be and a beſy folower for forgyuenes. With grete dylygence made theſe holy pſalmes whiche he dayly offred vp vnto almyghty god with grete deuocion as lettres of ſupplycacyon, by the whiche he moued gretely his goodnes for to forgyue hym. Therfore we knowynge the vertue and effycacy of theſe holy pſalmes, let vs vſe them in our lyke beſynes and doubte not to haue forgyuenes yf we do it ſo louyngly as he dyde in his tyme. Forſothe euery prayer offred vp of a penytent herte is acceptable vnto our mooſt good and mercyfull lorde god, but that prayer aboue all other is ferre

David encourages us to hope.

III. The psalms are letters of supplication for us,

ready movers and stirrers of God's mercy.

Any person desiring the king's pity will apply to a man wise in such matters for

a letter of supplication;

not trusting to his own words

or his own wit.

We sinners have many matters in the high court of the almighty

[* gg iv, back]

King, and need his pity.

David had experience how business is sped in that court;

a sinner himself and a busy follower for forgiveness,

he daily offered up these holy psalms and found forgiveness.

Knowing their virtue,

let us use them in our like business, not doubting to have forgiveness.

Prayer out of a penitent heart acceptable unto God.

Psalms approved by holy church

more acceptable to hym whiche is approued by holy chyrche and made by a man of meruaylous and not vnknowen holynes, in the whiche prayer fyrſt is aſked

ask forgiveness of sins and continuance of virtue.

forgyuenes of ſynnes, ſtrength of the ſoule to withſtande ſynne, and contynuaunce of vertue, whiche thynge is nobly done in the pſalmes of Dauyd, namely in the .vij. penytencyall pſalmes, whoſe declaracyon we haue taken vpon vs, therfore let vs gladly and louyngly deſyre them, and oft offre them vp vnto almyghty god, mekely aſkynge forgyuenes of hym for our ſynnes, whiche vncurteyſly we haue com*m*ytted and done ayenſt his goodnes.

Let us often offer up the penitential psalms, asking forgiveness of the sins uncourteously done against God's goodness.

¶ In this parte of the pſalme our prophete Dauyd dooth thre thynges. Fyrſte he calleth to mynde his wretchednes. Secondly he gadereth togyder many thynges wherby he may truſt for to haue *forgyuenes. And thyrdly he ſheweth that onely by the helpe of almyghty god he contynueth in this good purpoſe. No thynge that may be ſeen or thought is more profytable wherby the mercy of god may excercyſe & vſe his operacyon than is our wretchednes, whiche in how moche *the* more it be, ſo moche more it muſt moue & ſtere our mercyfull lorde god to pyte & forgyuenes. Therfore this prophete Dauyd reme*m*brynge it calleth to mynde all his offences and treſpaſſes, wherby he may ſhewe his wretchednes to be grete & ouer heped. He ſpake before of the inwarde partes of myſery, now he remembreth nombrynge the outwarde partes of it. This prophete ſayth thus, my wretchednes ſtandeth not onely in the trouble of myn herte whiche is very grete, nor in the feblenes of my ſtrength depreſſed and put downe by the tyranny of vyces, neyther in the myſerable blyndnes of my ſoule, but it is otherwyſe encreaſed, and by that wherof my chefe comforte and conſolacyon ought to be had, whiche is a very vnhappy kynde of wretchednes. Veryly they that be my frendes and nygh aboute me be myne aduerſaryes & mooſt ayenſt me. Perauenture it

Three heads of part II. of ps. xxxviii.
(1) Wretchedness of David.
(2) His grounds [* gg v] of trust.
(3) God's help alone keeps him in his good purpose.

I. The greater our wretchedness,

the more it must stir God to pity.

David calls to mind his trespasses, to shew that his misery is overheaped.

Outward parts of misery.

Beside the trouble of his heart, feebleness of his strength, blindness of his soul,

he suffers from the enmity of his friends and neighbours.

ſholde ſeme *that* we haue ſayd a thynge ayenſt reaſon to ſaye our frendes and they that be next vs be rather our enemyes than our frendes. But and we wyll call to mynde and remembre how moche they do lette vs from getynge the helth of our ſoules it ſholde to no man be a doubte. For what ſholde be more precyous and derer vnto vs than tyme and longe ſpace of lyfe to do penaunce for our ſynnes and treſpaſſes done and paſte, and to obteyne many large rewardes of god by doynge good werkes whiche goodnes and good purpoſe is mooſt of all taken awaye by them that be nexte aboute vs and our frendes, *namely that we calle our frendes. A certayne doctoure ſayth, they be theues and ſtele awaye our tyme of well doynge in this worlde. Alſo yf we be in the wyll for to forſake this worlde or to take vpon vs an harder and a ſtrayghter waye of lyuynge, who ſhal ſooner withſtande our good purpoſe than they whiche be as our frendes and nexte aboute vs. If we be in mynde to ſell all that we haue and dyſtrybute it in almeſſe vnto the poore people after the counſeyle of cryſte, who wyll be more ayenſt vs than our frendes & neyghbours. Oftentymes at grete feeſtes, Ionkeryes, & drynkynges we be made more intemperate & more diſpoſed to vyce than is conuenyent & honeſte for vs to be. And by whoſe byddynges and deſyres elles, but by our frendes & neyghbours. Alſo of euery worde ſpoken vnproufytably and in vayne we ſhall gyue accounte before god, notwithſtandynge it contenteth not our frendes whan we be in theyr company without we vſe many ydle wordes and vnfruytfull bothe for body and ſoule. More ouer in whoſe cauſes and beſynes dooth our conſcyence more grudge & is hurte than in the cauſes and beſynes of our neyghbours & frendes, whan we helpe, defende, or prayſe them to other, or elles auaunce them our ſelfe. And laſt yf our neyghbours and frendes ſe ony thynge in vs to be lauded or prayſed, they glauer

Our friends are our enemies,

by letting us from getting our souls' health.

Time for penance

and good works taken from us by our friends.

[* gg v, back]

Amici fures temporis.

If we desire to forsake the world,

our friends withstand our purpose.

If we be in mind to distribute all that we have in alms, who more against us than our friends?

At feasts, jonkeries and drinkings friends urge us to intemperance.

Idle words drawn from us by our friends.

Our conscience grudges, when we help, praise and advance our friends.

When friends glaver our good deeds,

we sin in vain glory;

and craftily colour or wink at what in us is lewd.

Seeming to profit us, they do against us.

[* gg vi]

David's friends stood stiffly against him.

Friends in deed very scant.

Carnal friends many.

Neighbours stand afar off.

Such as favour the body;

such as have cure of souls.

Every man has charge to rebuke the vices

of his evenchristian.

Yet correction longeth first to prelates and such as have cure of souls.

and prayſe it ſo moche that anone we ſynne in vayn-glory, and alſo be proude of our ſelfe. And yf they ſpye ony thynge in vs that is lewde or to be forboden they wyll craftely colour it, or elles go by as they ſe it not, ſo that we neuer can knowe our ſelfe, wherfore they be to be thought rather our enemyes than our frendes. They ſeme to drawe nere vs for our profyte, but contrary they do agaynſt vs and no thynge for our profyte. Our pro-*phete ſayth in lyke maner. Amici mei et proximi mei aduerſum me appropinquauerunt et ſtete-runt. My frendes & neyghboures drewe nygh and ſtode ſtyfly agaynſt me. He ſpeketh not of them that be frendes in dede, ſuche be very ſcante, of whome it is wryten Beatus qui inuenit amicum verum. Blyſſed and happy is he that hath founde a true frende. Perauenture at that tyme this prophete Dauyd had none ſuche. But of the carnall and comyn frendes wherof is a grete nombre. He addeth ſayenge. Et qui iuxta me erant de longe ſteterunt. They whiche were as my frendes and my neyghbours ſtode aferre from me, who ſhall we ſaye is nere ony man yf that his neyghbour and frende be not, who is to be thought more nerer than a neyghbour or frende, certaynly none. But perauenture this prophete ment by them that be as neyghbours and frendes ſuche as ſauour and owe good wyll onely to the body. And by thoſe that be nygh vnto vs he ment them whiche haue cure of ſoule. For they of very duty ſholde fyrſt haue the name of a frende and neyghbour. For bycauſe the ſoule is nexte the body, & though it be ſo that euery perſone hath charge of other in rebukynge vyces accordynge to the ſayenge of our ſauyour. Si peccauerit in te frater tuus corripe eum. If thy broder or euencryſten offende the, correcte hym. Notwithſtandynge thoſſyce of correcyon longeth fyrſt vnto prelates and vnto ſuche as hath cure of ſoule, whiche be ſette in this worlde by almyghty god as

ouerlokers of the people, vnto whome is alſo com-
maunded that they ſholde ſhewe to them theyr gre-
uous offences, but they ſtande aferre of, they ſpare to
faye the trouth. Elles *let vs go to the lettre, that is to [* gg vi, back]
ſay byſſhoppes be abſent from theyr dyoceſes and par- Bishops and parsons non-resident.
ſones from theyr chyrches. Elles to the ſpyrytuall ſenſe
as thus, no man wyll ſhewe the fylthynes of ſynnes. In rebuking sin we all use bypaths and circumlocutions.
All we vſe bypathes & circumlocucyons in rebukynge
them. We go no thynge nygh to the mater. And ſo
in *the* meane ſeaſon the people peryſſhe with theyr ſynnes,
whiche thynge *the* prophete complayneth ſayenge. Et
qui iuxta me erant de longe ſteterunt. They
that had cure of my ſoule ſtode aferre from me. Truly
thoſe be very wretches whome ſynnes do ſubdue and The thralls of sin,
put vnder the myſerable yoke of ſeruytude or bondage.
They be alſo thraſte downe in to a more ſtreyghter corner thrust into a straiter corner of misery, when neighbours,
of myſery whan theyr frendes and neyghboures wyll not
admonyſſhe and reproue theyr wyckedneſſe but ſuffre
them ſo to contynue, whan alſo prelates and parſones prelates and parsons
do not correcte theyr myſſe lyuynge and ſhortly call
them to amendement, but rather go by and ſuffre theyr suffer their misgovernance.
myſſe gouernaunce. What than, truly the ſoule beynge The soul,
gladde of his deſtruccyon & in maner rennynge on his running on his own bridle,
owne brydell not helped by his frendes, no thynge cared uncared for by friends and
for of the biſſhoppes and ſuche as hath cure of ſoule muſt priest, falls under the devils,
nedes come into the deuylles power, whiche as wood
enemyes and rampynge lyons goo aboute ſekynge whome who as wood enemies and ramping lions go sore to the matter,
they may deuoure, they doo the vttermoſt of theyr power,
they go ſore to the mater, and many tymes ouercome
ſuche as be very ſtronge. Therfore what meruayle is it
yf the deuylles catche the myſerable ſoule voyde & catch the desolate soul and draw it into the deep pit of hell.
vtterly deſtytute of al helpe, and ſo taken drawe it into
the depe pytte of hell. The prophete ſayth. Et vim
faciebant qui querebant animam meam. They
that ſought for to haue my ſoule put grete ſtrength for
to obteyne theyr purpoſe. The curſed deuylles ſtrength Devils' strength great.

[* gg vii] & *power is very grete, as ſcripture ſayth. Non eſt poteſtas ſuper terram que comparetur eis. No ſtrength vpon the erth may be compared to them, whiche yf they were ſuffred to excercyſe vpon mankynde none ſholde be lefte alyue. But almyghty god of his goodnes wyl not ſo ſuffre it, & bycauſe of *that* they gyue themſelfe to fraudes & gyles ſtudyouſly, wherwith boldly they come vnto vs perſuadynge and ſhewynge *the* vayne pleaſure of this worlde, and the falſe Ioyes of the fleſſhe, wherwith they ſcorne vs dayly, lyke as a man in his dreme many tymes thynketh to haue gret pleaſures whan no cauſe is ſo to be thought, than wakynge he perceyueth hymſelfe deceyued by his dreme. It is wryten. Dormicrunt ſompnium ſuum & nichil inuenerunt omnes viri diuitiarum in manibus ſuis. Without doubte ſynners be begyled, and all that they do be but dremes & vanytees, whiche thynge the prophete addeth ſayenge. Et qui inquirebant mala michi locuti ſunt vanitates. Suche as were myn enemyes & wylled me rather euyll than good ſpake and perſuaded vanytees vnto me, that is to ſaye, worldly rycheſſe, pleaſures, & falſe fleſſhely Ioyes. And yf it be ſo they may not take vs by thoſe vanytees, than they laye in our way other ſubtyll and crafty baytes for theyr purpoſe is eyther by contynuance of one temptacyon or other to make a man wery & cauſe hym to thynke at *the* laſt that god wyll not helpe hym & ſo he falleth in to deſpayre. Eyther they be aboute to brynge a man to an hyer perfeccyon of lyfe, to the ende anone after they may ouerthrowe hym agyne, elles they perſuade & purpoſe to a mannes mynde a more profytable place to gete vertue in, bycauſe why, they may lightly or ſooner put hym *downe & make hym forſake it, lyke as fyſſhers do whan they be aboute to cauſe fyſſhe to come in to theyr nettes or other engyns, they trouble the waters to make them auoyde & flee from

If they were suffered to exercise it on mankind, none would be left alive. But as God restrains their force, they give themselves to guiles, shewing us the vain pleasures and false joys of the world and the flesh; as men in a dream are deceived by the semblance of pleasure.

If they cannot take us by pleasure,

they lay other crafty baits in our way

that we may fall into despair. They hold out hopes of higher perfection or a more profitable place to get virtue in.

[* gg vii, back]

So fishers trouble the waters to drive fish into their nets.

theyr wonte places. Somtyme they perſuade a man to chaunge the maner of his lyfe, in to a more ſtreyght way of lyuyn*g*e than perauenture ony perſone may bere or ſuffre, that than he that is greued afterwarde gyue ouer & forſake it, lyke as men ſaye apes be taken of the hunters by doynge on ſhoos, for *th*e properte of an ape is to do as he ſeeth a man do. The hunter therfore wyll laye a payre of ſhone in his waye, & whan he perceyueth the hunter doynge on his ſhoos he wyll doo the ſame, and ſo after that it is to harde for hym to lepe & clymbe from tree to tree as he was wonte, but falleth downe, & anone is taken. Or elles at ſomtyme they laye before a man venym pryuely hyd vnder the colour of apperynge vertue, as to ſet his mynde in getynge & to laye vp worldly rycheſſe for the excercyſynge of the werkes of mercy. Eyther they moue a man to chaſtyſe his body aboue his power from *th*e ſynne of lechery. Thus by theſe fraudes and other innumerable the deuylles be aboute to tourne vs from vertue, wherfore the prophete added. Et dolos tota die meditaba*n*tur. Dayly theyr mynde was to begyle me. But many tymes whan we remembre our ſelfe to be tempted we haue ſo grete pleaſure in the thynge ſhewed by ſuggeſtyon & it ſemeth ſo Ioyfull vnto vs that we perceyue no gyle in it, or at the leeſt we wyll not vnderſtande it, therfore ſomwhat we here & ſome we wyll not here, we gyue audyence onely to it that fou*n*deth to the voluptuous pleaſures & profyte of the body, & wyll not here *th*e preuy gyle hyd vnder that bodyly pleaſure, but go by with a deſe eere, whiche the *prophete in the p*er*ſ*one of vs foroweth & wayleth ſayenge Ego autem tanquam ſurdus non audieba*m*. I fared as a deſe man, wolde not here the rebukynge of worldly pleaſure but gaue hede to all that fou*n*ded pleaſauntly to the body. It were a grete remedy to the ſynner that is tempted yf he wolde dylygently make preuy ſerche with hymſelfe of *th*e

They urge men on a discipline of intolerable rigour,

that when disappointed they may forsake it.

So hunters take an ape by laying a pair of shoon in his way and then putting on their own shoes; the ape doing the same can no more climb from tree to tree but is taken.

Venom privily hid.

Temptation to lay up riches in order to exercise works of mercy; to chastise the body beyond one's power from lechery.

When tempted,

we perceive no guile;

give audience only to the voluptuous pleasure of the body,

and turn a deaf ear to warnings.

[* gg viii]

Sinners that are tempted should search

thynge layde vnto his foule by ſuggeſtyon what may happen of it, whether good or euyll. He may bothe aſke queſtyon of hymſelfe, & make anſwere to the ſame, & anone by that dylygent inquyſycyon made reaſon ſhall ſhewe at the laſte yf ony peryll be hydde vnder by fraude or gyle, & yf none appere he may than flee vnto almyghty god aſkynge his helpe whiche ſhall neuer be voyde or abſent fro*m* ony perſone that putteth his ſpecyall truſt in him. But of a trouth ſynners oft*en*tymes do the contrary, they make no ſerche with themſelfe, they aſke not the helpe of almyghty god, but ouerthrowe rather themſelfe and in maner the heed downwarde, alſo as dombe men wyll no thynge obgecte or ſaye agaynſt ſynne. Therfore it foloweth. Et ſicut mutus non aperiens os ſuum. I am as a dombe man not openynge his mouth. I wyll not ſerche and ſpeke agaynſt myn owne ſynne. Saynt Iames gyueth monycyons vnto al ſuche as fereth the deuylles temptacyons that they withſtande ſtrongly, & yf they ſo do the deuyll ſhall neuer after haue boldnes to lette and impugne them more. Reſiſtite diabolo et fugiet a vobis. Reſyſte & withſtande the deuyll and he ſhall flee from you. Whiche thynge Wyllyam Paryſyenſe confermeth ſhewynge of a certayne perſone that ayenſt the foule and lybydynous temptacyons of the fleſſhe layde vnto his foule by the deuylles, was wont to ſaye with grete indignacyon *theſe wordes, fy, fy, fy, & by this meane he auoyded thoſe temptacyons. The wyſe man alſo cou*nſeyleth vs to hedge in our eres w*ith* thornes, ſayenge. Sepi aures tuas ſpinis. That is to ſay, yf thou here ony thynge ſpoken that foundeth to euyll or is not worthy to be ſpoken, as the deuylles temptacyon, take thornes, ſo moche to ſaye withſtande temptacyons ſharpely & bytterly, wherwith the deuyll ſhal be chaſed away from vs. But ſuche as be ouercomen by temptacyons are very blynde not perceyuynge *the*

if any peril is hidden by fraud or guile,

and ask help of God, who never fails them that trust Him.

Most neither search themselves, nor ask God's help, but overthrow themselves head downward,
and as dumb men object nothing against sin.

St James bids us withstand the devil,

and he will never let and impugn us.

William Parisiense tells of one who quelled libidinous temptations by the words *fy, fy, fy.*

[* gg viii, back]

Hedge in thine ears with thorns.

vgſomnes of ſynne, alſo they be deſe not herynge the fraude of the deuyll, & laſt they be dombe not ſpekynge & wyſely reprouynge thabomynacyon of it. Soo by cuſtome they be made lyke vnto dombe & deſe perſones vtterly holdynge theyr peas. Et factus ſum ſicut homo no*n* audiens et no*n* habe*n*s in ore ſuo redargutiones. I am made lyke vnto a man that is deſe & dombe whiche neyther wyll here *the* rebukynge of ſynne, nor ſaye ayenſt ſyn*ne*. Hytherto our prophete hath deſcrybed the myſerable and vnhappy condycions of the ſynner expreſſynge his manyfolde wretchedneſſes whiche ye haue herde. ¶ Now in this ſeconde place he remembreth many thynges wherby the goodnes of god may be moued to forgyuenes, amonge whome good hope is the fyrſt, without the whiche euery thynge that we do is of no valure, for let vs neuer ſo moche wayle & forowe our ſynnes, co*n*feſſe them to neuer ſo many preeſtes and laſte ſtudy to purge them by as moche ſatyffaccyon as we can, all theſe profyte no thynge without hope. For was not Iudas very penytent for his ſynnes. Yes truly. For as Mathewe ſayth. Iudas penite*n*cia duct*us* rettulit triginta argenteos principibus ſa*cerdotum. Iudas beynge penytent brought agayne the .xxx. pens to the prynces of preeſtes, or to the chefe of the Iewes lawe, dyde he not alſo ſhewe openly his treſpaſſe whan he made exclamacyon and ſayd. Peccaui tradens ſanguinem iuſtum. I haue ſynned greuouſly betrayenge this ryghtwyſe blode. And laſte he made ſatiffaccyon more large than almyghty god wolde haue aſked. Abie*n*s laqueo ſe ſuſpe*n*dit. He wente forth and hanged hymſelfe in an halter. I beſeche you what more bytter and ſhamefull kynde of ſatyffaccyon might haue fortuned him? veryly none. And yet bycauſe he wanted hope and deſpayred of forgyuenes, all theſe dyde no thynge profyte hym. For

Sinners blind, not seeing the ugsomeness of sin; deaf, not hearing the devil's fraud; dumb, not reproving its abomination.

II. God is moved to forgiveness,

(1) by good hope, without which every thing that we do is of no value,

neither contrition,

nor confession,

nor satisfaction.

Penitence of Judas,

[* hh i]

his confession,

his satisfaction;

all in vain because of his despair.

Despair an obstacle to the light of God's grace.

without doubte deſperacyon is ſo thycke an obſtacle, & but yf it be taken away the lyght of goddes grace may not come in to our ſoules. Let vs therfore take awaye the obſtacle of deſpayre and open our ſoules by ſtedfaſt hope to receyue the grace of god & it muſt nedes entre. Sayn*t* Poule ſayth. Deus negare ſeipſum non poteſt. Almyghty god may not deny his owne ſelfe, he can not but haue mercy on wretched ſynners that truſte in hym. He may noo more withdrawe from them the bemes of his grace, yf theyr ſoules be made open by ſtedfaſt hope to receyue it, than the ſonne may withſtande his bemes out of wyndowes whan they be open. Therfore the prophete ſayth. Q*uoniam in* te d*omi*ne ſperaui tu exaudies me d*omi*ne de*us* me*us*. Blyſſed lorde bycauſe I haue truſted in the, thou ſhalte here me my lord & my god.

God cannot but have mercy on sinners that trust in Him;

as the sun cannot 'withstand' his beams out of open windows.

Great hope must needs be heard,

Of a trouth grete and ſtedfaſt hope muſte nedes alwaye be herde, notwithſtandynge theſe fewe condycyons folowynge muſt be Ioyned to it, that is to ſaye, yf *the* thynge aſked of almyghty god be lon'gynge and not co*n*trary to the ſoules helth of the aſker, alſo yf he be wyllynge & redy to ſuffre correccion for his ſynnes, yf he forowe & wayle his errour and be gladde to accuſe hymſelfe. Laſt yf he wyll beware & from that tyme forthwarde abſtayne from all ſuche euyll occaſyon. All theſe the prophete remembred by the ſame ordre, & made his petycyon for to be herde of almyghty god, & ſhewed the cauſe why he ſholde be herde, ſayenge. Quoniam in te domine ſperaui. Lorde thou ſhalte here me bycauſe I haue truſted in the, he added the ende for the whiche he made his petycyon, that is to ſaye to thentent his enemyes haue not the better of hym, and be moche gladde and Ioyfull of his doynge amyſſe. This prophete neyther aſked erthly rycheſſe, worldly honoures, pleaſures of the fleſſhe, nor ony other temporall thynge, but onely the helpe of goddes grace

[* hh i, back] if the petition be for our souls' health, and we penitent and willing to suffer correction, and if for the time to come we abstain from all such evil occasion.

David must needs be heard because he trusts in God,

that his enemies may not triumph over his fall.

He asks not riches, honours, pleasures,

but God's grace to uphold him.

ayenſt his enemyes that they Ioye not moche his fall or hurte. Truly the deuylles be very gladde yf at ony ſeaſon they may eſpye vs wauer or ſtumble out of the waye brekynge goddes commaundementes. But whan we fall downe and gyue place to the fylthynes of ſynne, not wyllynge for to ryſe agayne, than they Ioye aboue meſure. Therfore this holy prophete reherſed & recyted all theſe foreſayd thynges bycauſe almyghty god ſholde excercyſe his mercy, & ſoone helpe hym, to thentent his enemyes ſholde not be gladde at ony tyme of his fall to ſynne. Quia dixi ne quando ſuper gaudeant michi inimici mei. Good lorde I haue recyted all theſe and made my petycyon, bycauſe myn enemyes at ony tyme ſholde not be very gladde and mery of my fall in folowynge the concupyſcence of *the* body, theſe enemyes laye awayte bothe daye and nyght, they ſpare vs neyther ſlepynge nor wa'ky*n*ge, etynge, or drynky*n*ge, in labour, or ony other ſtudy but alwaye beſy themſelfe to catche our ſoules in theyr ſnares. Almyghty god with all the hole company of heuen loketh downe from aboue & beholdeth our trouble or agony *that* we haue to withſtande theyr malyce & temptacyon, they alſo take it heuyly and be ſory yf we be ouercomen, and yf we haue the vyctory they be very gladde & Ioyfull. And on the other parte theſe wycked deuylles dooth eſpye & wayte whan we be aboute to fall downe & as ſoone as we ſet down our fete, & of a lyklyhode ſhold ſlyde or ſlyppe, than they make theyr vaunte of getynge the vyctory, as it foloweth. Et dum co*m*mouent*ur* pedes mei ſuper me magna locuti ſunt. Whyles my fete were moued & aboute to ſlyppe, that is to ſaye, whan my deſyres wauered and were remoued from almyghty god goynge vnto ſynne, than myn enemyes craked and ſpake many grete wordes Ioyenge and laughynge me to ſcorne. Ferthermore he that wyll be herde of god muſte ſubmytte hymſelfe to

The devils rejoice when we stumble and fall.

The devils lie in wait night and day; they spare us neither sleeping [* hh ii] nor waking, eating nor drinking.

God and the company of heaven behold our agony,

lament our overthrow,
rejoice in our victory.

The devils vaunt when we are likely to slide or slip.

When David wavered,

his enemies cracked and laughed him to scorn.

To be heard of God we must submit to Him.

wylfull correccyon for his olde fynnes, or at the leeſt be redy in his foule to humyle and fubmytte hymſelfe. ¶ It is accordynge with ryght and equyte that the perſone whiche hath folowed his owne ſenſuall pleaſure ayenſt the wyll of almyghty god, redeme and make amendes for his erroure in folowynge the wyll of god, contrary to his owne volupty & worldly pleaſure. For ſynne muſt nedes be punyſſhed eyther by our owne ſelfe, or elles by almyghty god, whiche payne or punyſſhemente yf that we take vpon vs with a good wyll, it is thought than we make ſatyffaccyon to almyghty god for our treſpaſſes, we put this thynge in execucyon and do it in dede, whan we ſuffre pacyently aduerſytes & punyſſhementes of almyghty *god, or iniuryes done by our neyghbours, wylful chaſtyſementes done by our owne ſelfe, or elles yf we ſuffre pacyently penaunce enioyned by our byſſhoppes or ghoſtly faders after confeſſyon herde by them. All theſe be ſcourges wherby the noyſomnes of ſynne is done awaye, the ſynner amended, and ſatyffaccyon is made to god, wherfore the prophete ſayth. Quoniam ego in flagella paratus ſum. I am redy good lorde to do all maner penaunce for my ſynnes, & not faynedly, but with a true and contryte herte. But beſyde this maner of makynge ſatyffaccyon is alſo aſked for a*duty of the ſynner forowe and inwarde repentaunce of the mynde, for as moche as he hath defyled the ymage of god within hym, deſerued eternall dampnacyon, and loſte the Ioye of heuen. Bycauſe alſo he hath ſo moche dyſpleaſed our beſt & mooſt louynge lorde god, whiche ſo derely and plenteuouſly redemed vs with the precyous blode of his onely begoten ſone Ihefu cryſte. Alwaye the ſynner muſt forowe and wayle theſe offences reherſed, ſo oft as they come to his mynde. ¶ We fynde in ſcrypture that Peter chefe of all the apoſtles wepte and wayled dayly his erroure in denyenge his

If we follow our sensual pleasure against His will, we must make amends by following His will against our volupty.

Sin must be punished by ourselves or by God.

We must bear his punishments,

[* hh ii, back]

man's injuries, self-discipline,

or penance enjoined by our ghostly father.

By these scourges the noisomeness of sin is done away.

Outward penance

and inward repentance.

Peter wept;

mayſter cryſte Iheſu. O how moche vnlyke be theſe wretched ſynners vnto Peter *that* be gladde whan they haue done amyſſe and Ioye in theyr euyll doynges, whiche thy*n*ge truly more dyſpleaſeth almyghty god than the ſynne done. It is very harde at all tymes to remembre & call to mynde that we haue done amyſſe, & alwaye to ſorowe, notwithſtandynge this muſt at all ſeaſons be ferme and ſtable in the ſoule, that as ofte as the remembrau*n*ce of ſynnes cometh to our myndes ſo ofte we muſt deſyre to be ſorowfull for them. And this we muſte doo with all our power, ſtrength, & good wyll. For our peny*t*ent prophete ſayd. Et dolor meus in conſpectu tuo ſemper. My ſorowe for my ſynnes was alwaye in the ſyght of myne vnderſtandynge. Sorowe and inward penau*n*ce is not onely ſuffycyent, but alſo we muſt make co*n*feſſyon, and ſhewe to an able preeſt our ſynnes whan tyme ſhall requyre, elles all our ſorowe & penau*n*ce be it neuer ſo greuous ſhall be but in vayne and of none effecte, in the whiche confeſſyon we may not tell fables and other mennes fautes but onely our owne, neyther we may ſhewe our lyght ſynnes leuynge the grete and heuy vnſhewed, we muſte alſo ſhewe all our offences ſmall & grete without ony ſhadowe or colour, no thynge excuſynge or makynge leſſe but expreſſe as moche as we may the very wyckednes with all the circu*m*ſtaunce as it was done in dede. For this cauſe our penytent prophete added ſayenge. Quoniam iniquitate*m* mea*m* annunciabo. Good lorde I ſhall ſhewe myn owne wyckednes or ſynne, euen as it was without colour or gloſe. And laſte it is very neceſſary that we ſtudy & take hede in ony wyſe neuer after to fall & tourne agayne to ſynne lyke a dogge that tourneth agayne to his vomyte, or a ſowe ones waltred in the cley wyll retourne to that fylthy place. That perſone whiche ſtedfaſtly hath purpoſed with hymſelfe to amende his

sinners joy in their evil doings.

If we cannot always remember our sins,

yet we must lament them on every remembrance of them.

[* hh iii]

David's sorrow for sin always before him.

Sorrow vain without confession,

in which we must tell no fables, nor other men's faults, but our own;

not our light sins only,

but all, without colour or excuse.

David's confession without glose.

We must take heed not to turn again to sin,

as a sow once waltered in the clay returns to that filthy place.

The true penitent eschews every occasion of sin;

remembering the folly of his fall, short pleasure,

lasting pain.

[* hh iii, back]

Nothing of David's sin uncontrite and unconfessed.

The petitioner who is hopeful, submissive, penitent, confessing his sin and resolved to abstain from all occasion to sin,

will be heard.

III. God's help needful to our continuance in goodness.

Persons long trained in guile may lightly compass a simple creature;

especially if many with one assent conspire his death.

Each of us is pursued by some wicked spirit long trained in craft.

lyfe is alwaye ſtudyous & beſy to eſchewe & flee euery occaſyon of ſynne, ſekynge holſome remedyes for the ſame. He remembreth in hymſelfe how vnwyſely he fell, how ſhorte pleaſure he had of it & ſoone done, alſo how longe penaunce he is brought vnto contynually to be permanent vnto his lyues ende. He that can kepe this thynge alway preſent in the ſyght of his ſoule remembrynge it inwardly, that perſone ſhal not lyghtly retourne to his olde ſynnes. For this our pro*phete ſayd. Et cogitabo *pro* peccato meo. I ſhall at all tymes remembre and thynke on my ſynne that no thynge of it be vncontryte & vnconfeſſed, whoſomeuer dooth all theſe thynges aforeſayd, *that* is to ſay he *that* aſketh of almyghty god ony thynge for his ſoules helth & doo it with good hope, redy to correccyon, forowynge his offences done, ſhewynge truly *the* ſame by con*feſſyon*, & laſt purpoſynge euer after to abſtayne fro*m* all occaſyons of ſynne, without doubte that perſone ſhall be herde & obteyne his petycyon. ¶ Yet is behynde to be ſpoken of whiche we ſayd in the thyrde place, how this prophete ſhewed *that* he myght not con*tynue* in goodnes without the helpe of god. That perſone whiche of longe ſeaſon hath had in experyence & cuſtomably vſed hy*m*ſelfe in excerciſynge gyles & fraudes may lightly com*paſſe* a ſymple & vnwyſe creature and brynge hym out of the waye wheder he lyſt. Now yf there be many ſuche, & all they with one aſſent enuyouſly haue con*ſpyred* the deth of a ſymple perſone, how may he flee ſo grete malyce & namely ſo moche put in excercyſe. Truly it is a thy*n*ge incredyble, it may not be done wi*th*out ſome man more myghty than they withſtande & defende hym, we all be in lyke caſe. There is none of vs but ſome wycked ſpyryte purſueth hym wi*th* grete hatred, & ſurely this wycked ſpyryte by longe & dayly excercyſynge hath goten by crafte a .M. wyles & meanes to begyle ony perſone. For from

the begynnynge of the worlde vnto this tyme beynge alyue, he hath lerned all deceytfull craftes wherby ony man may be fubuerted be he neuer fo ſtronge. And moreouer whan foeuer he hath goten the better of ony perſone, he is by that dede made *the* bolder & in maner more ſtronge. And he *that* is fo ouercomen is made the weyker and more feble. Therfore this prophete fayth in *the perſone of vs all. Inimici aut*em *mei viuunt & co*n*firmati ſunt ſuper me. Myn enemyes be alyue & haue ſtrength ferre aboue me. I may well ſaye they be alyue. For why they are immortall, they be ferre ſtronger than we be, for by ofte hauynge the vyctory they haue taken vpon them more boldnes. If at ony time a ſyn*n*er flee to holy penau*n*ce purpofynge to amende his lyf & diligently purge his co*n*ſcyence with wepynge teres & fo chaſe awaye *the* wycked ſpyryte *that* impugneth him, yet he is not clene delyuered, for *the* fame euyll ſpiryte wyl anone come agayne & bryngeth w*ith* him .vij. other more wycked than hy*m*ſelfe, & by newe fraudes is aboute craftely to subdue that perſone whiche our ſauyour affermeth in *the* goſpell of Luke, & the prophete in this place wayleth the fame, ſayenge. Et multiplicati ſu*n*t q*ui* oderu*n*t me inique. Thofe *that* wyckedly & of very malyce dyde hate me be multyplyed, they be encreaſed to a more nombre. Not onely da*m*pned ſpirytes be malycyous aduerſaryes to me but alſo theyr helpers, *that* is to ſaye peruerſe & curſed folkes to whome euery thynge well done is odyous or hatefull, namely wha*n* they ſe ony perſone that hath deſpyſed wycked co*n*uerſacion, worldly gloſes or flaterynges, & by holy penau*n*ce is becomen a newe man, than theſe mynyſtres of *the* deuyll & fortherers of his malyce, more louy*n*ge derkenes than lyght, lyke vnto a beeſt called a backe, do backbyte, purſue & laugh hym to ſcorne, where as they ſholde prayſe & gyue thankes vnto ſuche penytent

[* hh iv]

From the beginning of the world the devil has been gaining experience and grown bold by success.

His victims feebler by defeat.

My enemies alive,

nay immortal,

flushed with victory.

If a penitent by tears chase away the devil that impugns him,

the evil spirit will return with seven others more wicked still.

Devils take to them their helpers,

cursed folks,

penitents persecuting who despise worldly gloses,

loving darkness more than light, like unto a beast called a backe (bat).

Prayers of penitents

perſones. For the more that are penytent, the more prayers in nombre & more acceptable be offred vp to almyghty god wherwith he beynge pleaſed dyfferred[1] his

delay God's vengeance.

greuous punyſſhement and ſhortely dooth not ſhewe vengeaunce vpon ſynners whiche dayly do prouoke his goodnes to *theyr vtter vndoynge.

[* hh iv, back]

Sinners very unkind against penitents.

Theſe wycked ſynners therfore be very vnkynde & moche ſet ayenſt them that be conuerted in to a better lyfe by penaunce. And as the prophete ſayth they gyue & rewarde euyll for good. Qui retribuunt mala pro bonis detrahebant michi: q*uoniam* ſequebar bonitate*m*.

They that reward evil for good backbite me.

Suche as gyue in rewarde euyll for good dyde malycyouſly backbyte me bycauſe I folowed goodnes. Our ſauyour ſayd to his apoſtles. Si de mu*n*do fuiſſetis: mu*n*dus quod ſuu*m* eſt diligeret. Sed quia de mu*n*do non eſtis: propterea odit vos mu*n*dus. If ye were of the worlde, the worlde ſholde loue you.

The world hates them that are not of the world.

But bycauſe ye be not of the worlde, therfore it hateth you. They that take vpon them the waye of penau*n*ce dooth forſake worldly conuerſacyon and in no wyſe be conformed[2] to it, for the whiche they be forſaken of the

Having the devil and the world against us,

worlde. What ſhall we do, the deuyl many tymeth[3] greueth vs, the worlde purſueth & foloweth vs, what remedy may be goten amonges ſo many aduerſaryes? Truly he that is almighty may ſocour vs & none other.

we can look for help only to God,

Let vs beſyly afke his helpe, for ſyth our aduerſaryes co*n*tynually euery moment do purſue vs, therfore we

praying continually to Him.

muſt praye co*n*tynually vnto almyghty god, whiche our ſauyour co*n*fermeth ſayenge. Oportet ſemp*er* orare.

If His grace be not always ready, we must needs sag and bow.

We muſt alwaye praye, yf the helpe of his grace be not redy at all ſeaſons we muſt nedes ſagge & bowe. Therfore lyke as our prophete accordynge to the maner of a

Sick unto death, let us give heed to the Physician.

ſeke man that is in grete peryll and ſore vexed with ſekenes wyll that the phyſycyen forſake hym not in ony

[1] *sic.* differreth 1555. [2] confermed 1509, confyrmed 1555. [3] *sic.* tymes 1555.

maner wyfe, neyther go from hym at ony feafon but dylygently gyue hede to make hym hole. So our prophete prayeth vnto almyghty god that he forfake hym not, ney*ther goo from hym at ony tyme but gyue hede vnto his helpe, let vs all doo in lyke wyfe fayenge with the prophete. Ne derelinquas me domine deus: ne difcefferis a me. Intende in adiutoriu*m* meu*m*. Blyffed lorde god forfake vs not, go not awaye from vs but gyue hede vnto our helpe. The voyce of the curfed deuylles whan they fe a man in theyr power & in maner forfaken of god is this, they faye. Deus dereliquit eum perfequimini et co*m*prehendite eu*m*: quia non eft qui eripiat. God hath forfaken hym, let vs purfue & catche hym, for he is without helpe, none can delyuer hym. Truly yf we be forfaken of almyghty god, none elles can delyuer vs from the power of them. And contrary wyfe, yf god be prefent and with vs, our aduerfaryes dare not medle in ony condycyon. It is wryten. Si deus nobifcu*m*, quis co*n*tra nos. If almyghty god be with vs, who may faye or do ayenft vs. Therfore let vs all faye. Ne derelinquas me domine deus meus. Good lorde forfake vs not. More ouer yf almyghty god go fro*m* vs at ony tyme, our enemyes fodeynly wyl come vpon vs by fubtyl crafte & fhortly haue the better without we be foone helped. For this let vs all faye with *th*e prophete that foloweth. Ne difcefferis a me. Blyffed lorde go not from me. Holy faders faye that almyghty god wyll fomtyme withdrawe his prefence that the deuylles may haue intereft and lycence to tempte a man, for bycaufe his vyctory and rewarde for the fame fholde be the more, yf that he refyft and ryght ftrongly withftande theyr vnhappy temptacyons, whiche thynge done we rede of holy faynt Anthonye, that *after his fharpe and greuous bety*n*ges he fayd vnto god at his comynge agayne to hym. A my lorde

David prays to God that He forsake him not.

[* ii i]

The devils, seeing a man in their power, say:

God hath forsaken him.

If He forsake us, none can deliver us;

if He be with us, our adversaries dare not meddle with us.

If He leave us, our enemies will be upon us by subtle craft.

God sometimes withdraws His presence, in order that man may gain the greater reward, if he resist temptation.

St Anthony after his grievous beatings said to God,

[* ii i, back]

Where hast thou been? 'Here, looking on at thy battle.'

where haſte thou ben, where arte thou good Iheſu. And our lorde ſayd vnto hym. Anthony I was here with the, notwithſtandynge I taryed to ſe thy batayle, and for as moche as thou haſte ſo manfully withſtande and gaue no place to thyn aduerſaryes in fyghtynge agaynſt them I ſhall alwaye helpe & ſocoure the. For this the prophete ſayth. Intende in adiutorium meum domine deus ſalutis mee. My lorde and god of myn helthe gyue hede to myn helpe. Caſſyanus ſayth, theſe wordes be of grete vertue and alwaye to be had in remembraunce, whiche alſo the chirche vſeth very ofte in the ſeruyce of god, at all tymes aſketh his helpe in the begynnynge of it. Let vs therfore whiche be wrapped and cloſed in all theſe myſteryes afore reherſed go by prayer vnto our beſt and mercyfull lorde god with ſtedfaſt hope and true penaunce, and mekely beſeche hym of his helpe, that ſyth he onely may defende vs from our enemyes wyl vouchesaue to delyuer vs from them, alſo not to go awaye neyther forſake vs but alwaye gyue hede vnto our helpe. Quoniam ipſe eſt dominus deus ſalutis noſtre. For why he is god and lorde of our helth, gyuynge temporall helth to our bodyes, and to our ſoules the helth of grace in this lyfe, and in the generall reſurrecyon to come whiche we veryly truſte, euerlaſtynge helth bothe to body and ſoule, to the whiche our lorde by his ineffable mercy brynge vs. Amen.

Give heed to mine help. Cassianus says that these words be of great virtue;

the church useth them oft in Divine service.

Let us pray to God with stedfast hope and true penance, that He may give heed to our help;

for He is the Lord of our health,

bodily and spiritual, temporal and everlasting.

[* ii ii]

* Miſerere mei deus.
prima pars.

Ps. li. Great peril of a man hanging by a slender cord over a deep pit full of beasts most wood and cruel;

That man were put in grete peryll and Ieopardy that ſholde hange ouer a very depe pyt holden vp by a weyke and ſclender corde or lyne, in whoſe botome ſholde be mooſt woode and cruell beeſtes of euery kynde, abydynge with grete deſyre his fallynge downe, for that entent

whan he ſhall fall downe anone to deuoure hym, whiche lyne or corde that he hangeth by ſholde be holden vp and ſtayed onely by the handes of that man, to whome by his manyfolde vngentylnes he hath ordred and made hymſelfe as a very enemy. Lyke wyſe dere frendes conſyder in yourſelfe. If now vnder me were ſuche a very depe pytte, wherin myght be lyons, tygres, & beres gapynge with open mouth to deſtroye and deuoure me at my fallynge downe, and that there be noo thynge wherby I myght be holden vp and ſocoured, but a broken boket or payle whiche ſholde hange by a ſmall corde, ſtayed and holden vp onely by the handes of hym, to whome I haue behaued myſelfe as an enemye and aduerſarye by grete and greuous iniuryes and wronges done vnto hym. Wolde ye not thynke me in peryllous condycyons? yes without fayle. Truly all we be in lyke maner. For vnder vs is the horryble and ferefull pytte of hell, where the blacke deuylles in the lykenes of rampynge and cruell beeſtes *dooth abyde deſyrouſly our fallynge downe to theym. The lyon, the tygre, the bere, or ony other wylde beeſt neuer layeth ſo beſyly awayte for his praye whan he is hungry as dooth theſe grete and horryble hell houndes the deuylles for vs. Of whome may be herde *the* fayenge of Moyſes. Dentes beſtiarum immittam in eos cum furore trahentium atque ſerpentum. I ſhall ſende downe amonges theym wylde beeſtes to gnawe theyr fleſſhe, with the woodnes of cruell byrdes and ſerpentes drawynge and terynge theyr bones. There is none of vs lyuynge but that is holden vp from fallynge downe to hell in as feble and frayle veſſell, hangynge by a weyke lyne as may be. I beſeche you what veſſell may be more bruckle and frayle than is our body that dayly nedeth reparacyon. And yf thou refreſſhe it not anone it peryſſheth and cometh to nought. An hous made of claye, yf it be not ofte renewed and repayred with put-

if the cord were held by one whom by his ungentleness he had offended.

If under me were a pit, with lions, tigers and bears gaping to devour me,

and I upheld by a broken bucket or pail, hanging by a cord stayed by the hands of one whom I had grievously wronged;

I should be in a perilous plight.

Hell is the fearful pit under us, the black devils like ramping beasts desire our fall,

[* ii ii, back]

horrible hell-hounds more hungry than lion or tiger.

Wild beasts with the woodness of cruel birds and serpents.

No vessel more 'bruckle' than our body, which alone holds us up from falling into hell.

A house of clay needs constant repairs.

tynge to of newe claye ſhall at the laſt fall downe. And moche more this hous made of fleſſhe, this hous of our foule, this veſſell wherin our ſoule is holden vp and borne aboute, but yf it be refreſſhed by ofte fedynge and puttynge to of mete and drynke, within the ſpace of thre dayes it ſhall waaſt and flyppe awaye. We be dayly taught by experyence how feble & frayle mannes body is. Alſo beholdynge dayly the goodly and ſtronge bodyes of yonge people, how ſoone they dye by a ſhorte ſekenes. And therfore Salomon in the boke called Eccleſiaſtes, compareth the body of man to a potte that is brocle, fayenge. Memento creatoris tui in diebus iuuentutis tue, antequam conteratur idria ſuper fontem. Haue mynde on thy creatour & maker in the *tyme of thy yonge aege, or euer the potte be broken vpon the fountayne, that is to faye thy body, and thou perauenture fall into the welle, that is to faye in to the depeneſſe of hell. This potte mannes body hangeth by a very weyke corde, whiche the fayd Salomon in the ſame place calleth a corde or lyne made of fyluer. Et antequam rumpatur funiculus argenteus. Take hede he fayth, or euer the fyluer corde be broken. Truly this ſiluer corde wherby our ſoule hangeth and is holden vp in this potte, in this frayle veſſell our body is the lyfe of man. For as a lytell corde or lyne is made or wouen of a fewe thredes, ſo is the lyfe of man knytte togyder by foure humours, that as longe as they be knytte togyder in a ryght ordre ſo longe is mannes lyfe hole and founde. This corde alſo hangeth by the hande & power of god. For as Iob fayth. Quoniam in illius manu eſt anima (id eſt vita) omnis viuentis. In this[1] hande and power is the lyfe of euery lyuynge creature. And we by our vnkyndnes done agaynſt his goodnes haue ſo gretely prouoked hym to wrathe that it is meruayle this lyne to be ſo longe holden vp by his power and mageſte,

This our house of flesh, the vessel of our soul,

will waste away in three days if not refreshed with food.

Young people die by a short sickness.

The body of man a 'brocle' pot.

[* ii iii] The pot broken on the fountain is man's body, and hell the well.

The silver cord which holds us is our life.

As a cord is woven of a few threads, so is man's life knit together by four humours.

The cord hangs by the hand of God,

whom we have provoked by our unkindness.

[1] *sic.* 1555 his.

and yf it be broken this potte our body is broken, and the foule flyppeth downe into the pytte of hell, there to be torne and all to rente of thofe mooft cruell hell houndes. O good lorde how ferefull condycyon ftande we in. If we remembre thefe Ieopardyes and perylles, and yf we doo not remembre them we may faye. O meruaylous blyndnes, ye our madnes, neuer ynough to be wayled & cryed out vpon. Heuen is aboue vs, wherin almyghty god is refydent & abydynge, whiche gyueth hymfelfe to vs as *our fader, yf we obey and do accordynge vnto his holy commaundementes. The depeneffe of hell is vnder vs, gretely to be abhorred, full of deuylles. Our fynnes and wyckedneffe be afore vs. Behynde vs be the tymes and fpaces that were offred to do fatyffaccyon and penaunce, whiche we haue neclygently lofte. On our ryght hande be all the benefaytes of our mooft good and meke lorde almyghty god gyuen vnto vs. And on our lefte hande be innumerable myffe fortunes that myght haue happed yf that almyghty god had not defended vs by his goodnes and mekenes. Within vs is the mooft ftynkynge abhomynacyon of our fynne, wherby the ymage of almyghty god in vs is very foule defourmed, and by that we be made vnto hym very enemyes. By all thefe thynges before reherfed we haue provoked the dredefull mageſte of him vnto foo grete wrath that we muſte nedes fere, lefte that he let fall this lyne our lyfe from his handes, and the potte our body be broken, and we than fall downe in to the depe dungeon of hell. Therfore what fhall we wretched fynners doo, of whome may helpe and focoure be had and obteyned for vs. By what maner facrefyce may the wrath and Ire of fo grete a mageſte be pacyfyed and made eafy. Truly the beſt remedy is to be fwyfte in doynge penaunce for our fynnes. He onely may helpe them that be penytent. By that onely facrefyce his Ire is mytygate and fwaged chefely. Our mooft gracyous

The soul in hell all to rent by hell-hounds.

Peril of man's estate.

Heaven above,

[* ii iii, back] with God the Father of those that obey Him;

hell beneath;

sin before us;

lost opportunities behind;

God's benefits on the right hand;

on the left, misfortunes averted by His goodness;

within, the stinking abomination of sin, deforming God's image and making us His enemies.

So provoked, may He not drop from His hands this line our life, breaking the pot our body, so that we fall into the deep dungeon of hell?

By what sacrifice shall we make easy His wrath?

By swift penance we may mitigate and suage His ire.

Let us cry to God for mercy.

lorde almyghty god is mercyfull to them that be penytent. Therfore let vs now aſke his mercy with the penytent prophete Dauyd. Let vs call and crye before the trone of his grace, ſayenge. Miſerere mei deus. God haue mercy on me. Fyrſt let vs teche a parte of this

[* ii iv]

*pſalme, as we dyde before in the other pſalmes. ¶ We

In the first half of this psalm the prophet

(1) makes his suit;

ſhall at this tyme by the helpe of almyghty god declare the halfe of it, wherin our prophete dooth thre thynges. Fyrſte he enduceth and bryngeth in his petycyon whiche euery penytent perſone may make apte and conuenyent to hymſelfe.

(2) shews by many reasons his suit to be granted;

After that he ſheweth by many reaſons his petycyon to be graunted.

(3) promises himself success.

And laſte he promyſeth very true and vndoubtefull hope to hymſelfe of the deſyre that he aſketh.

If sinners ponder their state,

they must think themselves in great jeopardy; if they do not regard it, their peril is the more.

If ſynners wolde truly and ryghtfully pondre and thynke of what condycyon and ſtate they be in (of the whiche ſomwhat we haue ſayd before) I trowe they ſholde thynke themſelfe in a very grete peryll and Ieopardy. And yf that they remembre it not well, truly the more is theyr peryll and grete Ieopardy.

He who sees the peril of his soul is more nigh to his soul's health than he who has no mind on it.

For of the two that perſones in[1] more nyghe the helthe of his ſoule that ſeeth and perceyueth before the daunger or peryll that he may fall in to, that[2] is he that hath noo mynde vpon it.

Knowing our danger, let us seek the only remedy, even God.

For he that caſteth noo peryll before may not flee the chaunce whan it ſhall happen. We therfore knowynge the peryllous condycyon we be in, let vs ſeke a remedy for to auoyde it, whiche can noo where elles be had but onely of almyghty god. Nam quis poteſt dimittere peccata niſi ſolus deus.

God alone may forgive sins;

For who may elles forgyue ſynnes but onely our blyſſed lorde almyghty god.

though we have grievously offended Him.

Let vs all therfore crye vnto him, ſayenge. Miſerere mei deus. God haue mercy on me. Perauenture ſome man wyll thynke in hymſelfe, If noo remedye may be elles had but of almyghty god whoſe mageſte I vngracyous ſynner haue ſo ofte and ſo greuouſly offended,

[1] *sic.* perſone is more 1555. [2] *sic.* than 1555.

hepynge fynne vpon fynne, how ſhall he ſoo lyghtly haue mercy vpon me. How may it *be that he ſhall not take vengeaunce & punyſſhe me ſyth he is ſo myghty and ryghtwyſe. For grete men in power of this worlde the more myghty and ryghtwyſe they be ſo moche the more they excercyſe and vſe vengeaunce and punyſſhement vpon them that be wycked and brekers of the lawe. Therfore ſyth almyghty god is mooſt ryghtwyſe and mooſt myghty of all, how maye he haue mercy and not auenge his quarell of ſo many and grete treſpaſſe done agaynſt his hyghneſſe. Unto this we anſwere in this maner wyſe, that the Iuges of this worlde (yf ony be without falſenes and malyce) be ſo obedyent and ſubgecte vnto the lawes whiche alwaye they muſt obey, that it is not lawfull to them at theyr owne wyll and arbytrement to forgyue ſuche as ſhall pleaſe them. Alſo many of them and almooſt all haue ſo moche curſednes and malyce ſet in theyr myndes that yf that they myght they wyll not forgyue thoſe that hath offended them in ony condycyon. For why they haue but lytell mercy and almooſt none. It is wryten. Nemo bonus niſi ſolus deus. No man is good but onely almyghty god. He onely is of ſo grete mekenes and pyte that no poynte of malyce neyther of falſenes may be in hym. Therfore ſyth he is ſo meke and ſo mercyfull, and aboue his lawes, alſo in condycyon[1] ſubgecte to them, he may forgyue and be mercyfull vnto whome he wyll, and ſo ſhall he do, for he may not haue lytell mercy but alwaye grete and plenteuous. Truly the mercy of our mooſt myghty and beſt lorde god is grete, and ſo grete that it hath all meſures of gretenes. Somtyme trees be called grete for theyr goodly and large heyght. Pyttes be called grete for theyr depeneſſe. Ferre Iourneys be *called grete bycauſe they are longe. Stretes and hygh wayes be called grete for theyr brede and wyddeneſſe. But the

[* ii iv, back]

God mighty and rightwise.
Men, the mightier and more rightwise they are,
the more strictly do they avenge the law.
How shall not God avenge His quarrel?
Judges of this world bound by the laws,
may not forgive at their own arbitrement.
Many judges have too much cursedness to forgive offenders.
None good but God.
No malice nor falseness in Him.
He is above His laws,
and may forgive whom He will.
He may not have little mercy but alway plenteous.
Trees are high,
pits deep,
[* ii v]
journeys long,
streets wide,

[1] *sic* 1509, 1555. Read *in no condycyon.*

God's mercy high and deep and long and wide,

mercy of god conteyneth and is meſured by all theſe meſures of gretenes, and not onely by one of them. Of the gretenes in heyght is wryten. Domine vſq*ue* ad celos miſericordia tua. Lorde thy mercy extend-

high as heaven,

eth and recheth vp to the heuens. It is alſo grete in

deep as hell,

depneſſe, for it recheth downe to the loweſt hell. The *pro*phete ſayth. Miſericordia tua magna eſt ſuper me: et eruiſti a*nim*am mea*m* ex inferno inferiori. Lorde thy mercy is grete ouer me, and thou haſte de-

broad as the world,

lyuered me from the loweſt and depeſt hell. It is brode for it occupyeth and ouercouereth all the worlde, the ſame prophete ſayenge. Miſericordia domini plena eſt terra. The erth is full of the mercy of our lorde. It lacketh no length, for alſo it is ſpoken of the ſame

long as eternity.

prophete. Miſericordia eius ab eterno et vſq*ue* in eternum ſuper timentes eum. The mercy of god is without ende on them that dredeth hym, therfore ſyth the mercy of god is ſo hygh, ſo depe, ſo brode, & ſo longe, who can or may ſaye or thynke it lytell, who ſhall not call it grete by all meſures of gretenes. Than euery creature that wyll knowlege hy*m*ſelfe to this mercy may ſaye. Miſerere mei deus ſecundu*m* magna*m* miſericordiam tuam. Lorde haue mercy on me accordy*n*ge to thy grete mercy. Two thynges

Mercy inward and the work of mercy outwardly done.

there be concernynge mercy, that is to ſaye inwarde mercy, and the werke of mercy outwardly done. There lyeth perauenture in the open ſtrete a poore man ful

[* ii v, back] A physician, who sees a poor man full of sores,

of ſores, a certayn phyſycyen *comynge by beholdeth hym and is moued anone with inwarde pyte, neuertheleſſe he gooth beſyde and gyueth hym no medycyne at al. Truly al though this phyſycyen were ſomwhat

may feel pity without shewing any deed of mercy. So we often are moved with pity, and yet give no help to the needy.

mercyfull to this poore man, yet he ſhewed no dede of mercy vnto hym. And we our ſelfe oftentymes ſe and beholde many nedy and ſeke folkes, vnto whome we gyue no helpe, all be it we be ſomwhat moued inwardly with pyte and mercy. Our prophete therfore ſayth of

very ryght in an other place prayſynge the mercy of god. Miſericors et miſerator *dominus*. He is miſericors that is moued with ſome mercy inwardly. Miſerator is he that dooth and perfourmeth outwardly the dede of mercy. Therfore our lorde is not onely mercyfull inwardly, but alſo he excercyſeth outwardly the werke of it. And yf he executed not mercy in dede what ſholde it profyte vs. For why we ſhall fele no remedy by inwarde pyte onely of the greuouſnes that we ſuffre, and before were ouerthrowen by without the dede of mercy be ſhewed. It is not therfore ynough that almyghty god haue mercy on vs but yf he doo the dede of mercy. And what other thynge is to gyue and ſhewe on vs the werke of mercy but to doo awaye our wretchedneſſe, that is to ſaye our ſynnes wherby we be made wretched. Scrypture ſayth. Miſeros facit populos peccatum. Synne maketh wretched people. It is very nedefull truly to praye that almyghty god be mercyfull vnto vs and alſo vouchefaue to execute the dede of his mercy on vs, that is to ſaye to do awaye our ſynnes and gyue vs his mercy accordynge to the multytude of his mercyes. If thou ſynne ones it is nedefull to the one mercy, wherby that ſynne may be done away. If twyſe or thryſe or *perauenture more ofte than it ſhall be nedefull to the ſo many mercyes as thy ſynnes be. Of a trouth the mercyes of almyghty god be innumerable. For lyke as from the grete lyght of the ſonne cometh and ſheweth forth innumerable bemes, ſo from *the* grete mercy of almyghty god gooth forth innumerable mercyes, nombre the ſonne bemes yf it be poſſyble, and the mercyes of almyghty god be more without ende. How greuous and how grete ſo euer our ſynne be, yet the mercy of god is moche more, wherby he may be mercyfull to vs. And how many ſoo euer they be in nombre, yet the mercyes of hym be many more by the whiche he may do awaye all our

Misericors one who is moved with mercy inwardly; *miserator* one who performs the deed of mercy.

If God were only *misericors*, not *miserator* also, we should feel no remedy.

The work of mercy is the doing away our sins.

Sin maketh wretched people. Let us pray to God to shew mercy upon us by doing away our sins.

For every sin a several act of mercy is needed.

[* ii vi]

God's mercies innumerable as the sun beams

and more without end; greater than our sin.

Therefore we may pray for mercy with great trust.

treſpaſſes. Therfore with grete confydence and truſte let vs aſke of hym his mercy, fayenge. Et ſecundum multitudinem miſerationum tuarum dele iniquitatem meam. Good lorde doo awaye my fynne, accordynge vnto the multytude of thy mercyes. If a table be foule and fylthy of a longe contynuaunce, fyrſt we raſe it, after whan it is raſed we waſſhe it, and laſt after the waſſhynge we wype and make it clene. Our foule is compared vnto a table wherin noo thynge was paynted, neuertheleſſe with many myſdoynges and ſpottes of fynne we haue defouled and made it defourme in the fyght of god. Therfore it is nedefull that it be raſed, waſſhed, and wyped. It ſhall be raſed by the inwarde forowe and compunccyon of the herte whan we be ſory for our fynne. It ſhall be waſſhed with the teres of our eyen whan we knowlege and confeſſe our fynne. And laſte it ſhall be wyped and made clene whan that we be aboute for to make amendes and do ſatyffaccyon by good dedes for our fynnes. Theſe thre thynges that we [* haue ſpoken of cometh without doubte of the gracyous pyte of god. Thou arte ſory for thy fynne, it is a gyfte of almyghty god. Thou makeſt knowlege of thy fynne wepynge and waylynge for it, it is a gyfte of almyghty god. Thou arte beſy in good werkes to do ſatyffaccyon, whiche alſo is a gyfte of almyghty god. We haue aſked now of almyghty god that he doo awaye our ſynnes by raſynge of our foule that is contricyon, let vs agayne aſke and deſyre hym to waſſhe vs from the ſame, that is to ſaye, he graunte and gyue vs grace to wepe and wayle for it. We wepe ſomtyme, but it cometh not of god. As whan we ſuffre aduerſytees ayenſt our wyll, whan our wepynge teres dooth profyte vs no thynge, but rather dooth hurte. For ſayn*t* Poule ſayth. Seculi triſticia mortem operatur. The forowe of this worlde for loſſe of worldely pleaſures and deſyres caſeth euerlaſt-

If a table be foul,

we rase it, then wash, then wipe it clean

Our soul as a table defouled with spots of sin;

needs to be rased by compunction,

washed with the tears of our eyen when we confess,

wiped and made clean by satisfaction.

[* ii vi, back]

Sorrow for sin,

confession,

satisfaction;

all are God's gifts. Having asked God to rase our soul by contrition, let us desire Him to wash us from our sins by tears of godly sorrow.

If we suffer adversities against our will, such tears profit not but rather hurt.

Weeping for loss of worldly pleasures washeth

ynge deth. Suche ſorowes and wepynges waſſheth not the ſoule, but rather make it foule. Other wepynge teres there be that be cauſed of the ſorowe whiche is godly, as whan we be ſorowfull that we haue ſoo moche dyſpleaſed god, whyche hath done ſoo moche for vs. Hec triſticia penitentiam in ſalutem ſtabilem operatur. This ſorowe as ſayth ſaynt Poule cauſeth penaunce to be had for euerlaſtynge helth. And as ſayth ſaynt Cryſoſtome. Hec lachrime lauant delictum. Theſe wepynge teres waſſhe awaye ſynne, they be alſo gyuen of the holy ghoſt to them *that* be penitent. For it is wryten. Flabit ſp*iritu*s ei*us* & fluent[1] aque. the ſpiryte of god ſhall gyue ſo grete infuſyon of grace to them *that* be penytent that the waters, *that* is to ſaye theyr we*pynge teres ſhall flowe and be haboundaunte. Upon theſe waters the ſpyryte of almyghty god may flye and goo ſwyftely, whiche was fygured in the begynnynge of ſcripture, by the ſayenge of Moyſes. Et ſpiritus domini ferebatur ſuper aquas. The ſpyryte of our lord was borne alofte vpon the waters. Cryſoſtome deſcrybeth the vertue of theſe wepynge teres ſayenge. Sicut poſt vehementes hymbres mu*n*dus aer ac purus efficitur: ita et poſt lachrima*rum* pluuias ſerenitas me*n*tis ſequitur atq*ue* tranquillitas. Lyke as after grete ſhowres and ſtormes the ayre is made clene and pure, ſo after grete plente of wepynge teres foloweth the clerenes and tranquyllyte of the foule. Let vs all therfore deſyre and aſke to be waſſhed from our ſynnes by theſe waters and ſaye vnto almyghty god. Amplius laua me ab iniquitate mea. Lorde waſſhe me more from my wyckednes. Beſyde raſynge of our foule that is co*n*trycyon, and waſſhynge that is confeſſyon, we ſayd that it is neceſſary to be wyped and made clene, whiche is done by ſatyſfaccyon of good

not the soul, but maketh it foul.

Godly sorrow laments that we have displeased God.

Such sorrow causeth penance for everlasting health.
These tears, says Chrysostom, wash away sin;

they are the Spirit's gift.

[* ii vii]

On these waters God's Spirit moves as in the beginning.

Chrysostom says:

after great showers the air is clean, so after these tears follows the clearness of the soul.
Let us say to God,

Wash me from my wickedness.

We are wiped and made clean by satisfaction of good works:

[1] fluens 1509, 1555.

by alms to the poor.

werkes. Fyrſte by almeſſe dede and charytable dyſtrybucyon to the poore people. For our ſauyour ſayth. Date elemoſinam et ecce omnia munda ſunt vobis. Gyue almeſſe and ye ſhall be made clene from all ſynne. By almeſſe dede therfore & good werkes we may be wyped & made clene from all ſynne. And no creature of himſelfe hath power to do good werkes without the grace and helpe of god. For as ſayth ſaynt Poule. Non ſumus ſufficientes cogitare aliquid ex nobis, quaſi ex nobis ſet ſufficientia noſtra ex deo eſt. *We be not ſuffycyent and able of our ſelfe, as of our ſelfe, to thynke ony maner thynge, but our ſuffycyency and habylyte dependeth and cometh of god onely, therfore this thynge is to be aſked of god that he vouchefaue to moue our ſoules perfytely by his grace vnto the excercyſynge & doynge of many good werkes, that they may vtterly be wyped and made clene from all contagyouſnes of ſynne. Accordynge to the deſyre & ſayenge of the prophete that foloweth. Et a peccato meo munda me. Good lorde make me clene fro my ſynne. Our hole petycyon is ended here, wherin fyrſt we haue aſked that god be mercyful vnto vs after his grete mercy. And that he raſe our ſoules, waſſhe them & wype them vtterly from all ſynne accordynge to the multytude of his manyfolde mercyes.

By alms and good works we may be wiped from all sin; but without God's grace no creature can do good works.

[* ii vii, back]

Our sufficiency is of God.

Recapitulation of the petition; that God will be merciful to us, and of His mercy rase, wash, and wipe our souls from all sin.

II. Reasons why God should grant our petition.

¶ In this ſeconde membre ben dyuers ſtronge reaſons brought forth, wherby god may be moued ſo that he may not deny our petycyon. Thre thynges we haue aſked before. Fyrſt that god do awaye our ſynne by contrycyon, waſſhe our ſoule by confeſſyon, & thyrdly make it clene by ſatyffaccyon, to the whiche other thre coreſpondent to them be brought forth & ſhewed in this fyrſt ſylogyſme, in this fyrſt reaſon, all though they be not in the ſame ordre. To do awaye ſynne (as we ſayd) is to raſe it that no ſpotte be ſeen in our ſoule, in lyke maner as lettres be done awaye whan they

We have asked for contrition, confession, satisfaction.

Syllogism.

God is willing to rase sin as letters are rased,

be rafed, ſo that no thynge whiche was there wryten may be redde or knowen. Truly almyghty god wyll not knowe our ſynne and treſpaſſe, yf we our ſelfe wyll knowe them. If we ſtudy & be aboute as our duty is to rede & conſyder the ſynnes that be wryten & marked in our ſoules, anone he of his goodnes putteth them out of his ſyght. Therfore let vs all faye with a contryte herte & mynde. O blyſſed lorde god do awaye *my ſynne and wyckednes. *Quoniam iniquitatem* [* ii viii] *mea*m ego cognoſco. For I knowe my grete and greuouſe treſpaſſe. It is gretly acceptable in *the* ſyght of our mooſt mercyfull lorde god yf a ſynner wyll call to mynde with due contrycyon the gretenes of his ſynne. Alſo whome he hath offended and how greuouſly. In to how many hurtes and thynges vnprofytable he hath fallen for his ſynne. And how many profytes he hath loſt by *the* reaſon of it. If we were in mynde beſyly to beholde and loke on theſe thynges it ſholde be to vs ryght profytable. For why and we knowe our ſynnes after this maner anone god forgyueth & dooth them awaye. And the more ofte we ſo do the ſooner he forgeteth. If we call to mynde vnfaynedly and without ony dyſſymulacyon how moche our ſynnes dooth hynder & let vs fro doynge good werkes, that blyſſed lorde ſhall vtterly forgete and do them awaye for euer, ſo that one lytell ſpotte ſhall not alſo be left, but in euery parte to appere fayre and clene. Let vs therfore with contrycyon faye alſo this that foloweth, lorde make me clene fro my ſynne. *Quoniam* peccatum meum contra me eſt ſemper. For my ſynne is alwaye agaynſt me. How agaynſt me? truly euen dyrectly before myn eyen that I may beholde and loke vpon it at all tymes without ony lette. Now we haue ſpoken of the doynge awaye of our ſynne, & makynge clene of our ſoule & alſo why god ſholde ſo do, let vs now alſo ſhewe why he ſholde waſſhe it to

so that nothing written may be read or known.

If we read the sins written in our souls,

God puts them out of His sight.

God is pleased when a sinner calls to mind the greatness of his sin, whom he has offended, the hurts procured and profits lost by it.

If we thus know our sins, God forgets them;

so that no spot is left.

My sin is before mine eyen.

Why God should wash our soul.

the entent euery partycle that we haue promyſed to ſpeke of may anſwere co*n*uenyently to other. The wepynge teres wherby our ſoules may be waſſhed cometh of a ſpecyall gyfte of god, and namely whan we haue that grace to wepe in confeſſyon & knowlegynge our ſynnes before his ferefull hyghneſſe, kno*w*ynge alſo the greuouſnes of it. We ſhall ſoone knowe the greteneſſe of our ſynne. Fyrſte yf we wyll conſyder well how grete and myghty lorde he is whome we haue offended. An other yf we take good hede how moche our vngentylnes hath ben to hym lokynge on vs whan we do ſo many and grete offences. God onely is of that power that yf we offende and treſpaſſe ayenſt his goodnes we be gylty to ſuffre eternall deth for it. Dauyd offended greuouſly ayenſt Urye his knyght whome he cauſed to be ſlayne. And alſo he dyde wyckedly to Barſabe wyfe to the ſayd Urye, whiche he perſwaded to auoutry. Neuertheleſſe yf he had not broken the lawe and commaundement of god by the ſayd offences he had not ben gylty and worthy of eternall deth. Therfore of a trouth none offence may be done to ony creature, wherfore *th*e doer ſholde ſtande in the Ieopardy of eternall deth, but onely for offendynge agaynſt almyghty god, whome we offende muche more greuouſly, that he beholdeth & ſeeth euery treſpaſſe we do, be they lytell be they moche. Therfore let vs al go by prayer vnto almyghty god ſayenge. O my lorde god beholde and ſe I wretched ſynner knowlege and co*n*feſſe my gylte before thy maieſte, before thy ſyght I detecte my treſpaſſe, I do not hyde it, I ſhewe forth my ſynne to be very greuous. But blyſſed lorde I beſeche the waſſhe me with my wepy*n*ge teres, comynge out from the plenteuouſneſſe of thy grace. And ferthermore waſſhe me fro my ſynne, for why good lord I knowlege Quod tibi ſoli peccaui. that onely to the I haue treſpaſſed and offended before

[* ii viii, back]

Sin grievous as offending a mighty Lord,

who sees all our offences.

Sin against God deserves eternal death.

David caused his good knight Urye to be slain,

and persuaded Barsabe to avoutry.

But his breach of God's commandments was that which made him worthy of eternal death.

By no offence against a creature does the doer stand in jeopardy of eternal death, but only by the offence against God who sees all.

O God, I confess my guilt,

and beseech Thee to wash me with my tears coming from Thy grace. Wash me from my sin, for against Thee only have I sinned.

thy fyght. For this cauſe good lorde forgyue and do awaye my ſynne, for why I knowe my treſpaſſe. I knowe well I haue offended the. And beſyde that waſſhe me, for I myſelfe confeſſe that *onely to the I haue [* kk i]
offended. And ſo in conclufyon make me clene bycauſe Make me clean, because my sin is
my ſynne is as an obiecte to my fyght, it is euer in my ever in my sight;
fyght. Blyſſed lorde yf thy hyghnes may not by theſe reaſons be moued to mercy, yet let this moue & ſtere the to be mercyfull. Ut iuſtificeris in ſermonibus
tuis. That is to ſaye that thou mayſt be Iuſtyfyed in that Thou mayst be justified in Thy
thy wordes and ſayenges. It is wryten by thyn holy sayings.
prophete Ezechyell, what Iugementes vnyuerſall thou gaue vnto the people. Thou ſayeſt alſo good lorde Nolo mortem impij: ſed vt conuertatur impius
a via ſua et viuat. I wyll not the deth of a ſynner, Thou willst not the death of a
but that he be tourned from his wycked lyfe and leue[1]. sinner.
Thou ſayeſt alſo. Impietas impij non nocebat[2] ei: in quacunque die conuerſus fuerit ab impietate ſua. The myſlyuynge, the wyckednes of the ſynfull The misliving of the sinful creature
creature ſhall neuer hurte neyther be noyſom to hym shall not be noisome to him, if
whan ſoeuer he wyll tourne from his wyckednes. And he will turn from his wickedness.
agayne thou ſayeſt. Si egerit penitenciam a peccato ſuo: vita viuet et non morietur, omnia peccata eius que peccauit non imputabuntur ei.
If the ſynner do penaunce for his ſynne lyue[3] and If the sinner do penance for his
neuer dye euerlaſtyngly, the ſynnes & treſpaſſes that sin it shall never be cast in his
he hath done ſhall neuer be caſt in his tethe neyther teeth.
layde to his charge. O blyſſed lorde vouchefaue and gyue vs leue to aſke the this queſtyon. Were not
theſe thy wordes, dyde thou not ſpeke them to thy Did the prophet beguile us when
prophete, or dyde he begyle vs that ſayd they were he wrote that these words were
ſpoken of the. For of a trouth he wrote that thou spoken by Thee?
ſpake them to hym. Tu itaque fili hominis dic ad filios populi tui. Thou the ſone of a man, ſhewe

[1] lyue 1555. [2] *sic.* nocebit 1555.
[3] *sic* 1509, 1555. Add *he ſhall* before *lyue.*

and tell this vnto thy people. &c. Therfore good
[* kk i, back] *lorde they be thy wordes. O mooft meke god beholde
we wretched fynners tourne from our euyl wayes vnto
the, we do penaunce for our offences, graunte lorde that
they be not noyfome to vs neyther layde to our charge
at ony tyme, but vtterly to be done awaye, waffhed
awaye and wyped away. Ut iuftificeris in fermonibus tuis. that thou may be Iuftyfyed by thy wordes.

Foolhardy judgment of the people who cried: Thou knoweft well what folehardy Iugement *the* people gaue ayenft *the* for this thy fentence, they fayd

God's way is not egall. Non eft equa via domini. The waye that this man taketh is not egall. Thy people prefumed to be Iuges of thy fentence. To whome thou gaue anfwere

He answered: on this wyfe. Numquid via mea non eft equa:

Is not My way egall, yours shrewd, nought, and more unegall? et non magis vie veftre praua[1] funt. Is not my waye good and egall, & yours fhrewed nought & more vnegall, thou confermed agayne to them thy wordes fpoken before, fayenge. Quando auerterit fe impius ab impietate fua feceritque iudicium et iuftitiam, vita viuet et non morietur, omnium iniquitatum eius quas operatus eft non recordabor.

The sinner converted, confessing, making satisfaction, shall never die everlastingly; God forgets his sin. Whan foeuer a fynner fhall tourne away from his fynne & truly confeffe hym of it, & make fatyffaccion he fhall lyue & neuer dye euerlaftyngly. I fhall alfo forgete & neuer call to mynde ony fynne *that* he hath done. Good lorde thy wyll was to ouercome & exclude by this maner theyr folehardy Iugement ayenft thy mercyful fentence. We befeche & praye the now to

God can only overcome man's foolhardy judgment by shewing His sayings to be true. do the fame. Thou fhalte not ouercome theyr opynyons but yf thou manyfefte & fhewe thy wordes & fayenges to be true, & *that* they haue vntruly Iuged of the. Therfore now blyffed lorde do away our wyckednes, now forgete our fynnes whiche we vtterly forfake
[* kk ii] *and defpyfe. Ut iuftificeris in fermonibus tuis et vincas cum iudicaris that thou may be Iuftyfyed

[1] *sic* 1509, 1555. Read *praue.*

in thy wordes & ouercome whan thou arte Iuged ſo boldly & folyffhely. Our ſynnes be grete & innumerable, we do not forgete them, we do not couer & hyde them, we do not defende them, but we knowe, we make open & accuſe them, neuertheleſſe we beſeche the for thy grete mercy & for the infynyte multytude of thy manyfolde mercyes beholde vs, & namely wherof we be made, thou knoweſt what mater it is & how frayle it is. Call agayne to mynde that we are but duſte & claye, & alſo *that* the lawe & cuſtome of our body is contrary to the lawe & cuſtome of our ſoule and the cuſtome of our body putteth vs dayly vnder the captyuyte & thraldome of ſynne. If a commaundement were gyuen to a man *that* hath but a weyke & feble body in ſtrength to roll & tourne vp a myll ſtone of a grete weyght vnto the hyeſt parte of an hyll, & that he put his good wyll to perfourme *the* ſame, neuertheles perauenture whyles he is aboute to do *the* dede the ſtone for gretenes of his weyght aboue his ſtrength falleth downe backwarde in to a valey, were not this man more worthy to be pardoned & forgyuen (ſeynge & knowynge his good mynde) than he *that* were myghty & hath grete ſtrength. We be in lyke condycyon, we be aboute to brynge this our body vnto thy holy hyll, neuertheles it is thraſt downe by the heuy burden of ſynne *that* oftentymes it boweth & ſlyppeth downe backwarde, for that ſame ſynne *that* by our fyrſt fader & moder Adam & Eue was brought amonge al men is heuy & greuous on vs lyke as an heuy burden, & dayly greueth vs more & more, it maketh vs alſo prone & redy to all other vyces, therfore and for this cauſe haue mercy on vs, for this ſynne of our forefader, this heuy & greuous weyght *was conceyued and begoten with vs, accordynge to the ſayenge of the prophete. Ecce *enim* in iniquitatib*us* conceptus ſum et in peccatis *con*cepit me mater

We do not hide our sins, but open and accuse them.

Thou knowest whereof we are made,

but dust and clay, the custom of our body putting us daily under the thraldom of sin.

If a man of feeble body tried to roll a millstone up hill,

and it should fall backward into a valley, his feebleness would excuse him.

We men try to bring our body to Thy holy hill, but it is thrust down by the heavy burden of sin,

inherited from Adam and Eve.

[* kk ii, back]

We were conceived in sin.

mea. Beholde I was conceyued in fynne, and my moder conceyued me in fynne. This notwithſtandynge good lorde we knowe that thou arte true, & all that

God's promise is very truth.

thou dooſt promyſe is very trouth. Truly thou ſayd that thy comynge in to this worlde was to call fyn*n*ers to penau*n*ce. Non veni vocare iuſtos ſed peccatores ad penitenciam.

Christ came to call not the righteous but sinners to penance.

This is thy ſayenge. I came in to this worlde, not to call ryghtwyſe people, but ſynners to penau*n*ce, *tho*u haſt called on them & dayly dooſt call, ſayenge. Venite ad me omnes qui laboratis et onerati eſtis & ego reficiam vos.

Come unto me, all ye that labour.

All ye that labour in this worlde & bere heuy by doynge penaunce come to me & I ſhall refreſſhe you. Truly thy promyſe is to receyue all *tha*t wyll come, yf they come to *th*e as they ſholde do. Qui venit ad me non eijtiam[1] foras.

Whosoever cometh I shall not cast him out.

Whoſoeuer cometh to me I ſhall not caſte hym out, I ſhall not forſake hym. O good lorde beholde, we be fyn*n*ers in lyke maner as thou came in to the worlde to call vnto the, we labour and be laden with the multytude of our ſynnes, we alſo be made wery by the meanes of our wyckednes. Therfore blyſſed lorde ſaye vnto vs, come ye vnto me, & anone we come, we humyle and meke ourſelfe before the trone of thy mercy, other hope and truſte haue we none in ony condycyon but onely in the, yf thou wylte not be mercyfull to vs for accuſynge ourſelfe, neyther by this *tha*t thou arte Iuſtyfyed by thy wordes, neyther alſo for our fraylte, yet good lorde haue mercy on vs for thy trouth, thou arte true and loueſt trouth aboue all thynge. Haue *in mynde the promyſe thou made to euery penytent ſynner comynge vnto the, whiche is, thou ſhalte not caſte them awaye, & alſo thou ſhalte refreſſhe them. We come therfore vnto the good lorde, caſte vs not awaye but refreſſhe vs with thy grace and mercy. Ecce *enim* veritatem dilexiſti.

We, good Lord, are sinners such as Thou camest to seek, weary and heavy laden.

We come to Thee, 'humyle' and meek ourselves before Thee, have no hope but in Thee; for our self-accusation and frailty,

and for Thy truth's sake, [* kk iii] have in mind Thy promise.

Thou

[1] *sic.* eijciam 1555.

haſt euer loued trouth. After that this holy prophete hath ſhewed & purpoſed his petycyon, & brought forth many reaſons why the ſayd petycyon ſholde be graunted. Thyrdly now with a gladde chere he maketh ſure promyſe & hope to hymſelfe to gete and obteyne his aſkynge, wyllynge to gyue example to euery ſynner bycauſe that they ſholde do the ſame. It is a grete dyfference bytwene diſpayre and ſure hope. The nynyuetes whan the prophete threttе & menaſſed them with the deſtruccyon of the cyte, they were not in ſurete god wolde be mercyfull to them, neyther they were vtterly in deſpayre. Ionas the prophete came vnto them the ſeconde tyme ſent from almyghty god, & ſayd openly Adhuc quadraginta dies et niniue ſubuertetur. Within .xl. dayes to come the cyte of nynyue ſhal be ouerthrowen and deſtroyed. The people herynge the wordes of the prophete Ionas and ferynge the vengeaunce of god to fall vpon them, com*maun*ded amonge themſelfe euery man woman & chylde to faſte and alſo cladde them in ſacke cloth from the loweſt degre vnto the hyeſt. The kynge of that cyte anone as he was certefyed & had knowlege of the prophetes ſayenge roſe vp from his ſete threwe awaye his royall garment & cladde hym in ſacke cloth, and ſate downe on the grounde in the duſt, and by the decree and one aſſent of all his nobles, commaunded that euery man woman and chylde, & alſo brute beeſtes ſholde not ete neyther drynke by a certayne ſpace, but *that* *euery body ſholde do penau*nce for theyr ſynne. This was theyr ſayenge. Quis ſ[c]it[1] ſi co*n*uertat*ur* et ignoſcat de*us* et reuertat*ur* a furore ire ſue et no*n* peribim*us*? Who knoweth, who is ſure yf god wyll be tourned from vengeau*n*ce and by his mercy forgyue vs, and alſo withdrawe his wrathe & we ſhall not peryſſhe. It appereth by theſe wordes they had no very truſt of forgyuenes,

III. The prophet has a sure hope to obtain his asking.

Despair and hope. The Ninevites when Jonas 'threttе' and 'menassed' them were neither in sure hope nor in utter despair.

They fasted and put on sackcloth;

even the king and his nobles; man, woman and child and also brute beasts neither ate nor [* kk iii, back] drank by a certain space.

Who knoweth if God will be turned from His vengeance?

Though the Ninevites had no sure trust,

[1] sit 1509, 1555.

they did due penaunce and found mercy.

& alſo that they were not vtterly in dyſpayre, notwithſtandynge they dyde penaunce, abydynge all togyder what the mooſt meke god wolde do with them, whoſe grete mercy at the laſt they knewe and had in expery ence, allthough before they neyther had very truſt nor full myſſetruſt of it. But we be now in an other condycyon. Almyghty god hath ſhewed to vs cryſten people the treſoures of his grete mercy, the ſecrete myſteryes of *the* fayth & the ſacrame*n*tes of helth, wherby we may truſt veryly to haue forgyuenes. Certaynly they were before hyd & vnknowen to vs, but now of late tyme they be manyfeſt & ſhewed by his onely begoten ſone Ihefu cryſte, whiche his owne ſelfe dooth wytneſſe ſayenge vnto his fader. Abſcondiſti hec a ſapientibus et prudentibus et reuelaſti ea paruulis. Father thou haſte hyd and kepte ſecrete the preuytees of thy godhede from wyſe and cunnynge men & ſhewed them to ſuche as be ſmall & of lytell reputacyon in this worlde. Ihefu cryſte comynge downe fro*m* the fader of heuen into this worlde made open & ſhewed vnto his chyrche the hyd & preuy myſteryes of his godhede, his ownſelfe bereth wytneſſe ſayenge. Quecu*n*q*ue* audiui a p*at*re meo nota feci vobis. I haue manyfeſt and ſhewed to you all that I haue herde of my fader. He p*ro*myſed alſo at his aſcencyon *the holy ghoſt to come *that* ſholde teche parfytely the knowlege of euery thynge, ſo that now no thinge may be more certayne to vs than it whiche is taught by holy chyrche. No meane may be founde ſo ſpedefull and redy to proue the certaynte of ony thynge co*n*cernynge our fayth as that the chyrche hath ſo affermed and ordeyned. The chyrche of god may in no wyſe begyle in thoſe thynges that longeth to our fayth and to the vndoubtefull helth of the ſoule. Who therfore of vs cryſte*n* people may not of ryght faye vnto god this that foloweth. Incerta et occulta

To Christians God has shewed the treasures of His mercy, the sacraments of health,

made manifest by His Son.

The 'preuytees' of the Godhead hidden from the wise, shewed to such as be small and of little reputation.

[* kk iv]

The Holy Ghost has made known all things; nothing more certain than what is taught by holy church.

No mean so speedful to prove the certainty of anything concerning our faith as that the church, which in such things may not beguile, has so affirmed.

ſapientie tue manifeſtaſti michi. Good lorde thou haſt ſhewed vnto me the myſteryes of thyn infynyte wyſdome whiche before were hyd and vnknowen to vs, but why hath god ſhewed vs theſe ſecretes, what dooth it profyte the ſecrete myſteryes of hym to be ſhewed and made open to vs, what comforte ſhall we take by it. Truly grete comforte yf we vnfaynedly repent our olde ſynfull lyfe, elles we know them to our grete hurte. For as ſaynt Peter ſayth. Melius eſt non cognoſcere viam iuſticie: quam poſt agnitionem retrorſum conuerti. It is better not to knowe the way of ryght-wyſneſſe than after the knowlege of it to vſe & do the contrary. But yf we tourne to god and folowe his commaundementes forſakynge our wretched lyfe, havynge fayth & truſt in his ſacramentes we ſhal without doubte obteyne forgyuenes and mercy by the vertue of them. Perauenture ſome man ſhall ſaye, we ſe what is done in euery ſacrament. In the ſacrament of baptym the childe is waſſhed in the water, and a fewe wordes be ſpoken of the preeſt. In the confyrmacyon, the foreheed of the chylde is noynted with holy creme in maner of a *croſſe with a fewe wordes ſpoken of the preeſt. In the ſacrament of penaunce after the confeſſyon is herde and ſatyffaccyon enioyned the preeſt ſayth alſo a fewe wordes, what longeth theſe to the helth of the ſoule, for the wordes anone as they be ſpoken be gone in to the ayre & no thynge of them remayneth. The water alſo & the oyle perſeth not from the body vnto the ſoule, perchaunce ſome man wyll thynke this in hymſelfe. And it is of a trouth the water and the oyle to haue no ſtrength of theyr owne nature wherby they may entre vnto the ſoule, or to werke in it good or euyll, neuertheles there is a preuy & hyd vertue gyuen vnto them by the meryte of the paſſyon of Ihеſu cryſt & of his precyous blode, whiche on the croſſe was ſhedde for wretched ſynners.

The mysteries of God's wisdom revealed.

Knowledge of Christ comfortable if we repent, else hurtful.

Better not to know the way of rightwiseness, than to know and not use it.

By repentance and faith we shall obtain mercy.

Some will say:

the water in baptism and a few words of the priest;
in confirmation the nointing of the child's forehead with
[* kk iv, back]
holy 'creme,' and a few words spoken;
in penance confession and satisfaction with a few words of absolution;
what longeth this to the health of the soul?
Water and oil pierce not to the soul,

yet a privy and hid virtue is given them by the merit of Christ's most holy and dear blood.

This mooſt holy and dere blode of Iheſu cryſte ſhedde for our redempcyon, bought and gaue ſo grete and plenteuous vertue to the ſacramentes, that as ofte as ony creature ſhall vſe & receyue ony of them, ſo oft it is to be byleued they are ſprencled *with* the droppes of the ſame mooſt holy blode, whoſe vertue perſeth vnto the ſoule, and maketh it clene from al ſynne. But wherby knowe we this, truly for he hath ſhewed and made open the hyd and vncertayn thynges to vs of his infynyte wyſedome. It was a cuſtome in the olde lawe amonges the Iewes to do awaye theyr ſynnes by this maner. If ony of them by touchy*n*ge of a deed body or by ony other maner thynge were culpable & made foule, anone he was made clene of that defaute with yſope dypped in the blode of certayne beeſtes and ſprencled vpon hym, whiche maner and cuſtome was gyuen to the Iewes by Moyſes & ordeyned by the wyſedome of god. Neuertheleſſe at that tyme it was vnknowen what this mater ment and ſygnefyed. It was vncer'tayne, it was hyd, what the wyſdome of god wolde to be vnderſtande by this aſpercyon or ſprenklynge of blode. And after that our blyſſed lorde Iheſu cryſt had ſhedde his precyous blode. And as ſayth ſaynt Peter waſſhed vs from ſynne with his blode it was knowen to euery man what by the yſope and by the aſpercyon of blode was ſygnefyed. Yſope is an herbe of the grounde that of his nature is hote, and hath a ſwete ſmell, ſygnefyenge Cryſt whiche meked himſelfe to ſuffre deth on the croſſe. And as ſaynt Poule ſayth he offred hy*m*ſelfe of very grete & feruent charyte vnto his fader almyghty god as a ſacrefyce of ſwete odour. No man may doubte of this that by the aſpercyon of blode of beeſtes before the Incarnacyon was ſygnefyed and repreſented the effuſyon of the blode of Cryſt for our redempcyon, whiche blode of our ſauyour without doubte is of moche more ſtrength

Christ's blood cleanses the soul.

A Jew culpable and made foul by touching a dead body was cleaned by sprinkling with blood.

The meaning of this rite

[* ll i]

of aspersion then unknown; now after the Passion

known to every man.

Ysope, hot and of a sweet smell, signifies Christ who meeked Himself to die on the cross

as a sacrifice of sweet odour.

The aspersion of blood of beasts before the incarnation a type of the effusion of Christ's blood.

incomparable to do awaye ſynnes than was the blode of beeſtes. And as ofte as the holy ſacramentes be yterated and vſed accordynge to the com*m*aun*d*ement of Cryſtes chyrche, ſo ofte is the blyſſed blode of our lorde ſprencled abrode to clenſe and put away ſynne. Therfore let vs all ſaye with the holy prophete this verſe that foloweth. Aſperges me domine yſopo et mundabor. As we myght ſaye. Lorde our fayth is ſo clere and vndoubtefull by the meryte of the paſſyon of thy ſone our lorde Iheſu cryſt whiche by the effuſyon of his holy blode hath gyuen ſo grete effycacy and ſtrength to the holy ſacramentes of his chirche, that whan we receyue ony of them we ſhall be ſprencled and made clene by the vertue of his precyous blode lyke as with yſope, whiche aſperſyon anone foloweth the water of grace that is infuſed in our ſoules, wherby we be made more whyter *than ſnowe. Therfore the prophete addeth to the ſame verſe. Lauabis me et ſuper niue*m* dealbabor. Lorde thou ſhalte waſſhe me and I ſhall be made more whyte than ſnowe. No creature may expreſſe how Ioyfull the ſynner is whan he knoweth and vnderſtandeth hymſelfe to be delyuered from the grete burden and heuyneſſe of ſynne, whan he feeth and perceyueth that he is delyuered vtterly and brought out of the daunger of ſo many & grete perylles that he was in whyles he contynued in ſynne, whan alſo he perceyueth the clerenes of his ſoule and remembreth the tranquyllyte and peas of his conſcyence. Audit tunc quid loquatur intra ſe d*omin*us, q*uonia*m loquetur pace*m* in ſeruos ſuos et in eos qui co*n*uertuntur ad cor. Than he perceyueth well in his herte what our lorde wyll ſhewe in hym by inſpyracyon, what ſhall he ſhewe, euerlaſtynge peas to come vpon his ſeruauntes, vpon them that be ſorowfull & do penaunce for theyr ſynnes, whiche peas is ſo Ioyfull & comfortable and cauſeth ſo grete Ioye &

Whenever the sacraments are iterated, our Lord's blood is sprinkled abroad to cleanse sin.

Christ has given such efficacy to the sacraments,

that when we receive them we are sprinkled by the virtue of His blood,

[* II i, back]

and made whiter than snow.

Joy of the sinner, when (delivered from the burden of sin and from the dangers which attend it) he perceives the clearness of his soul and peace of his conscience.

Everlasting peace comes to those who do penance.

gladnes that *the* prophete remembrynge it fayth. Auditui meo dabis gaudium et leticiam. Lorde thou ſhalte gyue to myn herynge inwardly Ioye & gladneſſe. If the peas of this tyme be ſo gretly to be deſyred to the inwarde herynge of our ſoule, what Ioye trowe we ſhall be at that tyme whan *the* peas euerlaſtynge ſhall be offred to vs, whan the kyng of eternall peas ſhall ſaye vnto all true penitent perſones. Venite benedicti patris mei percipite regnum quod vobis paratum eſt a conſtitutione mundi. Come to me ye blyſſed chyldren of my fader, take the euerlaſtynge *kyngdome that was prepared and made redy for you before the begynnynge of the worlde. Shall we not Ioye than inwardly in our ſoules, ſhall we not Ioye than outwardly in our bodyes, ſhall we not than Ioye bothe body and ſoule without aduerſyte neuer to ſeaſe, ſhall not this ſerefull Iuge ſayenge theſe *com*fortable wordes gyue vnto our herynge inwarde Ioye of *the* ſoule for the ſaluacyon of it. Shall he not gyue feruent Ioye whiche we haue obtayned our aſkynge and our deſyre, ſhall he[1] not gyue euerlaſtynge Ioye without ony aduerſyte. Truly he ſhall gyue inwarde Ioye for the ſorowe of our *con*trycyon. Ioye alſo for wepynge in our confeſſyon, and laſte euerlaſtynge Ioye for *the* grefe of our ſatyffaccyon. Et tunc exultabunt oſſa humiliata. That is to ſay the ſuperyour ſtrengthes of the ſoule whiche be called, wyll, reaſon, & memory, that before were ouerthrowen by the greuaunce of ſynne ſhall than Ioye for euer without ony aduerſyte. Our wyll ſhall Ioye in the fruycyon of god. Our reaſon in the clere ſight of the godhede. And laſt our memory ſhall Ioye in a ſure remembrau*n*ce euer to contynue & neuer lacke that excellent Ioye and pleaſure. Than our wyll, our reaſon, & our memory before oppreſſed and brought vnder by ſynne ſhall

Peace everlasting.

Come, ye blessed children of my [* ll ii] Father.

These comfortable words will fill us with joy inwardly and outwardly.

Joy for the sorrow of contrition, for the weeping of confession, for the grief of satisfaction.

Will, reason, and memory, before overthrown by sin, shall joy;

will in the fruition of God;
reason in the sight of the Godhead;
memory in a sure and lasting remembrance.

[1] we 1509; he 1555.

Ioye without ende. That we promyſed in our begynnynge is now perfourmed and ſhewed in this fyrſt parte of the pſalme. Fyrſt what thynge we that be penytent ſholde aſke. Seconde what reaſons we may make & brynge for our ſelfe for the graunte of our petycyon. And laſte that we may truſte without doubte to obteyne our aſkynge whiche our lorde graunte vs. Amen.

We have shewed: 1. What we penitents should ask; 2. what reasons we may bring for the grant of our petition; 3. that we may trust to obtain our asking.

*¶ Secunda pars.

[* ll ii, back]

Auerte faciem tuam a peccatis meis et omnes iniquitates meas dele.

For as moche as we haue ſo gretely prayſed the mercy of god in the ende of the fyrſt parte of this pſalme wherby we haue gyuen to all ſynners grete confydence to obteyne forgyueneſſe. It is now to be thought profytable or euer we ſpeke of this ſeconde parte ſomwhat to ſhewe of the fere of almyghty god. Many grete cauſes there be to truſt of forgyueneſſe yf we conſyder the grete mercy of god ſo ofte ſhewed vpon penytent ſynners. Alſo we haue many grete cauſes to fere almyghty god, yf we remembre how many and grete our ſynnes be, wherwith we dayly offende his goodnes. Therfore ſyth we haue ſo good and many Iuſte cauſes bothe of hope and drede as me ſemeth he taketh the mooſt ſure way that maketh the one mete with the other, that is to ſaye hope with drede and drede with hope. That perſone whiche ſoo dooth ſhall neyther truſte in god without his fere, nor drede hym without hope, for by enclynynge more to the one than to the other we ſhall soone erre, eyther by ouer moche hope to be exalted in to very preſumpcyon or by ouer moche fere to be caſte downe in to the mooſt vngracyous dau*n*ger of dyſpayre, but he that myxeth the one with the other in

In the first part of the psalm we have given sinners confidence by praising God's mercy.

Before we speak of the second part let us shew somewhat of the fear of God.

Our sins many and great.

He taketh the surest way who makes hope meet with dread and dread with hope,

neither presuming nor despairing.

[* ll iiij] euen porcyons ſhall neyther be lyfte vp by pre*ſumpcyon nor caſte downe by dyſpayre. Noo thynge is more profytable to the ſynner than to haue a Iuſte moderacyon of them bothe. And no thynge is more peryllous than lenynge more to the one than to the other. For the whiche thynge ſaynt Gregory compareth hope & drede vnto two myll ſtones wherwith mele is made. So it is one myll ſtone without a felowe made mete can doo noo good, but yf the one be made fytte with the other, that is to ſaye the ouer ſtone tourned downwarde and the neyther co*n*trary wyſe ayenſt it vpwarde with a due proporcyon of bothe than ſhall the whete put in the myddes bytwene them be ſhortly broken in to many ſmall peces & in concluſyon to mele. Lyke wyſe it is w*ith* ſynners whan hope is myxed with drede and drede with hope, ſo that by ouermoche hope of forgyuenes the mynde be not lyft vp in to preſumpcyon, & by ouermoche fere it be not put downe in to dyſpayre, than yf the multytude of ſyn*n*es be neuer ſo grete, they ſhall ſhortely bytwene theſe two be broken in to many ſmall partes and in concluſyon vtterly done awaye. But why ſaye we thus? truly to thentent all though the certaynte of forgyuenes be neuer ſo grete, yet a remembraunce be euer had of the fere of almyghty god neuer to put it out of mynde. As ſaynt Peter dyde knowynge *that* his ſynne was forgyuen, notwithſtandy*n*ge wepte dayly for his vnkyndnes ayenſt his lord & mayſter euer after remembrynge how vnkyndly he denyed hym. Alſo blyſſed Mary magdaleyne whiche herde Cryſt forgyue her ſynnes for the grete loue ſhe had vnto hym, for all that toke vpon her grete penaunce euer hauynge in mynde the fylthynes of her ſynne com*m*ytted before. She beſyed herſelfe by contynuall wepynge to put it awaye vtterly from the ſyght of almyghty god. Our prophete *dooth in lyke maner ſhewynge example to all ſynners of doynge the ſame,

Gregory compares fear and hope to two millstones with which meal is made; one stone without a fellow can do no good, but if the over stone is turned downward, the nether upward, the wheat will be broken to meal.

So sinners, when hope is mixed with dread, and dread with hope, escape presumption and despair; their sins are broken between fear and hope, and at last utterly done away.

Certain as forgiveness is, we should never put out of mind the fear of God. Peter, though he knew that his sin was forgiven, wept daily.

Mary Magdalene, though she heard Christ forgive her sins, took upon her great penance, that by continual weeping she might put away her sin from [* ll iii, back] God's sight.

that after he had full hope and truſt to be forgyuen of god. Knowe it for a furety by thoſe thynges whiche he vnderſtode in the hydde and vncertayne preuytees of the wyſdome of our lorde god, all be it anone he retourned to the remembraunce of his ſynnes, ſayenge. Auerte faciem tuam a peccatis meis. Blyſſed lorde tourne awaye thy face fro my ſynnes. ¶ In our begynnynge we ſhall deuyde the reſydue of this pſalme in to thre partes. In the fyrſte our prophete maketh a newe petycyon. In the ſeconde he ſheweth the entent of his petycyon, whiche is that he may pleaſe god. In the thyrde he techeth that his deſyre is the chefe thynge wherby euery man may pleaſe god and make recompence for ſynne. ¶ The thynge aſked of the ſpyryte of god the holy ghooſt whiche is neuer but in clene hertes. As Sapiens ſaythe. Non enim habitabit in corpore ſubdito peccatis. The holy ghoſt ſhal not dwell or abyde in a body ſubgecte to ſynne. Almyghty god hateth no thynge ſo moche as ſynne, and punyſſheth no thynge ſo greuouſly, it is abhomynable in his ſyght. ¶ Fyrſt in heuen whan ſynne was in aungell, anone as many as were infecte with it almyghty god put downe and caſte out of that heuenly palays and wolde not ſpare thoſe noble and goodly creatures. After whan that ſame peſtyferous infeccyon of ſynne infected our fyrſt faders in paradyſe, he wolde not ſpare but anone put them out of that pleaſaunt place in to this vale of wretchedneſſe. All be it after many generacyons almyghty god chaced[1] the people of Iſraell whiche came of them, notwithſtandynge whan ſome began for to be *contamynate or defyled with the infeccyon of ſynne, as is ſhewed of Dathan and Abyron with many other the erthe opened by the power of almyghty god and ſwalowed them in quycke. Thus almyghty god expulſed ſynne, fyrſte out of heuen, after from paradyſe,

David, having trust to be forgiven, and understanding in the hid 'preuytees' of God's wisdom, yet anon returned to the remembrance of his sin.

The residue of this psalm divided into three parts:
1. a new petition;
2. intent thereof, to please God;
3. a man's desire the chief thing whereby he may please God and make amends for sin.

I. The Holy Ghost never but in clean hearts.

God hateth nothing so much as sin.

He cast out of the heavenly palace angels infect with sin;

and put our first fathers out of paradise.

When some of Israel were contaminate with sin,

[* II iv]

the earth swallowed them in quick.

[1] chaced 1509. chaſed 1555. Qu.

and out of the erth, in ſo moche whan this infeccion was ſpredde abrode vpon all the erthe in the tyme of the patryarke Noe he drowned almooſt all mankynde. And laſt whan ſynne coude not be vtterly expulſed by al theſe punyffhementes, he ſente downe in to this worlde his onely begoten ſone to ſuffre deth and ſhedde his precyous blode for the redempcyon of all wretched ſynners. ¶ Let vs therfore conſyder how abhomynable ſynne is in the ſyght of almyghty god, whan fyrſt he put out of heuen his fyrſt creatures the aungelles. Our fyrſt faders out of paradyſe. His ſpecyall choſen people from the erth. Drowned almooſt all mankynde. And laſte he ſuffred his onely ſone for to dye vpon a croſſe for the redempcyon of all wretched ſynners. All theſe he dyde to thentent ſynne ſholde onely remayne in the depe pytte of hell. ¶ Perauenture our prophete remembrynge this abhomynacyon of ſynne fered in hymſelfe, & for that cauſe ſayth. Auerte faciem tuam a peccatis meis. Good lorde loke not vpon my ſynnes. ¶ For as moche as almyghty god can not well tourne away his face from our ſynnes as longe as they be fyxed in our ſoules but alſo he muſt tourne awaye his face from vs, as by this example, who may perceyue and ſe a walle paynted with many dyuerſe ymages, but fyrſt he muſt loke vpon thoſe ſame pyctures, for they be as a veyle or couerynge to the walle, wherfore nedes the ſyght muſt fyrſt be applyed vnto them. In lyke *maner therfore ſyth our ſynnes in reſpecte of the ſoule be to it as a pycture or couerynge is to a walle, almyghty god muſte nedes fyrſt loke vpon our ſynnes or euer he loke vpon our ſoules. Alas what ſhall we ſynfull wretches do. Certaynly this onely remedy is neceſſary, who ſoo wyll loke vpon a bare walle muſte fyrſte doo awaye the payntynge or couerynge, and that done all ſhall be clene and pure to beholde. Soo yf our ſoules ſholde be ſeen and not our ſynnes, fyrſt our ſynnes muſt be clene done

Mankind drowned in Noe's time.

God's only begotten Son shed His blood to redeem sinners.

All these judgements, on angels, on our first fathers, on the chosen people, in the flood, and on the cross,

were to the intent that sin should remain in the pit of hell.

Look not on my sins. God cannot turn His face from our sins while they are fixed in our souls,

as no man can see a painted wall without looking upon the pictures which are as a veil upon it.

[* ll iv, back]

Sins are to our souls as a picture to a wall, and first meet God's eye when He looks on our souls.

If you would look on a bare wall, you must first do away the painting.

So if our souls are to be seen, our sins must first be clean done away.

awaye, for all the whyle they be infecte with the leeft fpotte of fynne, fo longe they may not be feen without the fyn*n*e be feen alfo. Our prophete therfore prayeth to almyghty god that all his fynnes may be vtterly done away to thentent that he may clerely loke vpon his foule without ony lette. Et om*n*es iniquitates meas dele. Good lorde do awaye all my fynnes. But it is not ynough all fynnes to be done awaye without the fountayne wherof they fprynge out be clene puryfyed. For yf it be fo that the stynkynge fylthy water contynually flowe out of a ponde or pytte in to a goodly and delectable gardyn yf remedy be not founde to ftoppe the fame, it fhall make foule and corrupte that gardyn within a whyle be it neuer foo fayre. Soo in lyke wyfe fhall it be with vs yf the herte be not fyrft made clene. For our fauyour fayth. De corde exeunt cogitatio*n*es male, homicidia, adulteria, fornicationes, furta, falfa teftimonia, blafphemie. From the herte cometh out euyll thoughtes, manflaughter, adultery, fornycacion, thefte, falfe wytnes, and blafphemynge. Take hede what peftyferous corrupcyon cometh fro*m* the herte wherby all the hole body and foule is defyled, for as it fo'loweth in the fame texte. Hec funt que co*in*quina*n*t hominem. Thefe be the corrupcyons whiche make foule bothe body and foule. Therfore al fynnes may not be clene done awaye but yf the herte wherof contynually they come be fyrft made clene. For this caufe our prophete afketh of almyghty god fayenge. Cor mundu*m* crea in me deus. Lorde make within me a clene herte. Many craftes men had leuer take vpon them to make a thynge all newe than to botche or mende an olde forworen thynge, as we fe by experyence. Better it were for *the* artyfycer to make a clocke all new than to mende or bry*n*ge agayne into *the* ryght courfe a clocke whiche longe hath co*n*tynued out of his ryght ordre, but it is moche more dyffufe to

David prays that God may look on his soul without any let by first doing away his sins.

The fountain of sin must be purified.

Stinking water flowing from a pond will corrupt a delectable garden if it be not stopped.

So must our heart be made clean,

from which issues pestiferous corruption, whereby the whole body [* ll v] and soul are defiled.

Sins cannot be done away, unless the heart be first made clean.

Many craftsmen had liever make a thing all new than botch a forworn thing, as a clock.

Still more diffuse is it to restore a heart broken by custom of sin.

brynge the herte of man *that* is broken & brought out of good ordre by contynuall cuftome of fynne in to *the* ryght waye agayne than it is to brynge a clocke in to his true courfe. A thy*n*ge cuftomably vfed is harde to be lefte. And as faynt Auguftyne fayth. It is more harde werke to brynge the herte of a man longe cuftomed in fynne in to the waye of vertue, than it is to make agayne heuen and erth. Our prophete for this caufe befecheth almyghty god to whome is no thynge impoffyble that he vouchefaue for to create within hym a newe herte, fayenge Cor mundu*m* crea in me deus. Good lorde make thou of nought a clene herte within me. More ouer it is neceffary that a newe werke be fet in a ryght courfe. For what profyteth a clocke be it neuer fo well and craftely made, yf it ftande ftyll or go not as it fholde in a due and Iuſte courfe? truly no thynge. So whan *the* herte is ones made newe, fyrft it muft be fet in a due and ryght courfe. Wherfore the prophete addeth. Et fpiritu*m* rectu*m* in*noua in vifceribu*s* meis. Blyffed lorde grau*n*t me the holy ghoft to guyde & fet me in a ryght waye *that* I erre not. The pr*o*phete in this pfalme nameth thryfe *the* holy fpiryte by & by, what he meneth is vncertayne, & I of my felfe dare not take vpo*n* me to dyfcuffe *the* caufe of his fo doynge. But for as moche as it is lawfull for euery clerke i*n* ony fuche doubtes to fhewe theyr my*n*des not co*n*traryenge other places of fcripture. I fhal in fewe wordes declare (as me femeth) what he meneth. I doubte not in this. The holy ghoft in fcrypture is fygnefyed by thefe .iij. names reherfed in this pfalme. Saynt Poule reme*m*brynge *the* dyuerfe gyftes or dedes of *the* holy ghoft fayth. Hec o*mn*ia operatur vnus atq*ue* ide*m* fp*irit*us. One fpiryte w*ith*out chau*n*ge dooth al. I faye *the* prophete reherfynge dyuers names of the holy ghoft fayth. Spiritu*m* fapie*n*tie & intellectus fp*iritu*m *con*filii & fortitudinus, fp*iritu*m

Augustine saith, It is harder to bring to virtue a heart long customed in sin than to make again heaven and earth. Therefore David prays God to create, to make of nought, a new heart within him.

A new work must be set in a right course.
A clock never so craftily made, if it stand still or go not in a due course, profits not. So the heart made new must be set in a due course.

[* 11 v, back]

David prays for the Spirit's guidance.

Thrice in this psalm David names the Spirit; his meaning uncertain.

In such doubts every clerk may shew his mind, provided he do not contrary other places of scripture.

The Holy Ghost in scripture signified by the three names rehearsed in this psalm.

One Spirit without change doeth all.

The seven gifts of the Spirit.

ſcientie et pietatis ac ſp*iritu*m timoris d*omi*ni. The ſpiryte of wyſdome & vnderſtandynge, *the* ſpiryte of cou*n*ſeyle & ſtrength, the ſpiryte of cun*n*ynge and pyte, & the ſpiryte of the fere of god, he meneth not ſo many dyuers ſpyrytes, but one called by ſo many names for the dyuerſyte of his actes. But for ſo moche as ſhall be co*n*uenyent for our purpoſe at this ſeaſon, we rede in the holy goſpelles *the* ſhewynge of the holy ghoſt thryſe in .iij. dyuers ſimylytudes. Ones the holy ghoſt came downe in *the* lykenes of a doue whan cryſte was baptyſed as it appereth in *the* goſpell of Luke. Et deſcendit ſ*piritus* corporali ſpecie ſicut colu*m*ba iu eum. Alſo after cryſtes reſurrec-c*i*on was gyuen in *the* lykenes of a breth to *the* dyſcyples of Iheſu as in *the* goſpell of Ioh*an*. Et inſufflauit in eos dice*n*s accipite *ſp*iritu*m* ſ*anctu*m quoru*m* remiſeritis p*ecca*ta remittu*n*tur eis. Thyrde whan after cryſtes aſcencyon *the* holy ghoſt appered to the apoſtles gadred all togyder in the lykenes of fyre as is ſhewed in the geſpell[1] of Luke. Apparueru*n*t illis diſp*er*dite lingue tanq*uam* ignis ſeditq*ue* ſupra ſingulos eo*rum* ſp*iritu*s ſ*anctus*. Whiche thre dyuers apperynges ſygnefye thre diuers gyftes of the holy ghoſt gyuen to thre diuers ſtates or ky*n*des of people, that is to ſaye fyrſt to them whiche be enfau*n*tes at theyr baptyſme. Seconde to penytentes. And thyrde to them that be perfyte. Fyrſt to our baptyſme we be dyrected & ſet in a newe lyfe, the lyfe of innocency whiche is ſygnefyed by the doue apperynge ouer cryſte at his baptyſme. Saynt Poule exhorteth all ſuche fayenge. Nouitate vite ambule*n*t. That they walke in a newe lyf, & cryſt ſayth Vt ſi*n*t[2] ſimplice[s] ſicut columbe. Mekely in maner as doues. The p*ro*phete remembrynge this operacyon of *the* holy ghoſt ſayth. Et ſpiritu*m* rectu*m* i*n*noua in viſceribu*s* meis.

The one Spirit called by many names for the diversity of His acts.

In the gospels the Spirit is shewn in three similitudes:
1. of a dove, at Christ's baptism;

2. of a breath, after the resurrection;

[* II vi]

3. of fire, after the ascension;

These three appearings signify three divers gifts to three states of people:

1. to infants in baptism;
2. to penitents;
3. to the perfect.
I. In baptism we are set in the life of innocency signified by the dove.

Meekly as doves.

[1] *sic.* gospell 1555. [2] ſu*n*t 1509, 1555.

Blyffed lorde graunt me *the* holy ghoſt to ſet me in a new lyf, the lyf of innocency. The other operacion is accordynge for them *that* be penitent whiche as we ſayd was gyuen to *the* apoſtles vnder *the* lykenes of a breth. We ſe by experyence, a mannes brethynge whan it toucheth ony thynge *that* is colde as yren or glaſſe, anone it is reſolued in to wepe droppes of water, whiche thynge may be ofte tymes perceyued in a penytent ſynner. Synnes make *the* hete of charyte to waxe colde, as our ſauyour ſayth. Ubi habundabit iniquitas refrigeſcet charitas. Where ſynne is haboundaunt charite waxeth colde. Whan *the* ſynner is prycked in his conſcyence by *the* holy ghoſt remembrynge *thabomynacyon of his ſynnes, anone yf he be very penytent teres ſhall trekell downe from his eyen, whiche is a grete token the holy ghoſt is preſent with that ſynner. As ſcrypture ſayth. Flabit ſpiritus eius et fluent aque. On this wyſe Cryſt our ſauyour loked vpon Peter after he had denyed him with a gracyous countenaunce or brethe of his holy ſpyryte, & forthwith he fell on a wepynge. As in the goſpell of Iohan. Conuerſus dominus reſpexit petrum & egreſſus foras fleuit amare. Our ſauyour turned backe & loked vpon Peter, & incontynent Peter went out & wepte bytterly. Synne defyleth the ſoule & turneth the face of god awaye from it. But this gyfte of the holy ghoſt penaunce with wepynge teres waſſheth the ſoule maketh it holy & cauſeth almyghty god to loke agayne vpon it with his mercyful countenaunce. Therfore our prophete ſayth. Ne proijcias me a facie tua & ſpiritum ſanctum tuum ne auferas a me. Blyffed lord caſt me not out of thy ſyght, take not thy holy ſpyryte from me, gyue me grace to knowe my ſynnes, to confeſſe them & to do penaunce with wepynge teres, techynge all ſynners beſyly to praye almyghty god, yf at ony ſeaſon by our owne neclygence we offende his goodnes, notwithſtand-

II. The Spirit given to the apostles as a breath;

a man's breath touching iron or glass is anon resolved into water.

Sins make the heat of charity wax cold.

When the sinner is pricked in conscience, tears 'trekell' down from his eyen.

[* II vi, back]

When Christ looked on Peter after his denial,

he fell on a weeping.

Sin defileth the soul and turns God's face from it;

penance washes the soul and makes God look on it again with mercy.

'Take not Thy Holy Spirit from me.'

ynge he vouchefaue not to caſt vs away from his fyght but agayne loke on vs, gyue vs grace to wepe for our offences wherby our foules may be made holy. And yf it ſhall pleaſe hym thus to loke on vs, our ſynnes ſhall be vtterly done away & by our wepynge the punyſſhement for the ſame. O mooſt meke iheſu what cauſed the to loke ſo mercyfully vpon Peter? he was baptiſed before, had the ſpyryte of contynuaunce in vertue, thou gaueſt hym example alwaye to lyue ryghtwyſly, he alwaye behelde thyn holy conuerſacyon, herde thyn *holy prechynges, ſawe thy grete myracles, he was preſent at thy tranſfyguracyon, herde the voyce of the fader ſayenge thou art my ſone. And for all this he denyed the where as before thou gaue hym warnynge ſhewed he ſholde ſo do. O blyſſed lorde where myght haue ben ſhewed more vnkyndnes. Good Ihefu we beſeche the loke vpon vs wretched ſynners in lyke maner whiche neuer yet denyed the neyther had ſo grete-knowlege and helpe to lyue well as he had. If the ſynne of Peter moued the to mercy and forgyuenes, blyſſed lorde we be ſynners alſo, thou arte now as meke & mercyful as euer thou were before & we be tourned to the aſkynge forgyuenes, ſyth thou vndeſyred loked ſo mercyfully and forgaue Peter, we beſeche the deny not to forgyue vs whiche aſke forgyuenes inceſſauntly. Ne proijcias nos a facie tua et ſpiritum ſanctum tuum ne auferas a nobis. Blyſſed lorde put vs not out of thy ſyght, take not thy holy ſpyryte awaye from vs, graunte that we may wepe for our ſynnes. ¶ The thyrde operacyon of the holy ghoſt is moche more ſtronger than ony of the other wherby they whiche be perfyte be made ſtedfaſte in all vertue without ony wauerynge, it was gyuen to the apoſtles of cryſt in the lykenes of fyre. And or euer this gyfte of the holy ghoſt was gyuen vnto them they were not ſtedfaſte in the fayth, they were ferefull & wauerynge in theyr myndes, whiche was

If God look on us, our sins and their punishment shall be done away.

Peter's fall; baptised, with a perfect example,

[* ll vii]

holy preachings, great miracles, the evidence of the transfiguration, yet he denied his Lord.

Look on us, good Jesu,

who never denied Thee, nor had so great knowledge as Peter.

If Thou forgavest him, we too are sinners,

we beseech Thee to forgive us.

'Take not Thy Holy Spirit from us.'

III. By the third operation of the Spirit the perfect are made stedfast in virtue.

Till they received this gift the apostles were fearful and wavering.

well perceyued by Peter that offred hymſelfe to dye for his mayſters ſake, notwithſtandinge anone after denyed hym vnto a woman, but as ſoone as they were endued with this gyfte of the holy ghooſt all worldly vanytees were vtterly deſpyſed amonge them, they fered no man. Gaudentes ibant a *con*ſpectu co*n*ſilii quoniam digni habiti ſunt pro nomine *Ieſu contumeliam pati. For they were Ioyfull comynge fro*m* theyr Iugementes bycauſe they ſholde ſuffre ſhame & deth for the name of Iheſu. Our prophete therfore in this place nameth the holy ghooſt the thyrde tyme ſayenge. Et ſpiritu principali confirma me. Lorde make me ſtedfaſt in fayth & charyte by the grace of the holy ghoſt that neuer after I fall agayne to ſynne. But we haue lefte out the fyrſt parte of this verſe. So it is. After our ſauyour Iheſu cryſte whiche our prophete calleth ofte tymes ſalutare aſcended in to heuen & accordynge as he promyſed ſholde ſende downe *the* holy ghoſt as we ſayd in the ſymylytude of fyre, they were very ſad & ſory for theyr mayſters departynge Iheſu, but anone as they had receyued that meruayllous co*m*forte of *the* holy ghoſt grete gladnes came in to them vnable to be tolde, ſo that all the people ſtandynge bethought them to be dronken of ſwete wyne. Therfore our prophete calleth that comforte ſente downe from our lorde Iheſu cryſte. Leticiam ſalutaris. A gladnes of our ſauyoure. For whan a meſſenger bryngeth a gladful meſſage from ony body, it may be called a comforte bothe of hym that ſendeth the meſſage & of hym that bryngeth it. So this gladnes ſente from the fader of heuen by his ſone Iheſu cryſte is called a gladnes or comforte of them bothe. Therfore Dauyd ſaythe vnto almyghty god the fader. Redde michi leticiam ſalutaris tui et ſp*iritu* principali confirma me. Lord gyue agayne to me the gladnes of thy ſone Iheſu cryſt our ſauyour whiche I loſte by my ſynfull lyfe,

Endued with this third gift, the apostles feared no man;

[* II vii, back]

but rejoiced to suffer for the name of Jesu.

David often calls Jesu *salutare*.

After the ascension the disciples were sad for their Master's departing,

but on receiving the Holy Ghost they were filled with great gladness.

A gladful message a comfort both of the sender and bringer.

This gladness both of the Father and of the Son.

David prays: Give again to me the gladness of Thy Son,

and ſtrength me with the holy ghooſt that I neuer fall agayne to ſynne. ¶ Hytherto we haue ſpoken of the petycyon wherin is aſked the holy ghoſt by thre dyuers names, fyrſt our prophete calleth *hym (ſpiritu*m rectu*m*) after that (ſpiritu*m* ſanctu*m*) and thyrde (ſpiritu*m* principale*m*) the cauſe why we haue declared after our mynde, and bycauſe no man may receyue *the* holy ghooſt but w*ith* a clene herte, no man can be clene in herte but yf his ſynnes be vtterly done awaye. Synnes can not be clene done awaye yf almyghty god tourne not awaye his face fro them, therfore our prophete aſked mekely theſe .iij. as .iij. meanes wherby he myght obtayne his ſynable entent whiche is the gyfte of the holy ghoſt for his confyrmacyon and perſeueraunce in good lyfe.

and strength me with the Holy Ghost.

[* ll viii] *Spiritus rectus, spiritus sanctus, spiritus principalis.*

No man can be clean in heart unless his sins be done away; sins cannot be done away unless God turn away His face from them.

David's 'ſynable' (? ſynalle) intent.

In this ſeconde parte our prophete ſheweth the cauſe why he deſyred the holy ghooſt for his petycyon, whiche was to thentent he myght profyte his neyghbour. ¶ It is very good and acceptable to god whan one perſone ſeynge an other erre & do euyll wyll mekely with good & ſwete wordes gyue hym warnynge to leue his wyckednes, & brynge hym agayne in to *the* ryght waye wherby he may come to god. Saynt Iames ſayth, he *that* ſo dooth deſerueth a grete rewarde whiche is the promyſe of ſaluacyon & doynge awaye of his owne ſynnes. Theſe be his wordes. Qui conuerti fecerit peccatore*m* ab errore vie ſue : ſaluabit a*nim*am eius a morte et operit multitudine*m* pecca*to*ru*m*. Who ſo euer cauſeth a ſynner to leue his ſynful lyf ſhal both ſaue his owne ſoule from dampnacion & his ſynne to be done away, whiche wordes are not onely to be vnderſtande by them *that* haue auctoryte to rebuke ſynne but alſo of al cryſten people, for euery perſone in maner hath charge of other. thus whan one ſeeth an other do euyll he ought to gyue hym warnynge charytably of his ſo doynge, &

II. Cause why David desired the Spirit,

that he might profit his neighbour.

It is acceptable to God when a man meekly warns sinners.

They deserve a great reward,

who cause a sinner to leave his sinful life.

This is to be understood not only of persons in authority, but of all Christians.

Charitable warning more effectual

[* ll viii, back] than open rebuking.

*peraduenture *in ſuche maner we ſholde doo more good & wynne more ſoules to god than by open rebuky*n*ge,

After the knowledge of our own errors we may warn others who do amiss,

& truly our doynge is but ſmal yf we may not after *the* knowlege of our owne erroures done before gyue other warnynge to amende theyr lyfe whan they do amyſſe,

yet it is not lawful for every man to teach.

notwithſtandynge an ordre muſt be kept in this mater, it is not lawfull for euery man to teche at his pleaſure,

He who teaches must know good and evil, or he will mislead his brother.

for he that ſhall gyue inſtruccyon to other muſt fyrſt knowe bothe the waye of well doynge & euyll, elles he ſhal ſoone brynge his broder out of the ryght waye.

Our ſauyour ſayth. Si cecus ceco ducatu*m* preſtet ambo in ſoueam cadunt. If one blynde lede an other bothe fall in to the dyche.

To take the office of doctor of God's laws a great jeopardy;

To take the offyce of a doctour or techer of goddes lawes is no ſmall charge, it is a grete Ieopardy, wherin I myſelfe remembrynge *the*

I am often 'aferde,' lest,

ſame am ofte aferde, for many tymes I thynke on ſaynt Poules ſayenge. Ve michi ſi non eua*n*gelizauero.

if I teach not, I be damned;

If I teche not the lawes of god vnto the people I ſhall be dampned.

if I give not a good count of my talent at the day of judgement,

I fere me yf we hyde that gyfte of god yf we gyue not a good counte of that talent leſte it ſhall be ſayd to vs at the dredefull daye of Iugement as it is wryten in the goſpell. Quare no*n* dediſti pecunia*m* mea*m* ad menſa*m*. Why gaue thou not to me a true & Iuſte counte of my money, that is to ſaye

even of the learning given to me for the people.

of the lernynge whiche I gaue vnto the wherwith thou ſholde haue taught the people my lawes.

If we profit hearers, we may be stricken with vainglory.

Alſo yf we teche & by it profyte the herers yet is grete peryll leſt whan ony prayſe is gyuen to vs for our lerninge we be not ſtryken with pryde or vayne glory whan we knowe

Nature's corruption so 'caduke,' that the smallest deserts make us proud.

our ſelfe prayſed. The myſerable corrupcyon of our nature is ſo caduke that whan we doo ony thynge neuer ſo lytell prayſe worthy it is meruayle yf we offende not

[* mm i]

in vayne *glory. But of a trouth yf a due ordre be hadde in our techynge of other as we ſayd before euery man accordynge to his lernynge and habylyte, that is to

Yet if we study to amend our own

ſaye, yf fyrſt we ſtudy for the amendement of our owne

lyfe, purge our owne foules, be aboute as moche as we may to lerne the wyfdome of our lord, and by our befy prayer afke of god the clennes of our hertes, with *the* grace of the holy ghoft wherby we may ordre our owne fteppes in the waye of god, not for the vayne prayfe of the worlde but onely to brynge them whiche erre in to the ryght waye, that they by our lyuynge & doctryne be turned to that blyffed lorde, whiche doynge fhall be to the honoure of god and profyte to our neyghboure, to this purpofe it foloweth. Docebo iniquos vias tuas et impij ad te conuertentur. As he myght faye. Blyffed lorde yf thou loke not vpon my fynnes but do away my wyckednes, create in me a newe herte & endue me with the gyfte of the holy ghoft. I fhall teche them *that* erre, brynge them in to thy wayes and they fhall be turned to worfhyp the. Truly the prophete after his grete offence kept this fayd ordre. Saynt Poule alfo after his grete perfecucyon of cryftes chirche made clene & enfpyred with *the* holy ghoft taught openly to all people the ryght waye to come vnto heuen, made open to all wycked creatures the wayes of almyghty god. Cryfte our fauyoure gyueth vs all warny*n*ge fo to do fayenge. Si peccauerit in te frater tuus corripe eu*m*. If thy neyghbour or broder offende the correcte hym charytably. Therfore let euerychone of vs afke of almyghty god a clene herte & the holy ghoft to thentent we may teche wycked people the wayes of faluacyon, that they may *the* fooner tourne to hym by our doctryne. But why make we no mencyon of the other *two gyftes or receyuinges of the holy ghoft, truly left we fholde breke the due ordre of them reherfed. For the prophete afketh thre dyuers gyftes of the holy ghoft and reherfeth the caufes why one after an other, we haue fpoken of *the* fyrft named (fpiritus rectus) whiche as we fayd is gyuen to euery perfone in the tyme of theyr

souls and learn the Lord's wisdom,

praying for clean hearts and the Spirit's guidance,

not for vain-glory, but in order by our living and doctrine to bring others to that blessed Lord, we shall do honour to God and profit to our neighbour.

If God forgive and renew us and endue us with the Spirit, we shall bring the erring into His ways.

So did David: so Paul after his persecution of the church.

Christ warns us to correct our offending brother charitably.

Let us ask of God a clean heart and the Holy Ghost, that we may teach the way of salvation.

[* mm 1, back]

Of the three gifts of the Spirit we have spoken of 1. *spiritus rectus*.

baptyſme. Now ſhall we ſhewe of the other two & bothe by theym ſelfe. ¶ The ſeconde gyfte of *the* holy ghoſt called the ſpyryte of penau*n*ce whiche maketh holy all true penytentes was ſet in the ſeconde place, the reaſon why foloweth now in this ſeconde parte. The abhomynable corrupcyon of ſynne in many places of ſcrypture is compared to corrupte blode. It is ſayd vnto all ſynners. Manus veſtre plene ſunt ſanguine. Your handes be replete with corrupte blode, to ſaye our werkes be ſynfull, perauenture the mooſt corrupcyon of blode is cauſed by carnall co*n*cupyſcence. Therfore say*n*t Poule ſayth. Caro et ſanguis regnu*m* dei no*n* poſſidebu*n*t. Fleſſhe and blode ſhall not haue the kyngdome of heuen in poſſeſſion, as moche to ſaye, they that be corrupte by bodyly or fleſſhely deſyre ſhall neuer come to heuen without amendement. ¶ Lyke as a langage ſpoken hath his begynnynge of the tonge and is comynly called the tonge as we ſaye our moders tonge. And comynly it is ſayd he ſpeketh in many tonges whiche can ſpeke many langages. So lyke wyſe ſynne whiche is chefely cauſed of blode is called blode, & many ſynnes many blodes. For this cauſe in tholde lawe blode of beeſtes was ſhedde for clenſynge of ſynnes wherby almyghty god myght be rather peaſed ayenſt *the* fylthynes of ſynne, say*n*t Poule ſayth Omnia in ſa*n*guine mu*n*dabantu*r* et ſine ſanguine no*n* fit remiſſio. All ſynnes were made clene by effu*ſ*yon of blode, and wi*th*out it was no remyſſion, but doubtles theffuſyon of that blode of the owne ſtrength and vertue myght neuer purge ſynne, *the* blody corrupcion coude not be expulſed fro*m* our ſoules by it, accordy*n*ge as say*n*t Poule ſayth. Impoſſibile eſt ſanguine hircoru*m* et tauroru*m* auferri peccata. It is impoſſyble ſynnes to be done awaye by theffuſyon of gotes blode or bulles, notwi*th*ſtandynge *tha*t ſhedynge of blode

2. The spirit of penance.

Corruption of sin compared in Scripture to corrupt blood.

Your hands be replete with corrupt blood, *i. e.* your works are sinful.

Flesh and blood shall not possess heaven, *i. e.* they that be corrupt with fleshly desire.

Language commonly called the tongue; 'our moders tonge,' 'he speketh in many tonges.'

So sin, caused of blood, is called blood.

In the old law by shedding blood of beasts God was peased against the filthiness of sin.

[* mm ii] Sins were cleansed by effusion of blood,

not that the bloody corruption was thereby expulsed;

but the blood of goats or bulls

fygured theffufion of *the* mooſt precious blode of cryſt Iheſu vpon a croſſe plenteuouſly for all ſynners, wherby ſatyffaccyon was made to god *the* fader for *the* ſynnes of all people, whiche receyue *the* vertue of this precious blode by *the* ſacramentes of cryſtes chirche & by it made ryghtwyſe, *per*caſe a ſynful wretche cometh to a preeſt ſheweth al his ſyn*nes*, ſhedeth out fro*m* his breſt corrupt blode of ſyn*ne* in maner as *the* throte of a beeſt were cut or a fylthy wou*n*de lau*n*ced *with* a lau*n*ce, afterwarde *the* ſacrame*n*t of penau*n*ce is mynyſtred to hym by his ghoſtly fader wherwith by *the* vertue of cryſtes precious blode he is made clene fro*m* ſyn*ne*, & than veryly Iuſtefyed, he came to his ghoſtly fader as a ſynfull perſone, but by *the* vertue of this ſacrame*n*t of penau*n*ce he gooth awaye fro*m* hym ryghtwyſe, not by his owne ryghtwyſnes, but by *the* ryghtwyſnes of cryſt Ihe*ſu*, whiche ryghtwyſly redemed vs *with* his precyous blode as ſaynt Ioh*an* ſayth in thapocalypſe, & ſaynt Poule ſheweth. Factus eſt nobis iuſticia. Therfore we ſyn*n*ers haue gret cauſe to magnefy & preyſe the ryghtwyſnes of Ieſu cryſt, wherby he maketh vs of vnrightwyſe to be ryghtwyſe & by *the* vertue of his p*re*cious blode delyuered fro thabomynac*i*on of ſyn*ne*, for *the* whiche cauſe *the* pro*phete* aſked afore *the* ſpirite of penau*n*ce *that* *the* blody ſpottes of ſyn*ne* myght be done awaye by it to thentent he might ſhewe euerlaſtyn*g*ly *the* rightwiſnes of god ſayenge ·Libera me de ſanguinib*us* de*us* deus ſalutis mee et exultabit lingua mea iuſticia*m* tuam. Blyſſed lorde delyuer me fro the corrupcyon of ſynne and my tonge ſhall Ioye eternally thy ryghtwyſnes. ¶ The thyrde ſpyryte or gyfte of the holy ghoſt *that* he aſked was the ſpyryte of confyrmacyon or makynge ſtedfaſt in vertue, whiche was gyuen to the apoſtles at the daye of penthecoſte in the lykenes of fyery tonges. After the receyuynge of it they were ſo conſtau*n*t and ſtedfaſt in the loue

signified the blood of Christ.

The virtue of Christ's blood received by the sacraments.

Percase a penitent confesses all his sin,

as if a wound were lanced, and the sacrament of penance is ministered,

he is justified; he came to his ghostly father sinful, he goeth from him rightwise,

by the rightwiseness of Christ;

who maketh us of unrightwise rightwise.

David asks for the spirit of penance that he might shew God's rightwiseness.

[* mm ii, back]

3. The spirit of confirmation,

given to the apostles at the day of Pentecost,

set them free from fear of man.

of god that excepte hym they fered no man, they teſtefyed ouer all the name of Iheſu without drede, they kepte togyder the vnſtedfaſte people by theyr holy wordes ſhewynge ouer all the name of cryſt Iheſu to the laude and prayſe of almighty god. A meruaylous thynge that they beynge ſo rude neyther taught by Plato nor aryſtotle or ony other philoſopher but gete theyr lyuynge by fyſſhynge ſholde ſo meruayloufly dyſpute & ſhewe the magnyfycence of Cryſte before ſo wyſe, ſo grete, & prudent men of this worlde, in ſo moche they playnly conuynced and entreated them at theyr pleaſure, but blyſſed lorde thy wyſdome gaue them that grace, thou gaueſt them fyery tonges, thou opened theyr lyppes whiche of thy goodnes made enfauntes to ſpeke in laude of thy magnyfycence. Thy prophete Iſaye at ſuche tyme as he durſt not take vpon hym to ſpeke thy holy wordes, ſayd. Vir pollutus labijs ego ſum et in medio populi polluta labia habentis ego habito. Blyſſed lorde my lyppes be polluted and I am abydy*n*ge amonges the people whiche in lyke maner be vnclene. One of thyn aungelles came vnto hy*m* touched his mouth, made clene his lyppes, and forthwith he was made very bolde and ſhe*w*ed hymſelfe redy to do thy com*m*aundement in expreſſynge vnto the people thy lawe of trouth. Lykewyſe our prophete prayeth that his lyppes may be made clene & hymſelfe ſtedfaſte and conſtaunt in vertue by the grace of the holy ghooſt to thentent he myght worthely ſhewe thy laudes he ſayth. Do*m*ine labia mea aperies et os meu*m* annunciabit laudem tua*m*. Good lorde open my lyppes make them clene & my mouth ſhal ſhewe ouer all thy prayſe or laude. Let vs folowe this prophete Dauyd beſechynge almyghty god that fyrſt he make vs able and worthy to receyue the holy ghoſt, grau*n*t vs his grace to lyue ryghtfully, alſo to admonyſſhe accordynge as we be called in degre our neyghbours vnto

Rude fishermen, neither taught by Plato nor Aristotle,

convinced the wise men of this world,

God giving them fiery tongues;

as Isaiah, when an angel had touched his polluted lips,

[* mm iii] was very bold to declare the truth.

So David prays for clean lips,

that he may worthily shew God's lauds.

Let us too pray for the Spirit,

that we may live rightfully and admonish our neighbours to penance.

penaunce wherby our ſelfe may be made holy and delyuered clene from ſynne to prayſe and exalte the ryghtwyſnes of god and laſte that we may haue the thyrde gyfte of the holy ghoſt whiche is to be made ſtedfaſte and conſtaunte with clene lyppes to ſhewe ouer all *the* laudes of almyghty god. ¶ In this thyrde parte our *pro*phete ſheweth, no thynge ſo acceptable to god whiche he may gyue to hym in reco*m*pence of his ſyn*n*es as is this that he hath ſpoken of now before. The maner of Iewes was in *the* olde lawe whan ony of them had broken the com*m*aun*d*ement of god for makynge amendes to halowe a certayne parte of a beeſt or elles the hole, after as *the* gretenes of the ſynne requyred. Moyſes taught the vnlerned people by ſuche bodyly ſacrefyces, whiche was to them as a ſhadowe or ſygure of the true ſacrefyce to come that was fyrſte ſygnefyed by them. The ſleynge of thoſe bruyte beeſtes after Moyſes entent ſygured the deth of our ſauyour cryſte Iheſu, & euer he beſyed hymſelfe to cauſe the people byleue it by thoſe tokens. For as the vnreaſonable beeſt was ſlayne *for clenſynge of ſynnes, & the blode of it ſhedde vpon (the awter, ſo cryſt Iheſu the lambe vndefyled, mooſt innocent beeſt was put to dethe vpon a croſſe & all his blode ſhedde for *the* remyſſyon of ſynners. The people of Iſraell ſynned & were worthy to dye for it, thoſe bruyte beeſtes dyd none euyl & yet were put to deth for thamendement of theyr ſynnes. Lyke wyſe our ſauyour cryſt all though he was mooſt innoce*n*t, mooſt pure, neuer offended in ony co*n*dycyon, not*with*ſtanding he ſuffred deth mooſt pacyently for our offences. The ſleynge of beeſtes *that* was vſed in tholde lawe for theyr ſacrefyce dyde not pleaſe god very well of themſelfe, as he ſhewed in an other place in maner reprouynge the*m*, ſayenge. Nunq*uid* ma*n*ducabo carnes tauorum aut ſa*n*guine*m* hirco*rum* potabo. Shall I ete *the* fleſſhe of bulles or drynke *the* blode of gotes as

The third gift of the Spirit, to be made constant to shew the lauds of God.

The Jews, when they had sinned,

hallowed a part of a beast or the whole.

These bodily sacrifices a figure of the true sacrifice to come.

Jesus died for sinners,

as the blood of the unreasonable [* mm iii, back] beast was shed on the altar.

Israel sinned, the brute beasts did none evil and yet were put to death.

Christ most innocent died for our offences.

The slaying of beasts pleased not God.

He ate not bulls' flesh, nor drank goats' blood.

who fayth it is not my pleafure fo to do. ¶ If almyghty god myght be peafed or caufed to fhewe mercy by none other remedy but by thoblacyon of brute beeftes, poore men were than in myferable condycyon *that* wanted power to make fuche oblacyon, yf they myght not be other wyfe forgyuen but fo dye in theyr fynne, but almyghty god hath ordeyned more euen lawes whiche be comyn bothe to poore & ryche, he defyreth none other facrefyce but fuche as *the* poore may do as foone as *the* ryche, & perauenture more foone, for almyghty god taketh more hede to *the* good entent of *the* mynde than to *the* gretnes or valure of *the* gyfte, whiche thynge is fhewed in *the* gofpell of Marke, where is expreffed *that* whan Ihefu perceyued & behelde the ryche folkes offre many grete gyftes in to *the* trefour hous amonge all he efpyed a poore wydowe whiche gaue onely .ij. mytes & fayd that poore woman offred mooft of all not regardynge the gretness of *the* gyfte, but onely as we [* mm iv] *fayd the good mynde & entent of *the* doer, wherby we may wel perceyue *that* fyth thacceptable facrefyce to god depe*n*deth not by *the* valure of *the* gyfte but by *the* good mynde & entent of *the* doer, alfo *that* he is not well pleafed w*i*th fuche maner facrefyce of tholde lawe all though it were done by a .M. beeftes, therfore our prophete fayth. *Quoniam* fi voluiffes facrificium dediffem, vtique holocauftis non delectaberis. Sacrificium was called a parte of the beeft offred & holocauftum the hole oblacyon of it, fyth *the* hole was not delectable to god in facrefyce *the* parte was moche leffe acceptable. Our prophete here remembreth an other maner facrefyce whiche is moft acceptable to god, & it is named *the* very penaunce of mannes foule. A queftion may be afked what offence commytted *the* vnreafonable beeft *that* his blode fholde be fhedde, what offended *the* bull gote or lambe to suffre deth, truly no thynge, therfore no Iuft caufe or reafon

Poor men were in miserable condition if the oblation of beasts were needed to put away sin.

God's laws even between rich and poor,

for He heeds the intent of the mind more than the value of the gift.

The poor widow's two mites.

God not pleased by the sacrifice of 1000 beasts.

Sacrificium and *holocaustum*.

The acceptable sacrifice is the penance of man's soul.

The bull, goat and lamb deserve not to die.

can be ſhewed why they ſholde dye. But the ſynfull creature whiche ſo greuouſly hath displeaſed god his maker folowynge his owne ſenſuall & vnlawfull volupty ayenſt *the* wyll of our lord of very ryght ought to ſuffre as moche dyſpleaſure & payne as he had pleaſure before in the ſenſuall & vnryghtwyſe appetyte of his body. Than ſhall he make a due and Iuſt recompence for his ſynnes. That penytent ſpyryte is the ſacrefyce wherby almyghty god is chefely peaſed and moued to ſhewe mercy. It foloweth. Sacrificium deo ſpiritus co*n*tribulatus. The forowful and penytent ſoule is chefe ſacrefyce to god for purgynge of ſynnes. Our ſauyour cryſte Iheſu ſhewed in the goſpell of Luke. Two men entred in to the temple to praye, one of them a pharyſe, the other a publycane. Amonge the Iewes pharyſees ſhewed *outwarde in theyr lyuynge a more holy lyf & co*n*uerſacion than other dyde, they excercyſed holy werkes in the ſight of people, the publycanes contrary wyſe gaue hede, occupyed themſelfe in worldly & couetous beſynes with all maner vyces. As they were prayenge in the temple fyrſt the pharyſe lauded god of his holy co*n*uerſacyon, prayſed hymſelfe, remembrynge his merytes in maner to the dyſprayſe of all other, thought none able to be co*m*pared to hy*m*, ſayd. I am ferre vnlyke to other in my lyuy*n*ge *that* com*m*ytte thefte and auoutry as dooth this publycane. I lyue chaſte, I faſte twyſe in *the* weke & abſteyne from all other vyces, I gyue tythes of al my goodes. Thus proudly *the* pharyſe boſted & prayſed hymſelfe in his vertue. The publycane contrary wyſe callynge to mynde *the* multytude of his ſynnes & mekely remembrynge *the* holynes of the temple *that* he was in bothe for fere & reuerence ſtode aferre ſhamed in hymſelfe for the fylthynes of his ſynnes, durſt not lyft vp his eyen to heuen, but with a grete inwarde forowe knocked vpon his breſte, knowleged hymſelfe a greuous ſynner

He who follows sensual volupty ought to suffer as much pain as he had pleasure in unrightwise appetite.

The penitent soul a sacrifice for purging sins.

The Pharisee and the publican.

[* mm iv, back]

The Pharisee praised himself to the dispraise of all other, saying,

I am far unlike to other that commit avoutry.

The publican

knocking on his breast knowledged himself a grievous sinner.

humbly afkynge the mercy of god & fayd. Deus propitius eſto michi peccatori. Blyſſed lorde be mercyfull to me a fynner, the penaunce & contrycyon of his herte was ſo grete wherby he gaue ſo acceptable
The publican forgiven, the Pharisee reject. ſacrefyce to almyghty god that by it he was clene forgyuen & the pharyſe reiecte. Take hede how acceptable ſacrefyce to almyghty god is a forowfull & contryte
Ahab herte for fynne. ¶ Was not Achab ſomtyme kynge of Iſraell reconcyled and forgyuen by ſuche maner ſacrefyce after his grete & innumerable offences. It is
lived most wickedly, wryten that he lyued mooſt wyckedly brekynge the commaundement of god more than all kynges of Iſraell
doing sacrifice to Baal, before hym, he dyde ſacrefyce vnto the falſe god Baall
[* nn i] & fauoured the preeſtes of his lawe *chaſed awaye &
chasing away God's prophets. deſpyſed the prophetes of god, notwithſtandynge our
mercyfull lord of his goodnes wolde chaſtyſe hym by ſhewynge many wonders & ſtraunge tokens. Fyrſt
When God chastised him by withholding rain, cauſed that no reyne fell on the erth by the ſpace of thre yeres & thre monethes, to thentent Achab the kynge ſholde knowe almyghty god was dyſcontent
with hym. Alſo an other tyme in the fyght of all the people he gaue ſo grete vertue to his prophete Helye
when Helye called down fire from heaven, that at his deſyre & callynge fyre came downe from heuen whiche conſumed and vtterly toke awaye theyr preſent ſacrefyce. Ferther more after the longe con-
tynuaunce without reyne, whan Achab myſtruſted by
when at Helye's petition rain at last came down from heaven, the petycyon of the ſayd prophete Helye water came downe from heuen plenteuouſly. What creature wolde not amende hymſelfe by theſe wonderfull tokens, but
Ahab was never the better; Achab was neuer the better, contynued ſtyll in his
malyce, notwithſtandynge our lorde god of his gentylnes proued hym agayne by other meanes, whan Benadab kynge of Aſſyrye came to ſubdue Achab with a grete hooſt of people, almyghty god wolde not ſuffre hym to
yet God delivered him from Benadab. be betrayed of his aduerſary, but promyſed he ſholde haue the victory. An other tyme *the* yere after whan

the fame Benadab had recouered his ſtrength came vpon hym a freſſhe in batayle wherof almyghty god gaue hym monycyon by his prophete and promyſed he ſholde haue the victory. Ferthermore whan he wolde not amende hymſelfe but rather was worſe and worſe in ſo moche he cauſed the ryghtwyſe man Naboth to be ſlayne and by gyle gate his vyneyarde. Than almyghty god threttе him ſayenge. Se demeſſurum omnem poſteritatem ipſius et interfecturum de achab mingentem ad parietem. He ſholde put downe all his poſteryte and ſlee all that came of hym not leue ſcante a dogge. Achab *herynge this was anone compuncte & forowed his myſlyuynge, he cutte and rente his clothes, wente in hayre nexte his body, faſted, laye nyghtly in ſacke cloth, & helde downe his heed. Our blyſſed lorde ſeynge his grete penaunce and mekenes was moued with pyte, ſayd vnto his prophete Helye. Nonne vidiſti humiliatum achab coram me: & quia humiliatus eſt mei cauſa: non inducam malum in diebus eius. Seeſt thou not the mekenes of Achab, perceyueſt thou not how he hath meked hymſelfe before me, and bycauſe of his ſo doynge for my cauſe. I wyll not ſhewe vengeaunce in his dayes. O mercyfull lorde why dyde thou ſo, why dyde thou refrayne from Ire, why ſhewed thou not vengeaunce vpon that mooſt vngentyll creature? Truly for in hym was a forowfull and a contryte ſoule whiche is the chefe ſacrefyce, wherby thou arte cauſed to ſhewe mercy. Sacrificium deo ſpiritus contribulatus, cor contritum et humiliatum deus non deſpicies. The forowfull and penytent ſoule is chefe ſacrefyce to god, and blyſſed lorde thou ſhalte not deſpyſe a contryte herte, who ſo euer ordereth hymſelfe on this maner that by his inwarde forowe may haue a contryte herte, he is able and mete vnto the hygh buyldynge in the heuenly cyte whoſe walles be not yet

Ahab gat by guile the vineyard of rightwise Naboth.

When God 'threttе' him, saying,

that He would put down his posterity, leaving scant a dog,

[* nn i, back] Ahab was compunct,

rent his clothes, went in hair, fasted, lay in sackcloth, so that God seeing his penance was moved with pity, and said:

As Ahab hath meeked himself before Me, I will not shew vengeance in his days.

In that most ungentle creature Ahab was a contrite soul,

the chief sacrifice to God.

Stones needed for the heavenly city.

fynyffhed. A grete nombre of ſtones is wantynge wherwith they ſholde be perfourmed and accomplyffhed,

The ruin of angels must be repaired by taking up men and women as quick stones.

for the ruyne of aungelles whiche fell downe from that Cyte muſt be repayred and renewed by takynge vp of men and women lyke as by quycke ſtones. As we ſe in maner whan ſtones be aſſumpte for the reedyfyenge of cytees or toures with other. But it is accordynge

[* nn ii]

that in *to ſuche a noble buyldynge no ſtone be taken vp, but yf that it be prepayred as it ſholde be and

Stones for that heavenly palace must first be polished, shapen or made square here on earth.

made mete before. For in that heuenly palays may noo ſtone be pullyffhed ſhapen or made ſquare. It muſt be made fytte and perfyte here in erthe before leeſt at the lyftynge vp theder it be not able there to abyde and ſo caſte downe in to the depe dungeon of

The heavenly Artificer entreateth hard stones hardly.

helle. The heuenly artyfycer vſeth many and dyuers maners in ſhapynge or ſquarynge of ſtones mete for thoſe walles. Perauenture ſome be harde and them he muſte entreate hardely. ¶ We ſhewed before of Achab,

Manasses

now ſhall ye here of Manaſſes whiche was a kynge of Iſrahell, folowed moche Achab in his lyuynge. This

set up an idol and altars of Baal, used witches and charms,

Manaſſes ordeyned and ſet an ydoll within the holy place of the temple, he ſette vp awters of Baall, vſed wytches, charmes, and dyuers other dyuynacyons, wherwith almyghty god was very moche dyſpleaſed, and gaue hym warnynge by his prophetes for to amende

set but little by the threatenings of prophets.

hymſelfe. But he of pryde and obſtynacy ſet but lytell by theyr thretenynges, after the maner of a wycked perſone whan he is ouerthrowen in ſynne he

God, seeing that he would not be entreated by fair means,

deſpyſed them. Almyghty god ſeynge Manaſſes wolde not be made meete, neyther wolde not be entreated by fayre and eaſy meanes (as his deſyre was) vſed a more ſharpe waye to hym. Cauſed the Babylones with grete power for to make batayle and haue the vyctorye, that

delivered him to prison in Babylon,

done they ledde hym faſte bounde in chaynes of yren in to Babylone, and there was ſet in pryſon, and at the laſt remembred his vnkyndnes done ayenſt almyghty

god, wherfore he wepte and forowed fore, mekely afkynge forgyueneſſe. Our mercyfull lorde of his grete goodnes anone herde gracyouſly his petycyon. Thus at the laſte all be it, it was very harde to bry*n*ge hym to paſſe, he was *made a mete lyuely ſtone vnto the heuenly buyldynge by very co*n*trycyon. Mary magdaleyne was moche more eaſely brought to frame than he, whiche by no thretynges or ſharpe punyſſhementes but onely for very loue of our ſauyour Cryſte was drawen vnto contrycyon. ¶ Thus as we haue reherſed almyghty god the hygh artyfycer vſeth many dyuers meanes to ſhape & ſquare his ſtones here in the erth, in his chirche mylytau*n*t, he of his goodnes wolde euery man & woman ſholde be quycke ſtones made redy for that heuenly buyldynge, his wyll is euery creature to be ſaued as ſaynt Poule ſayth. Therfore our prophete Dauyd whiche was ſo habou*n*dauntly hote with *the* fyre of charyte, for fyre is nedefull to ſacrefyce, deſyred not onely this acceptable ſacrefyce of a co*n*tryte ſoule for hymſelfe, but alſo for *the* helth of all other, he fought not onely his owne p*r*ofyte, but alſo *the* profyte of his neyghbour & thonour of god, wherfore he ſayd. Benigne fac d*omi*ne in bona voluntate tua ſyon : vt edificentur muri iheruſalem.

where he repented and asked forgiveness.

[* nn ii, back] He became a meet stone in the heavenly building by contrition.

Mary Magdalene drawn to contrition by love of Christ.

The high Artificer uses many means to square his stones for the heavenly building.

David, hot with the fire of charity,

desired the profit of his neighbour and God's honour.

¶ Hytherto what ſo euer the prophete hath done was for one of theſe cauſes, eyther it lo*n*ged to his owne foules helth, to the profyte of his neyghbour, or to the laude of god. Fyrſt for his neyghbour in his prayer he deſyred ſpiritu*m* rectu*m*, for hymſelfe ſpiritu*m* ſanctu*m*, & for the honour of god ſpiritu*m* principale*m*. Alſo his deſyre was to be endued with the holy ghooſt bycauſe he myght teche other that erre the ryght waye to heuen, whiche co*n*cerneth his neyghbour, for hymſelfe he aſked to be clene delyuered from the corrupte blodes of ſynne, and laſt for almyghty god his petycyon was euer to laude and prayſe hym. Ferther more he

David hitherto has desired for his neighbour

spiritum rectum, for himself *sp. sanctum*, for God's honour *sp. principalem*;

that he may teach others, may himself be delivered from sin,

and may laud and praise God.

[* nn iii] ſtudyed beſyly to gyue vnto almyghty god *the* ſa*cre-
fyce of a ſorowfull ſpyryte and contryte herte for hym-
David, himself contrite, desired to save his neighbour, ſelfe, he deſyred the fame to be perfourmed in other
for to fynyſſhe the walles of heuenly Iheruſalem, *tha*t
is for his neyghbour. And now laſt he ſheweth all
in the laud of God. that to be done in the laude and prayſe of almyghty
god, ſpekynge vnto hym thus. Tu*n*c acceptabis
ſacrificiu*m* iuſticie oblationes et holocauſta
tu*n*c imponent ſupe*r* altare tuu*m* vitulos. Lyke
When the church triumphant is builded, God shall have all praise. as he myght ſaye, whan that hevenly cyte of the
chyrche tryumpha*n*t is buylded & perfytely fynyſſhed,
than blyſſed lorde ſhall be all hole laude and prayſe to
Sacrifices in the old law types of those in the new law of grace and glory. the of all thy cytezyns. ¶ What ſoo euer ſacrefyce
was done in the olde lawe ſygnefyed the maner of
ſacrefyce in the newe lawe of grace. The ſacrefyce
done in this newe lawe betokened the very trouth in
the eternall lawe of very Ioye and glory. Amonge
Jewish oblations now fordone, the Iewes in tholde lawe were certayne oblacyons and
ſacrefyces whiche be now vtterly fordone, they be no
more pleaſynge to almyghty god. There be alſo in
nor shall sacrifices in the new law ever endure. this newe lawe certayne ſacrefyces and oblacyons as we
haue ſhewed, but they ſhall not euer endure. For in
No contrition in heaven. heuen may be no ſoule troubled neyther contrycyon of
herte. As ſaynt Iohan ſayth in the appocalypſe.
Here we are not clean to make oblations, but 'sprencled' with the dust of sin. ¶ Alſo we can not be ſo clene & pure in this lyf to
make oblacyon as we ſholde be. All our lyfe here we
be ſprencled with the duſte of ſynne. For all be
ſynners, yf we ſaye contrary no trouth is in vs. But
In heaven we shall never sin deadly nor venially. at our comynge and tranſlacyon in to heuenly Iheru-
ſalem we ſhall be made ſo conſtaunt and ſtedfaſte by
grace that neuer after we ſhal ſynne deedly nor venyally.
Therfore our prophete ſayth. Tu*n*c acceptabis ſacri-
ficiu*m* iuſticie oblationes & holocauſta tu*n*c
imponc*n*t ſuper altare tuum vitulos. Blyſſed
[* nn iii, back] *lorde than thou ſhalte accepte our ſacrefyce of ryght-
wyſnes, at that tyme our oblacyons & ſacrefyces ſhal

be pleaſaunt vnto the, for why they ſhall be clene and pure without ſpotte of ſynne. Than ſhall all thy welbeloued people make acceptable ſacrefyce not of fleſſhely or golden calues as was in the olde lawe, but of euerlaſtynge prayſynges and laudes, as the prophete Oſee remembreth, we ſhall without ende gyue thankynges immortall vnto the in eternall glory, where vnto thou brynge vs by the merytes of thy ſone Iheſu cryſt that ſuffred paſſyon for all ſynners vpon a croſſe. Amen.

Spotless sacrifices,

not of fleshly or golden calves,

but of everlasting lauds.

Prima pſalmi pars.

Domine exaudi. prioris.

For as moche as this pſalme is longer than we may at this ſeaſon conuenyently aſſoyle or expowne. Therfore we ſhall this daye declare to you one parte of it & reſerue the other vnto ſondaye nexte comynge. This parte that we ſhall expowne this daye is deuyded in to thre. Fyrſt the prophete maketh his petycyon and deſyreth mekely to be herde of almyghty god. Seconde he ſheweth openly his owne wretchednes. And laſte he remembreth hymſelfe what he may do and how moche to obteyne mercy and grace, whiche thre membres I now as in the perſone of vs all ſhall treate & ſpeke of. And ye ſhall dylygently gyue audyence & bere it in mynde.

Ps. cii too long to assoil at this season.

The second part reserved to next Sunday.

In part I. David

1. makes his petition;

2. shews his misery;

3. remembers himself what he may do to obtain grace.

These three members I shall treat; do you give audience.

O mercyfull fader of heuen, thyn onely begoten ſone Iheſu cryſt our blyſſed lorde whiche thou ſente downe from heuen into this worlde, to thentent he ſhold teche and inſtructe wretched ſynners the way of trouth. Amonges all he taught vs that prayer is fyrſt neceſſary to euery creature, and promyſed yf we inſtauntly aſke ony thynge lawfull and neceſſary for vs, it ſholde be graunted by our prayer. Theſe be his wordes. Petite et accipietis, querite et inuenietis, pulſate et

[* aa iv]

I. Christ, who came to teach the way of truth,

promised that instant prayer for things lawful shall not be in vain.

apparietur[1] vobis. Aſke and ye ſhall haue, ſeke and ye ſhall fynde, knocke & the gate ſhall be opened to you. O my lorde this thyn onely ſone promyſed, alſo we doubte not, we knowe ryghte well his promyſe is true, why? for he is bothe true and alſo it ſelfe trouth. Beſyde this he is ſoo entyerly beloued of the, for thou ſayd of hym. Hic eſt filius me*us* dilectus in quo michi bene complacui. This is my welbeloued ſone in whome I haue moche pleaſure, thou gaue in commaundement whiche foloweth ſayenge. Ipſum audite. Gyue hede vnto his doctryne, gyue audyence vnto hym. O my lorde god my maker, bycauſe that he made vs this good and true promyſe I haue very ferme confydence and truſte boldely for to aſke thyn infynyte mercy. For ſyth that he is thyn onely ſone mooſt derely beloued and ſente downe of thy charyte into this worlde for to teche that ſholde be mooſt profytable for vs to do, alſo he knewe well what thynge was neceſſary & conuenyent & what was not for vs. More ouer it was impoſſyble for hym to begyle or ſaye ony thynge but trouth. How and why ſhall I fere, for what cauſe *ſhall I not truſt *that* thy goodnes ſhall here me what ſoeuer I aſke neceſſari for me in my prayer, for yf thy ſone might haue ben begyled for lacke of wyſdome, or had ben euyll wylled & wolde haue deceyued vs, than perauenture we myght haue ſome myſtruſt, but in hym was al wyſdome & prouydence, he is the profoundyte of thyn inenarrable wyſdome, ſo that he knewe what was profytable for vs & what was acceptable to the. He was alwaye wyllynge & ſtudyous to gyue vs inſtruccion & lerny*n*ge, he dyed for our ſakes, whiche is the greteſt token of good wyll that may be. Maiore*m* *enim* charitate*m* nemo habet q*uam* vt a*nim*am ſua*m* q*uis* ponat p*ro* amicis ſuis. The greteſt charyte & loue that may

Knock and the gate shall be opened to you;

a true promise, as spoken by the Truth,

in whom the Father has much pleasure, and charged us to hear Him.

O God my Maker, trusting in His promise I ask Thy mercy.

He came to teach us and knew well what was necessary for us.

He could not beguile.

[* nn iv, back]

If He might have been beguiled for lack of wisdom, or if He had been evil willed, we might have had mistrust; but He is providence and wisdom,

willing to give us learning. He died for us;

which is the greatest charity

[1] *sic* 1509, 1555.

be ſhewed is one frende wyllyngly to ſuffre deth for an other, he of his own good wyll was nayled vpon a croſſe, & ſo for our offences ſuffred that mooſt ſhamefull deth, wherby we may knowe veryly *that* he was alwaye benyuolent & wyllynge to do for vs. Therfore without doubte ſyth that he taught vs on this wyſe, we ſhall be herde yf we praye to the. But perauenture our ſynnes & wyckednes *that* we haue done ſhall withſtande & turne awaye thy mercyfull face from vs. O blyſſed lorde of a trouth we oft haue offended & greuouſly treſpaſſed ayenſt thy commaundementes, but agayn it is trouth *that* thy welbeloued ſone taught not onely them whiche be ryghtwyſe to praye, but alſo ſynners. For vnto whome longeth theſe wordes. Dimitte nobis debita noſtra. Good lorde forgyue our ſynnes but vnto ſynners. True it is he taught bothe good & euyl to praye. Therfore thou mayſt take thy pleaſure, it is thy choyſe whether thy goodnes wyll punyſſhe & vtterly caſt awaye ſynners for theyr offences & treſpaſſes, or elles here theyr prayers & pe*tycion for the reuerence of thy ſone, whiche promyſed them to be herde and obteyne theyr aſkynge. It is lytell force to the, it ſkylles *the* no thynge, it is no poynt of thy charge whether we be ſaued or dampned, thou madeſt vs of nought, and mayſt dele with vs as it pleaſeth the, but notwithſtandynge the promyſe of thy ſone is gretly to be taken hede of, why? for it longeth bothe to thyn honour and alſo to his, and in no wyſe may be defyled or contraryed without grete confuſyon and rebuke vnto them that loueth the. I therfore made bolde and ſtronge in hope to obteyne my petycyon am comen vnto thy goodnes makynge my prayer to thentent thou wylte effectually here me, ſayenge. Domine exaudi orationem meam Lorde here my prayer effectually. Thou mayſt here my prayer and petycyon by ſhewynge of thyn aungelles, and yf thy goodnes wyll do ſo moche

that may be shewed.

For us He died,

teaching us that God will hear our prayers.

We have trespassed, but He taught not only the rightwise, but also sinners, to pray.

It is in God's choice to punish sinners, or to hear their [* nu v] prayer.

It skills Him nothing, whether we be saved or damned; but His Son's promise longeth to the honour of Father and Son,

and may not be contraried without rebuke to them that love God.

God may hear my prayer by shewing of His angels,

for me, I ſhall be content, I ſhall be well at eaſe, notwithſtandynge I deſyre and aſke more of the. The lyuely voyce or the voyce ſpoken by the mouth of *the* perſone that is ſo greued or dyſeaſed moueth moche more effectually *the* herer than it ſholde be tolde by ony other man. Thyn holy doctour ſaynt Iherome ſayth thus. The effecte of the worde ſpoken by a mannes owne mouth hath a meruaylous preuy and hyd effycacy or ſtrength, ſo meruaylous that I can not tell what it ſholde be called, whiche he proued by the wordes of Eſchynes a certayn oratour that was exyled and cauſed to flee vnto the rodes by his aduerſary called Domeſthenes[1] an oratour alſo, & there redde an oracion vnto his ſcollers made by the ſayd Domeſthenes[1] his aduerſary, they alſo prayſynge *the* fame oracyon gretely by his redy*n*ge, he toke vp a grete ſyghynge & ſayd, what yf ye had herde this my cruell enemy Domeſthenes[1] ſpoken theſe *wordes hy*m*ſelfe*, as who ſayth, a man*n*es entent or mynde ſpoken by his owne mouth moueth more *the* herer than it were ſhewed & ſpoken by ony other. An other example. At ony ſeaſon whan it is ſhewed to vs of the beggers or poore folkes *that* be payned & greued with hungre & colde lyenge in *the* ſtretes of cytees or good townes full of fores, we here it whan it is tolde & ſomwhat be moued inwardly with pite & mercy, but yf we wyl gyue hede & here our ownſelfe *the* waylynges, cryenges, & lamentable noyſes *that* they make, we ſholde be moche more ſtered to ſhewe our pyte & mercy on them, for no man elles can ſhewe *the* grefe of the ſeke or ſore perſone ſo well & with ſo effectuall maner as he hy*m*ſelfe. Than ſyth *the* myſerable cryenge & waylyn*g*e of thoſe *that* ſuffre bodely paynes & wretchednes may ſo moche moue *the* hertes of mortall creatures. I doubte not good lord but *tho*u whiche arte all mercyfull muſt nedes be en-

but I ask more of Him.

The lively voice of a person diseased moves more than hearsay.

Jerome

cites the story of Aeschines,

who read to his scholars the speech of Demosthenes, and when they applauded said:

'What if you had heard the [* nn v, back] beast himself?'

Beggers pained with hunger and cold in the streets move our pity somewhat when we hear tell of them, much more when their wailings are heard by ourselves.

If the crying of sufferers so moves the hearts of mortal creatures; how much more shall God execute His mercy if our

sic 1509, 1555.

clyned to execute thy mercy yf my pyteful crye & peticion may come vnto thyn eres vnto thy prefence. Therfore I Ioyne this to my petycyon. Et clamor meus ad te veniat. Good lord here my prayer & petycyon & graunt that *the* inwarde entent of my prayer may come to thy mercyfull prefence. But befyde this yf *thou* wylte vouchefaue to do fo moche as loke to mewarde *with* the eyen of thy grace & mercy than fhall I truſte more & more to obteyne myn afky*n*ge. For yf thou bothe wylte vnderſtande & knowe my wretchednes & mekely take vp my myſerable callynge & cryenge to the, & alſo beholde the pytefull ſtate *that* I ſtande in *with* thy grace & mercy, I fere no thynge but I knowe well *thou* ſhalt ſhewe thy mercyful dede vpon me, who can be ſo harde herted wha*n* he ſeeth a poore creature & hereth his pytefull & lamentable wepynge & waylynge, & alſo beholdeth *the* corrupte mater ren downe fro*m* *his fores, to paſſe by & wyll not ſhewe mercy vpon *the* fore & ſeke creature. Our lorde Ihe*ſu* cryſt thy ſone ſhewed *that* a certayne man came downe fro*m* Iherufale*m* in to Ierico & fell amonge theues whiche bothe robbed & wou*n*ded hym with many fore wou*n*des, & ſo left hym halfe quycke halfe deed, a certayne famarytane comynge befyde moued to ſhewe pyte came nygh vnto hym and dyde bynde vp his wou*n*des. We be in lyke co*n*dycyon, truly our ſoule whiche hath an heuenly begynnynge came downe fro*m* Iherufalem fro*m* heuen in to this wretched body boun*d*e & ſubgecte to all mutabylyte ſygnefyed by Ierico fell here amonge wycked theues, the deuylles they robbed & ſpoyled it fro*m* the garme*n*tes of grace, & wou*n*ded it with many greuous & dyuers woundes of ſynnes, ſo leuynge it halfe quycke halfe deed toke away *the* lyfe of grace & lefte it onely in the lyfe of nature, therfore blyſſed lorde be *thou* to vs as a famarytane, beholde, drawe nygh, & excercyſe thy mercyfull dede

pitiful cry reach His ears.

Lord, hear my prayer,

look to meward with the eyen of Thy grace.

If Thou wilt know my misery, take up my crying and behold my pitiful state,

then, I fear not, Thou wilt shew Thy merciful deed upon me.

Who can be so hard-hearted, hearing and seeing a sick creature,

[* nn vi]

as not to shew mercy?

Parable of the good Samaritan.

The wayfarer left half quick half dead.

So our soul came down from Jerusalem (from heaven) to Jericho (this wretched body),

fell among thieves (the devils), who spoiled it of grace, wounded it with sins, took away the life of grace, leaving only the life of nature.

Lord, be Thou to us as a Samaritan.

on vs wretched ſynners, for *that* is *the* deſyre & peticyon whiche we aſke of *the*. Ne auertas faciem tuam a me. Tourne not the face of thy mercy & grace awaye fro me. But for all this good lord I fere *that* after *thou* haſt ben mercyfull to me oneles I ſhall fall agayne amonge thoſe theues *the* deuylles by myn owne neclygence, they ſhal ſpoyle me agayne, than ſhall I be ferre in worſe condicyon than I was before, thyn onely ſone ſhewed & taught *that* whan a wycked & vnclene ſpirite is ones drawen out from a man, he neuer reſteth but walketh about by places *that* be drye & without moyſture *that* is to ſaye by *the* hertes of thoſe perſones whiche be drye & without moyſture of worldly & tranſytory pleaſures, & whan he can there fynde no reſt, anone returneth to the place whiche he came fro, & bycauſe he ſhold be more ſtronge bryngeth .vij. other ſpirites with hym more wycked than he, whan they al be entred there than *that* man is ferre in *worſe condycyon than he was before. So blyſſed lord it is with vs, we be delte with in lyke maner, yf theſe theues theſe wycked ſpirytes be at ony tyme by thy grace drawen awaye from vs, within a whyle after they come agayne, they brynge more with them, they alſo come with grete ſtrength to fyght ayenſt our wretched & weyke ſoules. Alas good lorde what ſhall we do without thou helpe vs, how ſhall we reſyſt & withſtande ſo grete & ſtronge multitude, for yf they ouercome vs we be in worſe condicyon than euer we were before, bycauſe why, we ſhal be made more feble to withſtande them, & alſo our woundes our ſynnes beynge renewed ſhal be moche more greuous, & laſt thy goodnes whiche agayne we haue offended by our vnkyndnes ſhall be the lenger alyenate & turned away from vs *that* perauenture whan we haue nede to cal for helpe thou ſhalt not here vs bycauſe of our greuous offences, therfore I as in *the* perſone of vs all adde to my petycyon.

If after mercy received I fall again among those thieves the devils, I shall be far in worse condition than before;

the unclean spirit once cast out walketh in dry places (hearts without moisture of worldly pleasures) and finding

there no rest, returns to the place he came from with seven other more wicked spirits.

[* nn vi, back]

So the wicked spirits drawn off by God's grace come again, and bring more with them.

If they overcome us, we be in worse condition than before, being feebler to withstand them, our wounds (sins) being more grievous, God's offended goodness being longer alienate; so that when we call for help, peradventure He will not hear.

In quacu*n*q*ue* die tribulor inclina ad me aure*m* tua*m*. Whan ſo euer good lorde I ſhal be troubled with theſe theues theſe deuylles. I beſeche *th*e enclyne thyn eere vnto me, gyue me grace to withſtande them. But yet mooſt good & mercyfull lorde I fere myſelfe I ſtande in-drede. I rede *that* a certayne woma*n* of canane came ferre fro*m* her natural cou*n*tre to pray vnto thy ſone for *th*e helth of her doughter, fayenge to hy*m* theſe wordes. Miſerere mei d*omi*ne fili dauid filia mea male a demonio vexat*ur*. Lord the ſone of dauid haue mercy on me, my doughte*r* is ſore troubled & vexed of a deuyl. Firſt I *con*ſyder *th*e labour *that* this woma*n* toke in her grete & ferre iourney. I *con*ſyder her ſtedfaſtnes her ſtronge my*n*de bycauſe ſhe came out of her owne cou*n*tre. I *con*ſyder *th*e piteful cauſe ſhe came for as a very moder to ſeke & aſke helpe for her doughter. I *con*ſyder *th*e ſore *and grete vexacyon of her doughter troubled & vexed of a deuyll. I *con*ſyder her fayth for why ſhe called hym lorde & the ſone of Dauyd. I *con*ſyder her moderly wepynge & waylynge, for euer ſhe cryed & folowed thy ſone Ihefu for helpe, ſhe wolde not ſtynte, and he gaue her none anſwere. O woman in what caſe were *thou* in than, how was thy mynde whan thou behelde & ſawe that blyſſed lorde turne awaye his face fro*m* the, whiche ouer all before was called ſo meke and mercyful, it was no meruayle whan ſhe perceyued that though ſhe weped & cryed vpon hym more & more lyke a woman, in ſo moche the dyſcyples of thy ſone Ieſu were moued & in maner co*n*ſtrayned to call on hym to ſhewe his mercy at her peticyon, but he anſwered them whan they made interceſſyon for her *that* he was not ſent downe in to this worlde but for the ſaluacyon of the hous of Iſraell. O woman whan thou herde tel and knewe that neyther thyſelfe neyther thy doughter were of the nombre that he ſholde ſaue & make hole, why dyde thou not than

Give me grace to withstand these thieves (devils).

The woman of Canaan

took a far journey

away from her country,
to ask help for her daughter who [* nn vii] was vexed of a devil,

shewed her faith in the Son of David, wept and wailed and would not stint,

but Christ gave her none answer.

She saw His face turned away,

who was called so merciful;

her tears moved the disciples to intercede for her;

He answered that He was sent for the salvation of Israel.

She knew that neither she nor her daughter were of the number that He should save;

go thy way, why dyed thou not for forowe. But for all that thy ſone Iheſu wolde neyther make anſwere neyther loke vpon her, neyther alſo haue pite whan that his dyſcyples made interceſſyon for her, yet ſhe fell downe vnto his fete grouelynge and proſtrate vpon the erth cryenge. Domine adiuua me. Lorde helpe me, notwithſtandynge this blyſſed lorde thy ſone Ihefu whiche to all other had ben meruayouſly benefycyall & for a ſurety is the very fountayne of mercy & pyte vſed vnto her this ſharpe & bytter worde called her a dogge, lyke as in hym had ben all cruelte and no pyte nor mercy. He ſayd. Non eſt bonum fumere panem filiorum & mittere canibus ad manducandum. It is not good to take the brede of chyldren and gyue it dogges to *ete. O good lorde thou knoweſt all thynges, thou knoweſt what is profytable to euery creature, thou knoweſt that a weyke and feble perſone ſholde be more eaſely entreated and delte with than a ſtronge and myghty. Thy ſone dyde proue this ſtronge and faythfull woman for our doctryne, that we by her fayth and pacyence ſholde not dyſpayre all though we be not herde as ſoone as we call. And at the laſte whan he had proued her ſoo longe & ſhe mekely knowleged herſelfe no better than a dogge vnworthy to haue brede, neuertheles as a whelpe deſyred to gader vp crummes that fall vnder the bordes of lordes or grete eſtates, he opened the dores of his mercy & pyte & graunted all her aſkynge and ſayd. O mulier magna eſt fides tua fiat tibi ſicut vis. O woman grete is thy fayth be it to the as thou wylte. But I blyſſed lorde am weyke & ferefull, I beſeche the prolonge not in ſuche maner my petycyon, let me not tary ſo longe, dyfferre not my hope & truſt as thou dyd the womans of chanane, but here me ſhortly. In quacunque die inuocauero te velociter exaudi me. Whan ſo-euer good lorde I call to the for helpe here me, graunt

yet she fell down grovelling at His feet crying:

Lord, help me.

Jesus, the fountain of mercy, called her a dog.

[* nn vii, back]

For He knew her strength and would prove her for our doctrine, that we should not despair, though we be not heard as soon as we call.

She knowledging herself no better than a dog, yet as a whelp desiring to gather up crumbs that fall under the boards of great estates, He opened the doors of His mercy, saying: O woman, great is thy faith.

But I, Lord, am weak,

defer not my trust, as Thou didst hers.

Grant shortly my petition.

fhortly my petycyon. ¶ We haue fpoken hytherto of our petycyon. Now we fhall fhewe our wretchednes wherby the goodnes of almyghty god may be moued to be mercyfull and graunt our peticion. The lyf of man is here but for a whyle, fhortly it fhal peryffhe & be at an ende, no fpace, no voyde tyme no leyfer can be had but alway it draweth to an ende, it can not be at a poynt, it is neuer at reft, truly one mynute of an houre, whether we ete or drynke, wake or flepe, laugh or wepe, euer our lyfe here draweth to an ende. Where be now the kynges & prynces *that* fomtyme regned ouer all the worlde, whofe glory & tryumphe was lyfte vp aboue the erth. Where is now the innumerable compāny & puyffaunce of Xerfes & Cefar, where are the grete victoryes of Alexander and Pompey, where is now the grete rycheffe of Crefus & Craffus. But what fhall we fay of them whiche fomtyme were kynges & gouernours of this realme, where be they now whiche we haue knowen and feen in our dayes in fo grete welthe and glory, that it was thought of many they fhold neuer haue dyed, neuer to haue ben out of mynde, they had all theyr pleafures at the full bothe of delycyous and good welfare, of hawkynge, huntynge, alfo goodly horfes goodly courfers, greyhoundes and houndes for theyr dyfportes, theyr palayfes well and rychely befeen, ftronge holdes & townes without nombre, they had grete plente of golde and fyluer, many feruauntes, goodly apparayle for themfelfe and for theyr lodgynges, they had the power of the lawe to profcrybe, to puniffhe, to exalte & fet forthwarde theyr frendes and louers, to put downe and make lowe theyr enemyes, & alfo to punyffhe by temporall deth rebelles and traytours. Euery man helde with them, all were at theyr commaundement, euery man was vnto them obedyent, fered them, lauded alfo & prayfed them, & ouer all fhewed theyr grete renowme and fame. But where be they

The life of man cannot be at a point,

is never at rest.

[* nn viii]

Where is now the puissance of Xerxes and Cæsar,

where the victories of Alexander and Pompey, the riches of Croesus and Crassus?

The sometime governors of this realm,

who (as many thought) never should have died,

where are they, with their hawking, hunting,

coursers, greyhounds, palaces,

gold and silver, servants, apparel,

their power to proscribe their enemies and rebels,

to set forthward their friends and lovers?

All held with them,

lauded them, shewed them great renown;

but now they are wasted like smoke.

now, be they not gone and wafted lyke vnto ſmoke of whome it is wryten in an other place. Mox vt honorificati fuerint et exaltati deficientes quemadmodum fumus deficient. Whan they were in theyr

Prosperity and fame fail like smoke,

like a vapour;

mooſt proſperite and fame, anone they fayled and came to nought euen as ſmoke dooth. Saynt Iames compareth the vanyte of this lyfe to the vapoure and ſayth

'wedering' like a flower in the 'hey' season.

it ſhall peryſſhe and weder awaye as a floure in the heyſeaſon. Therfore ſyth that the tyme of our lyfe draweth

[* nn viii. back] If we be not shortly heard of God, death shall come upon us or ever we can be succoured. Blessed Lord, having in mind the shortness of our life, give audience unto us as soon as we call.

faſt vnto *an ende, yf we be not herde ſhortly and ſoone of almyghty god whan we call for helpe, deth ſhall come vpon vs or euer we can be ſocoured. For this cauſe blyſſed lorde haue in mynde the ſhortnes of our lyfe here, & as ſoone as we call to the gyue audyence vnto vs all. Of a trouth all we may ſaye that ſoloweth. Quia defecerunt ſicut fumus dies mei. Good lorde here ſhortly my petycyon whan ſoeuer I call vnto the, for my dayes my tyme in this lyfe gooth away lyke ſmoke, the lenger I lyue the more feble I

My days go like smoke.

Mighty and noble men are diligent

am. Perauenture they that be myghty and noble men wyll at ſome ſeaſon be as dylygent as they can, and ſo dylygent that by theyr importune & ofte callynge vpon ſuche as they haue ado with, they may the ſooner be

to be sped in their cause in the king's court.

ſpedde in theyr cauſe, whiche dayly we perceyue and ſe by them that folowe the kynges courte or the prynces with other for grete and neceſſary maters. For the

If a man be not always present to attend to his cause,

more dylygent that a man be in gyuynge attendaunce to call vpon his cauſe, the ſooner ſhall he haue his entent, & yf he be not alwaye preſent & at hande of hym to whome his mater is committed callynge beſyly for

it shall be longer or he have his desire.

the ſpede of the ſame, it ſhall be lenger or he haue his deſyre. ¶ In the goſpell of Luke is ſpoken & tolde of

Parable of the unjust judge and importunate widow.

a certayne Iuge that neyther dredde god nor man, vnto whome came a certayne wydowe beſechynge that ſhe myghte haue ryght and equyte of the wronge done by her aduerſary, he refuſed and wolde not graunte her

Iuſtyce of a longe ſeaſon. And at the laſt ſeynge *that* this woman wold not leue but euer callynge on hym, he remembred hymſelf & ſayd. All though I neyther fere god nor man, yet for as moche as this woman wyll not ſeaſe to call on me I ſhall venge her quarell, I ſhall ſe ſhe ſhall haue ryght. Take hede what the importune and neuer ſeaſynge la'bour in a grete & neceſſary cauſe dooth profyte & auayle. It is wryten. Labor improbus omnia vincit. Inceſſaunt laboure by the waye of interceſſyon ouercometh all thynges. Soo mercyfull lorde thou deſyreſt to haue vs importune in our prayers, & all though of thyn owne nature thou can not be but meke, notwithſtandynge by our beſy and importune prayers thou arte moche more meke. But for all this I lacke ſtrength in my ſoule, the ſwetenes of deuocyon is taken awaye fro me that anone I am made wery whan I begyn to praye, why, for the ſtronge partes of it, that is to ſaye vnderſtandynge wyll and reaſon whiche muſt be vnto the ſoule as bones and ſenewes to ſocour it be ſo vtterly wedred and dryed vp, that no maner of moyſture of deuocyon is in them euen as they were toſted at the fyre, therfore as one lackynge the quycke humure of deuocyon. I can not longe contynue in prayer. Et oſſa mea ſicut cremium aruerunt. For my bones that is to ſaye *the* ſtronge partes of my ſoule be dryed awaye lyke vnto the droſſe or ſcrappes of talowe after it is clarefyed by the fyre. I remembre that is wryten in an other place of the fatnes & moyſture of devocyon. Sicut adipe & pinguedine repleatur anima mea. Graunt me good lorde my ſoule to be replete with the fatnes of charyte and alſo that the outwarde partes of my body may be fulfylled with good werkes. But alas woo is me now, the fyre of vnlawfull concupyſcence hath wafted & taken awaye fro me all the fatnes, all the ſwetnes of prayer, & made my ſoule drye & voyde from all moyſtneſſe of deuocyon.

As this woman will not ceaſe to call on me, I ſhall venge her quarrel.

[* oo i]

Labor omnia vincit.

God, meek of His own nature, by our busy and importune prayers

is much more meek.

I am weary when I pray; understanding, will and reaſon, which ſhould be bones and ſinews to the ſoul, are 'wedred,' as if

toaſted at the fire, lacking the quick humour of devotion.

My ſoul dried like the droſs or ſcraps of tallow clarified by the fire.

May my ſoul be replete with the fatneſs of charity.

All the fatneſs of prayer waſted in me;

as grass or corn without dew or rain.

For as the grene graſſe or corne that now floriſſheth yf it be not refreſſhed at ſome tyme with a dewe or reyne, anone it is ſmyten with the hete of the ſonne and waxeth drye euen as hey. *So my ſoule is dryed vp by the hete of vnlawfull deſyre and all the ſwetenes of deuocyon is clene expulſed from it that not onely the ſtronge partes of my ſoule vnderſtandynge & reaſon be made drye & dull, but alſo I myſelfe in euery parte Percuſſus ſum vt fenum am ſmyten with the hete of temptacyon and wydred as hey. But I am ferre in worſe condycyon than is wedred graſſe or hey. For all though the grene graſſe be dryed vp by the hete of the ſonne, yet it hath ſomwhat wherby it may be refreſſhed as longe as the rote is faſt in the grounde, by drawynge vp moyſture out of the erth from the rote in to euery other parte, & as we ſe oftentymes whan the grene graſſe hath chaunged the colour after the erth be brent, chyned, & chypped by the hete of the ſonne, as ſoone as it is watred with a ſhoure of reyne, within the ſpace of one nyght it begynneth to quycken agayne & renewe the owne colour. But no thynge can be founde wherof the ſoule may drawe vp and receyue ony moyſtnes ony fauour or ony ſwetnes of deuocion, yf it ſholde come from ony place it muſt be had from the herte. As our fauyour ſayth. Bonus homo de bono theſauro cordis ſui profert bonum. Euery good perſone bryngeth forth from his herte all goodnes no thynge but good, truly the humure of good deuocyon muſt come from the herte to thentent all the hole ſoule may be watred may be refreſſhed & ſtered to prayer by it. Blyſſed lord how ſhall I do, for my herte is vtterly voyde & lacketh this humure good deuocion, wherby not onely my ſoule ſmyten with the hete of vnlawfull & worldly concupyſcence is dryed and wedred away, but alſo Aruit cor meum my herte is in lyke maner, & not without a cauſe. For how may this be that an herbe hauynge no

[* oo i, back] My soul dried with the heat of unlawful desire;

I am 'wydred' as hay.

The green grass, though dried by the sun, may yet be refreshed as long as the root is in the ground.

After the earth is 'brent, chyned, and chypped,'

a shower of rain will in one night renew the colour of the grass.

The soul can draw the moistness and savour of devotion only from the heart.

The humour of good devotion must come from the heart to water the whole soul. Blessed Lord, my heart lacketh this humour of good devotion, my soul is smitten with the heat of concupiscence.

A herb having

moyſtnes may longe contynue grene, ſhall it not ſhortly waxe drye *and weder away. Alſo euery thynge that hath lyf yf it be not refreſſhed ofte w*ith* ſome nouryſſhynge muſt nedes be feble & weder awaye, it ſhal drye & come to nought. The ſoule in lyke maner is nouryſſhed w*ith* a certayne mete & yf it refuſe & wyl not take *that* ſode, nedes muſt it waxe drye & lacke good deuocyon. The mete accordynge for the ſoule is *the* worde of god, as it is wryten. Non in ſolo pane viuit homo ſed de om*n*i[1] verbo quod procedit[2] de ore dei. Man hath a body & ſoule, & as the body is refreſſhed w*ith* materyall brede, ſo the ſoule is nouryſſhed with ſpirituall fode whiche is *the* worde of god, this ſpirituall brede the worde of god maketh the ſoule to be ful of Iuſe, full of *the* lycour of good deuocyon, & alſo it maketh the ſoule ſtronge & hardy to withſtande all trybulacions. who ſoeuer eteth not of this brede ſhall waxe lene in his ſoule, and at the laſt drye & come to nought. For bycauſe good lorde *that* I haue not eten this ſpirituall brede. I am blaſted and ſmyten with dryneſſe lyke vnto hey, hauy*n*ge no deuocion. And alſo my herte is wedred of whome the ſwete fruyte of deuoc*i*on ſholde ſprynge out. Quia oblitus ſum comedere pane*m* meu*m*. The cauſe why for I haue ben oblyuyous and forgoten to do after thyn holy doctryne. To ete this ſpyrytuall brede is not onely to here the worde of god. Many there be whiche here the worde of god but notwithſtandynge they ete it not, they do not receyue it to the nouriſſhynge & refreſſhynge of theyr ſoules. In lyke maner many doth holde in theyr mouthes materyal brede & neyther chewe it neyther ſwalowe it downe, & ſuche dooth not ete the brede materyall. Semblably many there be *that* receyue *this ſpiritu*all brede *th*e worde of god by herynge it ſpoken of *the* precher, but they *neyther chewe it nor

no moistness shall shortly [* oo ii] 'weder' away. All living things without nourishment come to nought.

The soul refusing its proper meat must be dry.

The soul's meat is God's word.

This spiritual bread maketh the soul full of juice, the liquor of good devotion;

whosoever eateth not of it, shall wax lean in his soul.

Because I have not eaten this bread, I am blasted and smitten with dryness; my heart is 'wedred.'

I have been oblivious to do after God's doctrine.

Many hear God's word, but yet eat it not;

as they do not eat material bread, who neither chew nor swallow it, even if they hold it in their mouths.

Many hear God's word from the preacher, but [* oo ii, back]

[1] oīm 1509. [2] precedit 1509. procedit 1555.

neither chew nor swallow it; it savoureth not in their mouths. Many eat the devil's bread;

ſwalowe it downe, that is to ſaye they do not therafter, for it ſauoureth not in theyr mouthes. But contrary wyſe many ete the brede of the deuyl, they be ſayne & glad to here his wordes *that* ſounde to noughtynes & folowe *the* ſame by vngracyous cuſtome of ſynne. what

savouring his suggestions sounding to the unthrifty pleasure of the body.

ſoeuer he putteth in theyr mynde by the waye of ſuggeſtyon ſoundynge vnto the peruerſe and vnthryfty pleaſure of the body, that anone they ſauour & do therafter with as grete & dylygent ſtudy as they can. But

This is not the meat of the soul, but 'venym' to it;

this is not the mete of the ſoule, it hurteth and is venym vnto it, it dooth no good, it refreſſheth if not, it is a mortall infeccyon and cauſeth the ſoule to dye

giving concupiscence domination over reason;

euerlaſtyngly, it maketh *that* the concupyſcence of the fleſſhe hath dominacyon and reaſon is ſet aparte & layde

the bread of God's word makes reason lady and the flesh thrall.

vnder, where contrary wyſe the very brede of the worde of god maketh reaſon lady and ruler & the fleſſhe to be thrall and as a ſeruaun*t*. The worde of god cauſeth all

God's word makes the soul moist; the devil's word makes it dry, dull and sluggish.

goodnes in *the* ſoule, it maketh it moyſte and redy to ſprynge in good werkes. The worde of the deuyll maketh dryneſſe, dull & ſluggyſſhe to do ony thynge that is good. The worde of god is the defence from

God's word quenches, the devil's kindles, desire. God's word makes the soul strong, the devil's weak.

the hete of carnall deſyre. The worde of the deuyl kyndeleth that hete. The worde of god maketh the ſoule ſtronge, and the worde of the deuyll maketh it feble and weyke. The worde of god cauſeth the fleſſhe to obey and folowe reaſon, and contrary the worde of the deuyll maketh reaſon to be obedyent[1] to the fleſſhe. This is the thynge good lorde that maketh

I have given audience to the devil,

me ſadde & forowfull, for as moche that I haue rather gyuen audyence & folowed the worde & entyſynge of

so that reason, which should be as a post or pillar to the soul, has yielded to the flesh;

the deuyl, therfore the ſtrength of my ſoule, that is to ſaye my reaſon whiche ſholde be to it as a poſte or pyller, hath enclyned and ben obedyent to my fleſſhe, wherof now I am ſore adrad. It foloweth. *A voce gemitus mei adhęſit os meum carni mee. Now

[* oo iiii] I am sore 'adrad.'

Conclusion of part II.

for a conclu*ſ*yon of this ſeconde parte I wyll ſaye thus.

[1] ebedyent 1509.

For as moche as our lyfe here is ſo ſhorte & *with*out good fruyte waxeth drye as hey, we alſo be ſo feble & weyke that the ſtronge partes of our ſoules vnderſtandynge and reaſon be wedred awaye. Our ſoules made drye and ſmyten with the hete of carnal affecyoñ. Our hertes voyde & barayne of al vertue & deuocyon, in ſo moche that we haue admytted and done after the worde of the deuyl rather than of god, wherby our fleſſhe is made as lorde and ruler. Syth we are in all theſe wretchedneſſes, the more nedefull & neceſſary for vs is the ſpedefull helpe of almyghty god. Now the thyrde parte is yet behynde, wherin we ſhall remembre vnto you the dedes of penau*n*ce. There be thre partes of penaunce whiche this holy prophete ſheweth derkely and ſyguratyuely by the ſymylytude of thre dyuers byrdes, that is to ſaye *th*e pellycane, the nyght rauen, & the ſparowe. Fyrſt let vs conſyder and ſhewe the ordre & dyſpoſycyon of theſe byrdes. The pellycane of his nature abydeth in a deſolate place where no thynge in maner groweth. The nyght crowe abydeth in olde walles. And the ſparowe maketh his reſtynge place in the couerynge of an hous, or in the hous eues. In a deſolate and barayne place is no thynge that perteyneth to a buyldinge, ſaue onely the waaſt & voyde grounde, in olde walles or in walles whiche be not perfytely made vp is ſomwhat framy*n*ge vpwarde towarde the hous or buyldynge, but whan the roſe of the hous is vp and couered than the buyldinge is fynyſſhed & made perfyte. Contricyon whiche is the fyrſt parte of penau*n*ce is ſygnefyed by *th*e pellycane. Co*n*feſſyon the ſeconde parte is ſygnefyed by the nyght crowe, & the thyrde that is ſa'tyffaccyon is ſygnefyed by the ſparowe. The pellycane as ſaynt Iherome wryteth in an epyſtle vnto a certayne decon called Preſidius is of this co*n*dicyon, whan ſhe fyndeth her byrdes ſlayne & deſtroyed by a ſerpe*n*t, ſhe mourneth, ſhe wayleth and

Life is short, and without good fruit dry as hay

understanding and reason are 'wedred.'

Our hearts are barren of devotion;

we have obeyed the devil rather than God, and made the flesh our ruler.

We need God's speedful help. Part III.

The three deeds of penance shewed darkly by the

pelican, night raven and sparrow.

The pelican abides in deserts;

the night crow in old walls; the sparrow in house eaves.

In the desert is no building;

in old walls an imperfect,

in the roofed house a perfect, building.

Contrition signified by the pelican; confession by the night crow; satisfaction by [* oo iii, back] the sparrow.

The pelican (says St Jerome to Praesidius),

finding her young slain by a serpent,

smiteth herſelfe vpon the ſydes, that by the effuſyon and ſhedynge of her blode, her deed byrdes may be reuyued. Truly they that are very co*n*tryte be of lyke condycyon. For whan they ſerche theyr conſcyence & fynde theyr chyldren, *tha*t is to ſaye theyr good werkes ſlayne & deſtroyed by the ſerpent deedly ſynne, than they mourne & wayle ſore, they ſmyte themſelfe vpon *the* breſte with the byll of bytter ſorowe, to thentent the corrupte blode of ſyn*ne* may flowe out. Of a trouth as ſoone as we com*m*ytte deedly ſynne all our good dedes done before be deſtroyed & ſtande in none effecte. Holy ſaynt Iherome beynge in wyldernes payned hymſelfe in lyke maner, & ſerynge oneles his ſorowe was not ſharpe ynough he ſmote vpon his breſt with an harde flynte ſtone. And what elles mente the publycane which anone as he entred in to the temple remembrynge the gretenes of his ſynne dyde ſmyte hym-ſelfe vpon the breſt but that the corrupte blode of ſynne myght be done awaye fro*m* his ſoule? Whan the ſyn*ne*r wyll ordre hymſelfe in this maner, that is to ſaye euer be wyllynge to be ſory for his offences and with his ſharpnes of his ſorowe ſmyte hymſelfe inwardly to thentent *the* corrupcyon of them may be done awaye, anone his good dedes whiche were loſt by deedly ſynne ſhal be reuyued and he delyuered and brought out from the bondes & pryſon of eternall deth in to a newe lyght and newe lyfe. So that euery contryte perſone may ſaye Similis factus ſum pellicano ſolitudinis. I am made lyke to *the* pellycane by co*n*-trycyon. The nyght [* crowe] or the oule as ſayth ſaynt Iherome is of this co*n*dycyon, that as longe as it is daye ſhe abydeth preuely in *the* walles or ſecrete corners of ſome hous & wyll not be ſeen. But whan the ſonne is downe & is derke as in the nyght, anone ſhe ſheweth herſelfe & cometh out fro*m* that ſecrete place with a mournynge crye & myſerable, & ſorowful lamentacyon,

smiteth herſelfe upon the ſides that her dead birds may be revived by her blood.

So the contrite, finding their children (their good works) destroyed by the serpent sin, smite themselves on the breast with the bill of sorrow, that the corrupt blood of sin may flow out: for deadly sin destroys all our past good deeds. St Jerome in the wilderness smote on his breast with a flint.

The publican in the temple smote on his breast that the corrupt blood of sin might be cast out.

The sinner thus smiting himself,

revives the good deeds lost by deadly sin, and is brought from the prison of eternal death to new life.

[* oo iv]

The night crow or owl (says St Jerome) hides in the day,

but when the sun is down cometh out with a mourning cry,

ſhe neuer ſeaſeth ſo cryenge vnto *that* it be day agayne. To the whiche nyght crowe may well be lykened they that ſhewe theyr myndes by true confeſſyon of theyr ſynnes vnto preeſtes, for whan they were baptiſed & ſo made clene from orygynall ſynne, the ſonne of ryghtwyſnes dyde ryſe vpon them, gaue lyght to theyr ſoules and ſo contynued as longe as they were without deedly ſynne. At *that* tyme no ſorowfull remorſe was in theyr conſcyence but all in reſt & peas, lyke as in ſtronge & ſure reſtynge places. But anone as they com*m*ytted deedly ſynne the ſonne of ryghtwyſnes went downe and ſhewed no more lyght vnto them, & theyr co*n*ſcyence was couered w*ith* the derknes of ſynne. Than they make a lamentable and mournynge co*n*feſſyon ſhewy*n*ge themſelfe culpable & alſo expreſſe al theyr ſynnes to a preeſt, & that done by *the* ſacrament of penau*n*ce *the* ſonne of rightwyſnes ſhyneth agayne freſſhe on them. Who euer dooth in this maner may wel ſaye this *that* foloweth.

and never ceaseth crying until it be day again.

At baptism the Sun of rightwiseness rose upon us, and gave light to our souls as long as they were without deadly sin. We had no remorse, but were in peace, as a sure resting place. When we committed deadly sin, the Sun of rightwiseness set and conscience was darkened. We make a lamentable confession to a priest, and that done the Sun of rightwiseness shineth again fresh on us.

We may say:

Et factus fu*m* ficut nicticorax in domicilio.

By the ſorowe for my ſynne & true co*n*feſſyon made w*ith* penau*n*ce for *the* ſame. I am clene w*ith*out trouble in my co*n*ſcyence. I am in ſure reſt & peas euen as the nyght crowe whan ſhe is in *that* place of *the* hous where it lyketh her beſt. After we haue ben ſorowfull & co*n*tryte for our ſynne, and alſo haue ſhewed them by confeſſyon It is nedefull to beware, to be dylygent, & to take hede of the deuylles ſnares that by his crafty & falſe meanes *catche not and bringe vs agayne in to his dau*n*ger. We be warned of this by the holy apoſtle ſaynt Peter ſayenge. Vigilate quia aduerſarius veſter diabol*us* tanq*uam* leo rugie*n*s circuit quere*n*s que*m* deuoret. Awake, beware, & take hede, for your aduerſary the deuyll euen as a rampynge and cruel lyon gooth aboute to ſeke whome he may deuoure. If we be dylygent & gyue hede to auoyde and flee from theſe ſnares of the deuyll, it may be ſayd &

By sorrow and confession with penance I am without trouble in conscience, safe as the night crow in her lurking place.

After confession we must beware, lest the devil ensnare us again.
[* oo iv, back]

The devil as a ramping lion goeth about seeking whom he may devour.

ſpoken of vs that is wryten by the prophete in an other place. Anima noſtra ſicut paſſer erepta eſt de laqueo venantium. All though our bodyes ſuffre payne in this lyfe yet our ſoules be delyuered from the deuylles ſnares lyke as the ſparowe is fro the baytes & trappes of byrde takers that be aboute to catche her. Whan the ſparowe ſuſpecteth thoſe ſnares or trappes be layde for her on *the* grou*n*de, anone ſhe fleeth vp to the couerynge of the hous or to the hous eues, and yf at ony tyme ſhe be co*n*ſtrayned by the reaſon of hunger to come downe agayne, yet for fere ſhe wyll ſhortely returne vp, ſo that thyder ſhe wyl flee for ſocour & ſurete in her daunger and peryll, there ſhe wypeth and feteth her byl, there ſhe proyneth & ſetteth her feders in ordre, there alſo ſhe bryngeth forth byrdes, & there reſtynge maketh mery as ſhe can after her maner. In lyke wyſe they that deſyre & be aboute to make ſatyſfaccyon for theyr offences muſt be ware and wyſe to kepe themſelfe from the deuylles ſnares and trappes wherof all the worlde is full, they muſte flee vnto heuen, ſet theyr felycyte in heuenly thynges & not in worldly pleaſures, whiche is a defence and couerynge of all the worlde. Saynt Poule ſayth. Noſtra enim co*n*uerſatio in celis eſſe debet. [* Our conuerſacyon, our pleaſure & felycyte ſholde be in heuen, neuertheleſſe yf at ony ſeaſon we come downe, beſy ourſelfe to gete ony thy*n*ge neceſſary for our bodyes, let vs ſhortly retourne left that we be taken in the ſnares of worldly pleaſures, in euery peryll and daunger let vs flee vnto heuen, ſet our pleaſures on heuenly thynges, and for the conſyderacyon and loue of it, we ſhall purge ourſelfe from ſynne. For why no thynge that is foule & corrupte by ſynne may entre in to *the* euerlaſtynge kyngdome, we muſt proyne and ordre all our feders, all our actes in euery condycyon that we may be the more apte to flee vp vnto *the* place of euerlaſtynge blyſſe. There alſo we

Our soul delivered from the devil's snares as the sparrow from the traps of bird-takers.

The sparrow, suspecting a snare, flies to the house eaves,

and if constrained by hunger to come down, shortly returns up;

there she wipeth and 'feteth' her bill, proyneth her 'feders,' bringeth forth birds and maketh merry.

So they who would make satisfaction must beware of the devil's traps,

must flee to heaven, setting their felicity in heavenly things.

[* pp i]

Our conversation in heaven.

If we come down to get necessaries for our body, let us return, lest we be snared by bodily pleasure;

in perils let us flee to heaven, and we shall purge ourselves from sin.

For no sin may enter heaven: we must 'proyne our feders' that we may flee up to the place of bliss;

ſhall brynge forth and hyde our good werkes whiche be our byrdes. our ſauyour ſayth. Thefaurizate vobis thefauros in celo. Ordre & endeuoyre your ſelfe to haue treaſures in *the* kyngdome of heuen. And laſt, there let vs reſt in this lyfe by true hope and truſt and euer be occupyed in the laude and prayſe of almyghty god, for it is wryten by the prophete. Et laus eius ſemp*er* in ore meo. I ſhall at all tymes loue and prayſe almyghty god. Who ſoeuer beſyeth themſelfe on this maner as we haue ſayd, ſhall make due ſatyſfaccyon for his ſynnes, & of very ryght may ſaye that foloweth. Vigilaui et factus ſum ſicut paſſer ſolitarius in tecto. I haue gyuen hede, I haue ben ware of worldly conuerſacyon & pleaſure, & as the ſparowe flyeth vp to the hous for her ſocour, ſo haue I ſet my mynde aboue in heuenly thynges. ¶ Notwithſtandynge they that take this waye of penaun*c*e ſhall haue many foos, many enemyes, for euery where in euery parte of the worlde be backe byters. There was neuer creature borne were he neuer ſo good, *excellent, and vertuous, were his dede and werke neuer ſo precyous and noble that myght eſcape the ſclaundres and backbytynges of them whiche are backbyters & can ſaye good by no man. For alwaye they that be euyll dyſpoſed be ayenſt them that be good & wel dyſpoſed. Euer they lay wayte and enuyouſly fretynge themſelfe repugne ayenſt the maner of the penytent lyfe, namely in thoſe thynges wherin they be founde contrary in theyr lyuynge, whan alſo they ſe and perceyue a man that hath chaunged his lyfe whiche before was to them a gentyll companyon for theyr appetyte, & hath taken vpon hym a contrary maner of lyuynge not accordinge to theyr delyte, it is no meruayle though they forge maters & ſpeke ayenſt hym with all theyr hole mynde and entent. And by theyr opprobryous and curſed ſayenges cauſe that perſone to be euyll

where we shall bring forth our birds (good works) and hide them.

There let us rest in this life by hope and trust, ever lauding and praising God.

So doing we shall make satisfaction for our sins,

and may say:

I have given heed, as a sparrow flieth to the house top,

I have set my mind above. The penitent shall have many foes, backbiters everywhere.

[* pp i, back]

The best of men cannot escape slanders and backbitings.

The evil-disposed always against the well-disposed;

they repugne against the penitent life;

when a man changes his life, who before was a gentle companion for their appetite,

they forge matters, and by their opprobrious and cursed sayings cause him to be evil spoken of.

ſpoken of as moche as lyeth in them. They that delyte in worldly conuerſacyon & pleaſure dooth prayſe and magnefye thoſe that dooth the ſame. And contrary they hate al ſuche as by contrycyon & true penaunce haue forſaken and deſpyſed all worldly delectacyons, whiche thynge turneth away many from doynge penaunce, they be aſhamed to do that thynge that ſholde mooſt profyte them in tyme to come, for fere of *the* ſpeche of people, they fere more *the* curſed ſayenges of wycked folkes than they do *the* punyſſhementes of god, all be it he promyſed a grete rewarde in heuen vnto vs al for euery opprobryous and malycyous worde *that* we ſuffre here pacyently for his ſake. Al we therfore beynge penytent & ſuffre fals accuſynges and ſhameful deſpytes of wycked people may ſaye vnto almyghty god our rewarder & loker vpon vs. Tota die exprobrabant michi inimici mei. Myn enemyes dyde ſcorne me many tymes & ofte, & not onely our *enemyes dooth ſo but alſo they *that* ſomtyme were our frendes & wonte to prayſe vs. The world prayſeth & loueth them whiche ſet theyr felycyte & folowe the vayne & tranſytory Ioyes of it, whiche alſo be redy at all tymes & feaſons to ete, to drynke, to laugh, to daunce, to gambade, to lepe, & to ſynge. Alſo *the* worlde loueth them *that* be proude and Ioly, full of wordes, varyable in geſture and countenaunce, newfangled in apparayle, & alwaye ſtudyous for newe inuencyons, yet I ſpeke not of them that pamper theyr bodyes as glotons, whiche vſe furfetes dronkenes vnclennes of body, periuryes, & dyſſymulacyons, they that haue theſe maners pleaſeth *the* worlde beſt. And contrary wyſe, ſuche as be ſtudyous to folowe mekenes, ryghtwyſnes & trouth doth dyſpleaſe *the* worlde & them *that* folowe the pleaſures of it. It is wryten in the perſone of all ſuche as be wycked & bakbyters whiche conſpyre & wolde fynde the meanes to oppreſſe the ryghtwyſe & well lyuynge perſone. Cir-

The worldly hate penitents who forsake pleasure.

Many turn away from penance for fear of the speech of people,

fearing the cursed sayings of the wicked more than they do the punishments of God.

God our rewarder and looker upon us.

Not only enemies,

[* pp ii]

but their sometime friends, scorn penitents. The world praises those that follow its vain joys, and are ready at all seasons to gambade, to leap and sing; it loves too the proud and jolly,

newfangled in apparel,

gluttons,

drunkards.

Followers of meekness, rightwiseness and truth, displease the world. Backbiters conspire to oppress the rightwise.

cu*m*ueniamus iuſtu*m* q*uia* co*n*trarius eſt operi-bu*s* no*ſtr*is. Let vs craftely deceyue the ryghtwyſe man, for his werkes, his dedes be co*n*trary to our, he lyueth not as we do, truly what ſoeuer ma*n* or woman deſpyſe & ſet nought by worldly pleaſure & co*n*uerſacyon but folowe the ſtreyght way of penau*n*ce, ſhal ofte tyme be euyll ſayd by, & many cauſes ſhall be ymagyned & co*n*ſpyred to put him downe, perauenture of thoſe *tha*t ſomtyme wold haue ſpoke*n* largely to his laud & preyſe, wherfore it foloweth. Et qui laudaba*n*t me aduerſu*m* me iuraba*n*t. They *tha*t ſomtyme were my fre*n*des & wolde haue ſayd good by me as longe as I folowed theyr ſynfull lyf, dyd co*n*ſpyre & craftely lay wayte to put me fro my good purpoſe. Q*uia* cinere*m* tan*quam* pane*m* manducaba*m* *bycauſe why I dyde ete aſſhes as my brede. I ofte called to remembrau*n*ce my ſynnes with contrycyon & penau*n*ce. Who elles eteth aſſhes as his brede but *the* penytent, that thynge whiche neuer gooth out of a mannes mynde but euer grudgeth and rolleth vp & downe in his conſcyence may be ſayd he eteth it, for *the* whiche our ſauyour Ihеſu cryſte alwaye beynge in mynde to fulfyll the wyll of his fader calleth that beſy remembrau*n*ce to fulfyl his faders wyll his mete, he ſayth. Habeo aliu*m* cibu*m* manducare que*m* vos neſcit*is*. I haue an other maner mete to ete that ye knowe not, he ment it by his beſy remembrau*n*ce as we ſayd before. Therfore it may be ſayd that perſone eteth that ſame thynge whiche he calleth awaye to his remembrau*n*ce, & what hath the penytent more dylygently in his mynde than the remenaunt of his ſynnes co*n*ſyderynge the dyuerſyte of euery offence, whiche may well be called aſſhes. For lyke as after the brennynge of wood or trees the ſubſtau*n*ce remaynynge is called aſſhes, ſo after the hete of concupyſcence (yf we offende) what elles ſhall we call that abydeth in the

Whoever sets at nought worldly pleasure shall oft time be evil said by,

even by those that sometime spoke to his laud.

My sometime friends lay wait to put me from my good purpose.

[* pp ii, back]

I eat ashes as my bread; the penitent eats that thing which ever grudgeth and rolleth up and down in his conscience. The meat of Christ was to fulfil His Father's will.

The penitent eats (ever remembers) the remnant of his sins, which are called ashes, because that which remains in the soul after the heat of concupiscence is but ashes.

foule but affhes, what remayneth in the foule after the actuall offence of pryde, enuy, fornycacyon, or lechery but onely the affhes of pryde, enuy, and fornycacyon, whiche affhes the true penytent eteth as his brede by the contynuall remembraunce of them. Alfo in this contynuall remembraunce he lacketh no drynke, for who foeuer calleth to his mynde all his fynnes with true penaunce fhall fcant kepe hymfelfe fro wepynge. The wepynge teres in an other place of fcrypture be called drynke. Et potum dabis nobis in lachrimis in menfura. This drynke of a trouth comforteth moche to flake and kele the hete of vnlawfull de*fyre, & alfo quencheth the hete of fleffhely volupty and lufte. Therfore it is very neceffary to the penytent. For oftentymes whan we remembre our olde fynnes, a fparke kyndeleth of the affhes, that is to faye we haue a delectacyon in them, whiche hete of delectacyon muft be quenched with the drynke of wepynge teres. The true penytent may faye *that* foloweth. Quia cinerem tanquam panem manducabam et potum meum cum fletu mifcebam. I haue eten affhes as my brede. I haue confumed my fynnes by true penaunce, & I haue myxed my drynke with wepynge teres. I haue defpyfed this worlde to thentent I may haue here after *the* kyngdome of heuen. Amonge all other two thynges there be whiche may moue *the* fynner and not without a caufe, to vfe this brede & drynke now reherfed. One is the indygnacyon of almyghty god, the other is the gretenes of his fall by fynne, what creature can be but forowful and ferde whan he confydereth and remembreth the dredefull mageſte of god how moche he hateth fynners, how greuoufly he beholdeth *the* fynner *with* his Irefull countenaunce euer redy to ftryke with the fwerde of his punyffhement, whofe ftroke caufeth eternall deth, a wounde vnable to be cured. And no thynge elles in the worlde may fwage or mytygate that fore ftroke of

The penitent eats the ashes of past sins,

and drinks tears;

which slake and 'kele' the heat of volupty.
[* pp iii]

When we remember our old sins, often a spark kindles of the ashes, which spark (heat of delectation) must be quenched with tears.
I have eaten ashes as bread, have consumed my sins by penance and mixed my drink with tears; have despised this world that I may win heaven.
Two motives for eating ashes and drinking tears:

1. God's indignation;
2. the greatness of man's fall by sin.

I. God beholdeth the sinner with His ireful countenance, ready to strike with the sword of His punishment, whose stroke (everlasting death) penance alone can swage.

euerlaſtynge deth or puniſſhement, but penaunce done with forowe & wepynge for our offences. Saynt Auguſtyne ſheweth the cauſe of his conuerſacyon was the conſyderacyon & remembraunce of the euerlaſtynge punyſſhement of god. Saynt Iherome alſo wytneſſeth hymſelfe that he chaſtyſed his body in wyldernes with faſtynge, wepynge, & bytter mournynge for fere of the euerlaſtynge paynes of hell. The true penytent wayleth and wepeth for fere of his indygnacyon & punyſſhement of almyghty *god, to whome he may faye that foloweth. Cinerem tanquam panem manducabam & potum meum cum fletu miſcebam. A facie ire indignationis tue. Good lorde I haue punyſſhed my ſelfe by penaunce for fere of thyn indygnacyon & punyſſhement. The other is as we ſayd his grete fall by ſynne whiche cauſeth & ſtereth the ſynner to do penaunce. For the ferder that a man fall downe by ſynne, the more greuouſly he offendeth the goodnes of almyghty god and the ſorer ſhall his punyſſhement be. The gretenes of the fall is to be conſydered by the gretenes of the ſtate, degre, honoure, or lernynge of that perſone whiche offendeth, for the hyer that a man be in honour the greter is his fall, the more is his treſpaſſe yf he offende. Therfore let euery ſynner conſyder the gretenes of his fall, let no creature thynke in hymſelfe & ſaye, I am not within holy ordres, I am not profeſſed to ony relygyon. All we be cryſten people, take hede in what degre we ſtande, what ſtate is it to be a cryſten man or woman, the leeſt cryſten perſone the pooreſt & mooſt lowe in degre is nygh in kynrede to almyghty god, he is his ſone and his heyre of the kyngdome of heuen, broder vnto Iheſu cryſt and bought with his precyous blode. By the vertue of the ſame blode waſſhed in the holy baptyſme and ofte made clene agayne by the ſacrament of penaunce. Fedde alſo & nouryſſhed with the blyſſed body & blode of our ſauyour Iheſu

Augustine's remembrance of everlasting punishment.

Jerome chastised himself for fear of hell.

[* pp iii, back]

II. The sinner's fall stirreth him to do penance;

for the 'ferder' the fall,

the sorer the punishment. The fall greater in proportion to the state of the offender.

Let no man think: I am not in holy orders, I am not professed to any religion.

We are all Christians, and the lowest Christian is God's son and Christ's brother;

washed in baptism,

cleansed by penance,

fed with Christ's body and blood.

cryſte the onely ſone of god. If ony of vs fall from this hygh ſtate & degre, the greter ſhall be his fall in to the depe pyt of hell & forer ſhall be punyſſhed there than ony ſaraſyn or Iewe. As ſayth the holy monkè Arſenius, let no creature blame god yf he be ſo punyſſhed. For yf a craftes man conſtrayne hymſelfe to the beſt of his power to reyſe vp & convey a grete ſtone in to the hygheſt *parte of a goodly buyldynge, he is gretly to be ſet by and prayſed that he wyl ſo dylygently be aboute to ſet it in ſo noble & honourable place, where vnto it were impoſſyble for it to aſcende by the owne power and ſtrength, and perauenture in the meane tyme *the* ſame ſtone for *the* grete and ouermoche weyght ſlyppe downe from his handes, notwithſtandynge the ſtrength & good mynde of *the* crafty[1] man is not to be reproued. In lyke maner almyghty god is not to be accuſed yf he at ony tyme do his good wyl to lyfte vs vp in to the hygh ſtate of grace, & we in *the* meane ſeaſon by the weyght of our frowarde and peruerſe wyll fall downe from his handes, veryly we ourſelfe are to be accuſed and reproued for it and not almyghty god, and our fall is *the* more bytterly to be wayled, that ſyth he wolde lyfte vs vp, we by our owne neclygence & euyll wyll be caſte downe. Quia eleuans alliſiſti me. For thou good lorde woldeſt haue reyſed me vp from ſynne & ſet me in the hygh ſtate of grace but by myn owne neclygence & peruerſe wyl not in mynde to forſake my ſynnes thou let me ſlyppe downe from thy handes. Here endeth the thyrde parte of this ſermon, now let vs gader togyder and ſhewe what we haue ſpoken of in it. O mooſt myghty lorde I a wretched ſynner haue ſo moche fered & dred thyn euerlaſtynge punyſſhement for the gretenes of my ſynne, that *the* remembraunce of it hath ben to me as brede to fede on, and my wepynge teres as drynke. Made by contrycyon

Punishment of Christians sorer than that of Saracens or Jews. Arsenius.

A craftsman to be praised who would raise a great stone to the [* pp iv] top of a goodly building;

if the stone slip by its weight,

the craftsman is not to be blamed. Nor is God to be accused, if we by our froward will refuse to be lifted by Him into the high state of grace.

Recapitulation of part III.

The remembrance of everlasting punishment has been to me as bread, and tears as drink. Contrition,

[1] *sic* 1509, 1555.

lyke vnto the Pellycane, lyke vnto the nyght crowe by confeſſyon, and by ſatyffaccyon made lyke vnto the ſparowe. In ſo moche that myn enemyes ſclaundred and ſpake euyl by me, they alſo that ſomtyme were my frendes conſpyred ayenſt me. All theſe I ſuffre blyſſed lorde to the entent I may obteyne thy grace and mercy, *therfore I beſeche the here me ſoone & execute thy mercy on me. No thynge may ſooner moue a man to be meke and ſhewe mercy, as whan the perſone whiche hath treſpaſſed ayenſt hym, lowly wyll ſubmytte hymſelfe, fall downe at his fete, & mekely aſke of him forgyuenes, wyllynge to knowe his owne faute & treſpaſſe. For the more gentyll that a man is *the* redyer wyll he be to forgyue hym that wyll aſke forgyueneſſe, whiche properte we may ſe in vnreaſonable beeſtes. For of grete doctours it is ſpoken by the lyon, that whan he is dyſpoſed to be cruell & fyght, yf his enemy fall downe and ſtoupe to the grou*n*de yeldynge hymſelfe as ouercomen, & in maner aſke forgyuenes, he wyll not after that be cruell vpon hym, but gooth awaye & forgyueth the iniury. The ſame is expreſſed in metre by a certayne poete, fayenge. Corpora magnanimo ſatis eſt *pro*ſtraſſe leoni, pugna ſuu*m* finem: cu*m* iacet hoſtis habet. It is ſuffycyent for ony beeſt that hath treſpaſſed ayenſt the myghty lyon to ſtoupe & fall downe to hym, for by it his wrath is done awaye & the treſpaſſe forgyuen, & all other wylde beeſtes beynge no thynge in regarde to the lyon but as his ſubgectes are ſo cruell & vengeable, that for no ſubmyſſyon wyll leue theyr ragynge and woodnes, whiche the ſame poete ſheweth lyke wyſe in the mater. At lupus et triſtes inſtant morientibus vrſi, et quecu*n*q*ue* minor nobilitate fera eſt. The wolfe, *the* wrathfull beres & euery other wylde beeſt that is in maner vyle & of no reputacyon wyll euer venge themſelfe vpon other whiche they may ſoone ouercome. The greteſt knowlege & experyence that may be of a

confession, satisfaction.

My friends conspired against me.

[* pp iv, back]

Submission moves men to mercy.

The more gentle a man is, the readier will he be to forgive.

The lion spares his fallen enemy.

Ovid tristia, III 5 33 34.

Other wild beasts are vengeable,

and will for no submission leave their woodness.

Ovid ibid. 35 36.

Forgiveness the proof of a noble [* pp v] mind.

noble man, conſtaun*t* of mynde, w*ith*out fere, caſtynge no peryll, & truſtynge in his *owne ſtrength is yf he wyll forgyue & not ſhewe his cruelte vpon hym that ſubmytteth & knowlegeth hymſelfe vaynquyſſhed & ouercomen. Syth almyghty god therfore is mooſt noble, mooſt co*n*ſtaun*t*, & ſo myghty aboue all other w*ith*out fere, he fereth no creature, it can not be other wyſe but nedes he muſt be mercyfull & mekely forgyue vs wretched & of no ſtrength, fallynge downe at his fete knowlegynge our owne myſery & aſke of hym forgyuenes. For as moche as almyghty god is thus mercyful, let vs all lowly humyle our ſelfe before hym mooſt meke, alwaye one, vnmeuable,[1] & without chau*n*ge or mutabylyte whoſe power is euerlaſtynge in it ſelfe. Our weykenes our ſhorte tyme in this lyf fadeth[2] & paſſeth away as a ſhadowe, it wedreth & waxeth drye as hey, & ſhall within a lytell whyle peryſſhe & come to nought, let vs all faye vnto hym. Dies mei ſicut vmbra declinauerun*t* & ego ſicut fenu*m* arui, tu autem domine ineternum permanes. Good lorde ſyth thy tyme is euerlaſtynge without mutabylyte without chau*n*ge, & we be ſo noughty, ſo feble, we glyde awaye as doth a ſhadowe, & weder as hey, ſholde it be a laude & prayſe to *th*e for vengynge thy ſelfe & to deſtroy vs. Sholde it not rather blyſſed lord (yf by thy lycence I myght ſpeke it) be to thy dyſprayſe, for anone as we be deed & gone out of this worlde, fare well ony remembrau*n*ce of vs we be ſoone forgoten. But thou neuer can be put out of memory, the memoryall of thy mercyfull dedes is euerlaſtynge. If *th*ou wylte not ſhewe thy pyte vpon vs wretches that are tourned to the by penau*n*ce & with wepynge teres bowe downe to the fete of thy mageſte, before the trone of thy mercy, what ſynner here after ſhal haue audacyte ſhal be bolde to aſke mercy & forgyuenes, thyn vnmercyfulnes or cruelte

God, the noblest and mightiest,

must needs forgive us if we knowledge our misery.

Let us 'humyle' ourself before Him.

Our weakness fadeth as a shadow, 'wedreth' as hay;

God is without change;

it were no laud to Him to destroy us,

but rather to His dispraise: when we are dead, farewell any remembrance of us;

He never can be put out of memory.

If He will not pity weeping penitents,

what sinner will have audacity to ask mercy?

His cruelty

[1] *sic* 1509, 1555. [2] fedeth 1509. fadeth 1555.

ſhall cauſe *them to flee & be ferefull to aſke mercy, and ſo dyſpayre. But yf thou wylte vouchefaue mercyfully to here vs at our cally*n*ge, than doubtles euery fyn*n*er ſhall at all tymes haue in mynde and ſhewe thaboundau*n*ce of thy[1] ſuauyte or mekenes, & alſo ſhall openly tell ouer all thy grete and ineſtymable power, whiche is ſpecyally and namely expreſſed and ſhewed, whan of thy goodnes thou ſpareſt & dooſt mercyfully vnto ſynners. Thy chyrche cuſtomably prayeth vnto *the* ſayenge on this wyſe. Deus qui omnipotencia*m* tua*m* parcendo maxime et miſerando manifeſtas. Blyſſed lorde whiche ſheweſt thyn euerlaſtynge power namely & mooſt of all in executynge thy mercy and ſparynge ſynners. Notwithſtandynge I ſaye not but thou muſt nedes punyſſhe ſuche as be obſtynate and vngracyous, not wyllynge to tourne them vnto the by penaunce, but euer contynue in theyr malyce & ſynfull lyfe. Thy prophete Iheremye threteth thoſe euyl dyſpoſed people, ſayenge. Non flectetur ne[que] parcet[2] neq*ue* miſerebit*ur* eis. Thou ſhalte not be meke, thou ſhalte not ſpare, thou ſhalte neuer ſhewe thy mercy vpon ſuche obdurate ſynners. Thy ryghtwyſnes ſhall appere in them, whiche ſyth they haue contynued ſo longe in theyr ſynfull lyfe, & neuer wolde tourne from it, ſhall of very ryght be punyſſhed and crucyfyed in hell eternally. But blyſſed lorde I meane and ſpeke of them that be penytent and knowlege themſelfe gylty, alſo be turned to the with all theyr herte, it is wryten in the boke of ſapyence. Tu qui diſſimulas[3] peccata hominu*m* propter penitencia*m*. Thou mooſt meke lord whiche in maner dooſt dyſſymyle and wyll not knowe the ſynnes of men that be penytent. Et qui miſere*ris omniu*m quia potens es. And ſhewe thy mercy on euery creature, bycauſe thou arte

[* pp v, back] will cause them to despair.

If He shews mercy to us, all sinners will tell His power,

which is shewn specially in sparing sinners,

as the church says in her prayer.

The obstinate and ungracious must indeed be punished.

God will not spare obdurate sinners,

but shew His rightwiseness in crucifying them in hell:

but will 'dyssymyle' the sins of the penitent.

[* pp vi]

He is merciful, because almighty.

[1] my 1509, 1555. [2] ne percet 1509. ne parcet 1555.
[3] diſſimilas 1509. diſſimulas 1555.

all myghty. I can not ſe of very ryght, but thou muſt excercyſe thy mercy in dede on all ſuche as by true penaunce hath forſaken theyr ſynfull lyfe. Therfore be meke & mercyfull to vs thy ſeruauntes & beſechers, for the euerlaſtynge memoryall of thy blyſſed name, alſo that thyn ſo mercyfull doynge may be a memoryall & had in mynde tyme without ende. Amen. Memoriale tuum in generationem et generationem. Amen.

Be meek to us Thy beseechers for the everlasting memorial of Thy name.

Domine exaudi. prioris.

ſecunda pars.

The second part of the psalm darker than the first.

It is diffuse for such as be not learned in scripture to understand what is meant by Sion and Jerusalem.

It is needful that you on your party attend audience while I apply myself to make open these darknesses.

THother parte of this pſalme is more derke & harde to vnderſtande than is *the* fyrſt parte of it, chefely for *the* dyffyculte that is treted & ſpoken of in the ſame. It is dyffuſe for ſuche as be not practiſed and lerned in holy ſcripture, to vnderſtande what is mente by Syon & Iherufalem *with* other olde prophecyes whan they be reherſed & ſpoken of. Therfore it is nedefull *that* ye gyue the more hede & attende audyence on your party, & I to apply my ſelfe & put to the more dylygence to thentent theſe doubtes or derkeneſſes may be ſhewed and more clerely made open what *that* they ſygnefy.

In scripture three places signify three kinds of people in three divers times:

1. Sinai, the Jews under the law; [* pp vi, back]
2. Sion, Christians under grace;
3. Jerusalem, the blessed in glory.

¶ Oftentymes a reherſall is made in holy ſcrypture of thre noble places, whiche ſygnefye thre dyuers kyndes of people in thre dyuerſe tymes. The fyrſt place is the mounte Synay whiche betokeneth the people of Iewes, in the *tyme of Moyſes lawe. The ſeconde is the mounte Syon ſygnefyenge the cryſten people, in the tyme of grace. The thyrde place is the hygh celeſtyall Iherufalem whiche repreſenteth the blyſſed people in the tyme of glory. Fyrſt in the mounte Synay Moyſes lawe was gyuen to the Iewes with grete fere and drede. For the thyrde daye before all the people had monycyon & warnynge to prepare and make

I. The law given on Sinai with great fear and dread.

redy themſelfe to be halowed, that is to ſaye two dayes waſſhynge theyr clothes and kepynge themſelfe from the fleſſhely company of women, to thentent the thyrde day they myght be redy to come vnto the mounte Synay, there to ſe and here what was to come. Monycyon they had alſo not to come nygh the mounte or ony parte of it vpon this payne, were it man or beeſt it ſholde be ſtoned or ſhotte to deth. After whan the thyrde daye came and al the people was redy, a derke cloude began to couer the mou*n*te, out of the which yſſued forth lyghtnynge and ſerefull thunder was herde. ¶ Alſo the ſounde of a grete trumpe braſte out and encreaſed more and more by lytell & lytell. Our lorde came downe vpon the mou*n*te in fyre, from that fyre aſcended a grete ſmoke on euery parte of the mounte, as it had ben out of a forneys. Thus the mounte was made very ſerefull to come vnto or to beholde, bothe for *th*e derknes of *th*e cloude & fyre within it for *th*e lyghtnynge & grete ſmoke aſcendynge on euery ſyde, & alſo for *th*e thunder & noyſe of *th*e trumpe. The people lyke wyſe were meruayloufly afrayd in ſo moche they called vpon Moyſes to ſhewe what was beſt for the*m* to do. Theyr deſyre was more ouer *tha*t god ſhold not ſpeke vnto them, for yf he ſo dyd they veryly thought to dye for fere. Moyſes alſo his ſelfe was ſo afrayd *tha*t as fay*n*t poule wytneſſeth he ſayd. Territ*us* ſu*m* et tremebu*n*dus. 'I am ſore aferde inwardly and agaſt outwardly. Than yf he that was ſo famylyer before with god, by whoſe com*m*au*n*dement he dyde ſo many grete and meruaylous dedes in egypte were ſo fered, no meruayle yf the reſydue of *th*e people were ſore afrayed. But this ſerefull maner *th*e hebrewes lawe was gyuen in the mount Synay, that by cauſe of ſo grete fere & drede, the people ſholde be *th*e more ware to breke the lawe gyuen vnto them. As Moyſes theyr man of lawe ſayd. Ut terror in vobis eſſet &

Man or beast that came nigh the mount was to be stoned or shot to death.

From a dark cloud issued lightning; thunder was heard; the sound of a trump 'braste' out;

God came down in fire.

The people were afraid,

that, if God spoke unto them, they should die for fear.

Moses himself was sore aferde and agast;

[* pp vii]

though he was before so familiar with God.

These terrors were designed to deter the people from breaking the law.

non peccaretis. The lawe is gyuen to you by this maner, to thentent ye ſholde be aferde and not fall in to ſynne. But for as moche as our beſt and mooſt

God delights more in acts done lovingly than in those done from fear.
It is His nature to shew mercy;

louynge lorde god delyteth more in thoſe actes whiche we do louyngly with a good wyll, than in thoſe that we be conſtrayned to do by fere. Of his nature alſo he is more redy to ſhewe mercy than to do vengeaunce, why? for it longeth vnto hym to ſhewe mercy in dede. The prophete Iſaye ſayth. Ulciſci[1] vero peregrinum opus eſt ab eo. It is a ſtraunge and a dede in maner ayenſt nature for almyghty god to ſhewe vengeaunce, it cometh not of hym ſo to do, the cauſe of his doynge vengeaunce is the tranſgreſſion of his commaundementes, he is ſory to be venged vpon ony perſone whiche his ſelfe ſheweth by his prophete in an other place ſayenge. Heu conſolabor de hoſtibus meis et vindicabor in eis. I am ſory to take my pleaſure, that is to ſay to be venged vpon myn enemyes. For theſe cauſes reherſed he hath ordeyned an other newe lawe, not a lawe of fere & drede but a lawe of grace and mercy whiche was gyuen in the mount Syon, there beynge preſent the apoſtles & dyſcyples with many holy women, & Mary the moder of Ihesu, whiche made redy themſelfe to receyue this lawe, longe contynuenge in prayer, as ſaynt Luke ſheweth. Et hij omnes erant perſeuerantes in oratione cum mulieribus & maria matre[2] ieſu. All theſe were contynuenge in prayer with other holy women & mary the moder of Ieſu, vpon whome the holy ghoſt deſcended in the ſymylitude of fyry tunges & ſate ouer them al, after that they ſpake in many dyuers langages & preched inceſſauntly the laudes of almyghty god, ſo that the people of euery nacyon vnder heuen, ſo many as than were preſent, vnderſtode openly what euery one of them ſayd. And gretly meruayled that they

against His nature to shew vengeance; the cause of His doing vengeance is the transgression of His commandments.

He is sorry to be avenged of His enemies.

II. Therefore he ordained a new law of grace,

given in mount Sion.

[* pp vii, back]

Descent of the Spirit in the similitude of fiery tongues.
Gift of tongues,

at which some wondered;

[1] ulcifti 1509, 1555. [2] marie matra 1509. Maria matre 1555.

ſpake ſo boldly & cryed without ceaſynge, in ſo moche one fayd. Quidnam vult hoc eſſe. What maner thynge is this, what may this meane. An other lough them to ſcorne & ſayd. Muſto[1] pleni ſunt iſti. they be dronken. But the effecte of the thynge proued euydently *that* the muſte was no thynge in *the* blame, for ſaynt Peter one of *the* dyſcyples of cryſte roſe vp[2] from amonge them & ſhewed all the very mater in dede how it was, confermynge the ſame by holy ſcripture ſo ſtrongly & ſo clerely *that* he turned vnto the fayth that daye, almooſt the nombre of thre .M. men & women. Beſyde theſe our blyſſed lorde Ihe*ſ*u cryſt was offred vp in the ſame mou*n*t, there alſo he exhorted & taught the people many tymes, in the ſame lykewyſe he wrought many myracles, for theſe cauſes ſpecially, this mounte or hyll named Syon, ſygnefyeth the chyrche of cryſten people, lyke as the mou*n*te Synay betokeneth the ſynagogue of Iewes, in the mou*n*te Synay was the lawe of fere & bondage gyuen, in the mounte Syon the lawe of loue & lyberte was grau*n*ted frely, bothe theſe ſayd lawes were gyuen the .l. daye after the paſche lambe was *eten, in Moyſes tyme a ſyguratyue lambe, & in the tyme of Cryſte a very lambe in dede our ſauyour Ihefu hymſelfe. ¶ We ſayd the thyrde place is the heuenly cyte Iheruſalem prepared in the mooſt hygh mou*n*taynes, whiche place without doubte is promyſed to all good and ryghtwyſe people for a rewarde of theyr good lyuynge in this tranſytory worlde, lyke as therthly Iheruſale*m* a place of reſt & peas was promyſed to them *that* ſuffred pacyently *the* grete labours & ſtormes in goynge ouer the reed ſee, and alſo toke grete payne in deſerte. Saynt Poule ſaythe. Dignus eſt operarius mercede ſua. The werke man *that* hath done his labour w*ith*out murmure or grudge is worthy to haue his hyre, his rewarde. Therfore we

another 'lough.'

The disciples not dronken with muste.

Peter by proofs of scripture turned on that day almost 3000 men and women to the faith.

Mount Sion signifieth the church of Christian people, as Sinai betokeneth the synagogue of Jews.

[* pp viii]

III. Jerusalem the heavenly city,

promised for a reward to all rightwise people,

as the earthly Jerusalem was promised to those who patiently suffered in the Red Sea and in the desert.

The workman is worthy of his hire; we must labour truly here, if we would get an everlasting reward.

[1] multo 1509, 1555. [2] vs 1509, vp 1555.

muſt labour truly in *the* ſhorte tyme of this lyf, to *the* entent we may gete & obteyne after our labour & beſynes done here an euerlaſtynge rewarde in the heuenly countre, in the celeſtyall Iheruſalem, where we ſhall be alwaye at lyberte and reſt, voyde from all maner labour, we ſhall haue there reſt & peas without ende. Iheruſalem is as moche to ſaye as Viſio pacis, the ſight of peas. Therfore in that heuenly place we ſhall haue in poſſeſſyon peas eternally without ony maner tribulacion, fyrſt peas with ourſelfe, peas with our neyghbours and peas with god. There we ſhall ſe almyghty god, not as the Iewes ſawe hym on the mou*n*te Synay in a ferefull ſymylytude, neyther as the cryſten people ſawe hym on the mou*n*te Syon in *the* lykenes of fyry tunges, but we ſhall beholde & loke vpon hym euen as he is dyſtynctly & clerely face to face without ony other ſymylytude or chau*n*ge, he ſhall be our lawe. Of a trouth the olde lawe gyuen to the Iewes by Moyſes at *the* mou*n*t Sinay was wryten in tables of ſtone. The newe lawe gyuen to cryſten people by our ſauyour *cryſte in the mounte Syon, was wryten in the fleſſhely tables of the herte, but *the* lawe whiche ſhal be gyuen to *the* people gloryfyed is wryten in the mynde of god. Saynt Poule maketh mencyon of theſe thre places reherſed in an epyſtle wryten vnto the hebrewes, Sayenge thus. Non *enim* acceſſiſtis ad tractabile*m* & acceſſibilem igne*m* & turbine*m* et caligine*m* et procella*m* et tube fonu*m*: & verbo*rum* voce*m*, qua*m* qui audieru*n*t excuſauerru*n*t ſe ne eis fieret verbu*m*: no*n* e*nim* portabant quod dicebatur, et ſi beſtia tetigerit monte*m* lapidabitur. Ye came not to ſe the palpable and acceſſyble fyre, ſtorme, and derke cloude, neyther to here the loude blaſte of wynde the ſounde of the trumpe and voyce of the aungell ſpekynge in the perſone of god, whiche thoſe that herde it excuſed themſelfe bycauſe they myght

Jerusalem, i. e. 'the sight of peace.'

In heaven is peace with ourselves, with our neighbours and with God;

there God is seen, not in the terrors of Sinai,

nor in fiery tongues as on Sion,

but face to face;

He shall be our law.
The law of Moses written on stone,

[* pp viii, back] that of Christ on the heart, that of heaven in the mind of God.

St Paul in the epistle to the Hebrews names these three places.

I. Palpable and accessible fire at Sinai.

not abyde for fere of *the* wordes that were ſpoken. Alſo ye herde not the decre com*m*inatory whiche was ony beeſt that toucheth the hyll or ony parte of it ſhall ſuffre deth. Loo here is ſpecyfyed the mounte Synay, where vpon Moyſes lawe was gyuen by a terryble & ferefull maner as ye haue herd, it foloweth. Sed acceſſiſtis ad montem ſyon. Loo here the ſeconde hyll is ſhewed, in the whiche the newe lawe, the lawe of the goſpelles was mynyſtred, he added this more in the fayd epyſtle. Et ciuitate*m* dei viuentis iheruſale*m* celeſte*m*. Loo the thyrde place wherin all thoughe we be not as yet, notwithſtandynge we haue drawen towarde it, in ſo moche that yf we lyue after the lawe gyuen to vs by Cryſt our ſauyour, without doubte we ſhall entre after this lyfe in to that euerlaſtynge heuenly Iheruſalem, *for that heuenly cyte ſhall be reſtored & reintegrate with good cryſte*n* people, as we declared in thende of the fyfth pſalme, whiche thynge the prophete Dauyd ſhewed by his wordes now perteynynge to our purpoſe, ſayenge. Benigne fac do*m*ine in bona voluntate tua ſyon: vt edificen*t*ur muri iheruſale*m*. Blyſſed lorde be mercyfull & with a good wyll ſhewe thy mercy vpon all cryſten people, that the nombre of thy gloryfyed feruauntes in heuen may be reſtored and fulfylled agayne. ¶ Ye perceyue now by the wordes that we haue ſpoken how theſe thre dyuers places ſygnefye thre dyuers kyndes of people in thre dyuers tymes. Fyrſt the mou*n*te Synay ſygnefyenge the Iewes. Syon cryſten people, and Iheruſalem whiche repreſenteth the people here after to be gloryfyed in heuen. The thre dyuers tymes ye haue alſo. Fyrſt in the tyme of Iewes whiche is done and paſte was grete fere and drede of the greuous punyſſhement of god. In the tyme of cryſten people whiche is now, is grete hope & truſte of forgyuenes, for the excellent treaſure of grace & mercy of god.

The decree comminatory.

II. Mount Sion, the seat of the new, gospel, law.

III. The heavenly Jerusalem,

[* qq i]

reintegrate with Christian people;

David spoke of this heavenly city.

Sinai signifies Jews, Sion Christians, Jerusalem saints in glory.

Among the Jews God's punishment was feared;

among Christians is hope of forgiveness;

In the time of bliss shall be the surety of reward.

But in *the* tyme of thofe that fhall be blyffed euerlaftyngly whiche is yet to come fhall be the furete of the rewarde by confyrmacyon of eternall and inceffau*n*t Ioye, let vs therfore make our prayers vnto our blyffed lord god, to thentent we may vnderftande by thefe thynges that we haue fpoken, the o͂ther parte of this pfalme to come. ¶ The more *that* ony prayer is grounded in charyte, the fooner it fhall be herde of hym whofe co*m*maundement is all charyte. In the fyrft parte of this pfalme euery man prayed for hymfelfe. After that now in this feconde parte we be taught euery man to praye for his neyghbour & for the hole chyrche of cryften people. Almyghty god knoweth to whome noo thynge may be *hyd, how grete nede we haue to praye, whiche neceffyte perauenture our lord fhewed wha*n* he flombred or flepte in the fhyppe. Marke fheweth in a gofpel a grete ftorme or tempeft of wynde was vpon the fee in the tyme whan our fauyour Ihefus was faylynge vpon it, & the fhyppe wherin our lorde flepte was almooft drowned with the flodes & troublous waues.[1] But & we take hede & call to mynde how many vyces reygne now a dayes in cryftes chyrche, as well in the clergy as in *the* comyn people. How many alfo be vnlyke in theyr lyuy*n*ge vnto fuche as were in tymes paft, perchau*n*ce we fhal thynke *that* almyghty god flombreth not onely, but alfo that he hath flepte fou*n*dly a grete feafon. None ordre none integryte is now kepte, it femeth almyghty god to be in maner in a deed flepe, fuffrynge thefe grete enormytees fo lo*n*ge. Now we muft do as the dyfcyples dyd than in *the* fhyppe, they awaked Ihe*f*u theyr mayfter fro*m* flepe w*ith* cryenges & grete noyfes *that* they made, fayenge. Magiſter no*n* ad te p*er*tinet q*uod* perimus. Mayfter is it thy wyll, longeth it vnto the to fe vs peryffhe. In lyke maner let vs reyfe

[* qq i, back] The need of prayer shewn by Christ slumbering in the ship,

which was almost drowned with the floods.

Now-a-days vices reign in clergy and people;

God seems to have slept soundly a long season,

to be in a dead sleep, suffering these great enormities.

The disciples awaked Christ with great noises:

'Mayster, longeth it unto Thee to see us perysshe.'

So let us raise up

Let us pray that we may understand the remainder of the psalm.

Prayer grounded in charity shall be heard of Him whose commandment is charity.

Prayer for ourselves;

for our neighbours and for the church.

[1] wawes 1509. waues 1555.

vp almighty god by our prayers & mekely afke his helpe, our fauyour whiche redemed vs *with* fo grete a price may not thynke that it lo*n*geth to hy*m* to fe vs peryffhe, neyther to fuffre *th*e fhyppe of his chirche to be fo fhaken *with* many grete & ragyous flodes. He herde *th*e petycyons of them whiche than were not redemed by his paffyon. For at theyr cally*n*ge & defyre, ryfynge vp he threted *th*e fee & the wynde, wherwith anone the te*m*peft feafed & the fee was mylde & calme. Let vs alfo call vnto hy*m*, truly he is not ferre fro*m* vs, thefe be his wordes. Ecce ego vobifcu*m* fum omnibus diebus vfque ad conſumma-tione*m* feculi. Beholde I am with you at all tymes contynually vnto *th*e worldes ende. Ther*f*ore go we vnto hy*m* with full hope & truft to obteyne our petycyon, let vs call vpon hym by our prayers, fayenge. Tu exurgens domine miſereberis ſyon. As we myght faye. Blyffed lorde thou in maner forgeteft, thou dooft dyffymyle, perauenture thou flepeft now, yet for al that we truft veryly *that* as foone as thou fhalte ryfe vp thy wyll fhall be to excercyfe & fhewe mercy vpon all the chyrche of cryften people. Beholde with how many ragyous flodes this fhyppe thy chirche mylytau*n*t is toffed to & fro. Our relygyon of cryften fayth is gretely dymynyffhed, we be very fewe, & where as fomtyme we were fpredde almooft thrugh the worlde, now we be thrafte downe in to a very ſtreyght angyll[1] or corner. Our enemyes holde awaye from vs Aſye and Affryke, two the greteft partes of the worlde. Alfo they holde from vs a grete porcyon of this parte called Europe whiche we now inhabyte, foo that fcante the fyxth parte of that we had in poffeffyon before is lefte vnto vs. Befyde this our enemyes dayly lay awayte to haue this lytell porcyon. Therfore good lorde without thou helpe the name of cryften men

God by our prayers,

that the ship of His church be not shaken with 'ragyous' floods.

Christ heard the cry, 'threted' the sea and wind,

and the sea was mild.

Let us too call on Him, for He is with us at all times.

[* qq ii]

Let us say:

Blessed Lord; Thou dost 'dyssymyle,' peradventure Thou sleepest, yet we trust that Thou wilt have mercy on the church,

tossed to and fro with 'ragyous' floods.

Christians, once spread through the world, now 'thrast' into a very 'streyght angyll.'

Our enemies hold from us Asye and Affryke and great part of Europe;

scant one-sixth of what we had remains;

and our enemies lie in wait, that the name of Christians may be utterly fordone.

[1] augyll 1509. angyll 1555.

We deserve worse punishment than Sodom.

Sodom and Gomorrha might have been spared at the prayer of the holy father Abraham.

Many rightwise persons are still in the church militant; as [* qq ii, back] in Hely's time

were 7000 that never bowed the knee to Baal. If there be as many good Christians now, have mercy, good Lord, on all others for their sakes;

as Thou wert willing to spare those cities if 50, 45, 40, 30, 20 or 10 rightwise could have been found in them.

One rightwise

ſhall vtterly be deſtroyed and fordone. But trouth it is we haue deſerued more greuous punyſſhement for our ſynnes than euer dyde Sodome and Gomorre, ſomtyme two grete cytees, whiche were drowned whan thou ſhewed vengeaunce vpon theym for theyr greuous offences. Notwithſtandynge blyſſed lorde exhybyte that mercy vpon vs, whiche thy wyll was to haue ſhewed vpon the ſame cytees at *the* inſtaunce & prayer of the holy fader Abraham. All be it good lorde it is not vnknowen to vs *that* all we be ſynners, yet we doubte not we are in a ſurete that many good & ryghtwyſe perſones be in thy chirche mylytaunt here. Thou made anſwere vnto the prophete Hely what *tyme he thought no more lefte of the prophetes whiche worſhypped *the* but hymſelfe onely that thou haddeſt yet .vij. thouſande whiche neuer dyde ſacrefyce nor bowed downe theyr knees vnto Baall. A good lorde yf there be .vij. thouſande good cryſten people haue mercy vpon all the other multytude, namely for *the* loue of them, for thou promyſed Abraham to ſhewe mercy vnto thoſe .v. grete cytees yf he coude fynde .l. ryghtwyſe perſones in them. Alſo yf there wanted .v. of that nombre. And ferder, yf he coude fynde but .xl. thou wolde for theyr ſakes ſpare all the reſydue. Truly the charyte of Abraham was grete whiche for all theſe wolde not leue and go from his cauſe in to an other mater, but rather came more nygh by lytel and lytell euer mekely callynge vpon the to ſhewe mercy deſcendynge from the nombre of .xl. to .xxx. from .xxx. to .xx. from .xx. to .x. So yf he coude fynde .x. good & ryghtwyſe perſones, his petycyon was thou ſholde not deſtroy thoſe cytees for the loue of them. And thou blyſſed lord mercyfully graunted his aſkynge. Thy mercy is & at all tymes hath ben ſo grete & bountefull to wretched ſynners. Thou dooſt not aſke .x. ryghtwyſe perſones & no leſſe in nombre, for why, one ryghtwyſe man

fhall be herde of the for an innumerable multytude of people, wytneffe thyfelfe by the prophete Ezechiel, fayenge. Et queſiui virum de eis *qui* interponeret fepem & ſtaret oppoſitus *con*tra me p*ro* terra ne diſſiparem eam: & non inueni. I made inquiſycyon, I fought one man amonges them all, whiche in maner fholde make an hedge, *that* is to faye fholde be a defence, & ſtande ryght ayenſt me to make interpellacyon for *the* erth, to thentent I fholde not deſtroye it, & I coude fynde none fuche. O ſinguler & grete mercy of god to all fynners, one ryghtwyfe perſone amonge all *the people fhall be gracyoufly herde for all the other multytude beſyde. Is there not good lord one ryghtwyfe perſone in all thy chyrche, elles god forbede, namely fyth it was promyſed vnto ſaynt Peter. Non deficiet fides tua petre. Peter thy fayth fhal neuer fayle, it fhal neuer be at an ende, therfore yf many be ryghtwyfe good lorde be mercyfull & excercyſe thy mercy on vs for theyr ſakes. Our owne cauſe is now purpoſed & fhewed vnto the, we ſpeke for ourſelfe, & al though we be but affhes & erth, alſo wrapped in many greuous ſynnes, yet blyffed lorde vouchſaue gyue vs leue to ſpeke vnto thy hyghneffe in this mater. If there be many ryghtwyfe people in thy chyrche mylytaunt, here vs wretched ſynners for the loue of them, be mercyful vnto Syon, that is to faye to all thy chyrche. If in thy chyrche be but a fewe ryghtwyfe perſones, ſo moche the more is our wretchednes & the more nede we haue of thy mercy. Therfore mercyful lorde excercyſe thy mercy, fhewe it in dede vpon thy chyrche. Quia tempus eſt miſerendi eius. For in ſo grete charſnes[1] of ryghtwyfe people, tyme is to fhewe mercy vpon it, call to remembraunce thy manyfolde and grete mercyfull dedes whiche be euerlaſtynge, lyke as thou thyfelfe was at all tymes redy to execute

man shall be heard for an innumerable multitude of people. God says by Ezechiel:

I sought one man amongst all who should make a hedge for the earth, to save it.

One rightwise man shall be [* qq iii] heard for all the people.

Is there not one rightwise person in all the church? Yet it was promised: 'Peter, thy faith shall never fail.'

We, who are dust and ashes, wrapped in sins, speak, good Lord, to Thy highness.

If in Thy church militant there be many rightwise, hear us for the love of them;

if there be but few rightwise, the more need have we of Thy mercy.

Call to remembrance Thy mercies,

[1] fkareſnes 1555.

mercy, truly as Salomon fayd. Omnia tempus habent.
in the convenient time; for everything hath a time.
Euery thynge hath a tyme, and thou good lorde arte wont to fhewe mercy in tyme conuenyent. This is thy fayenge. In tempore accepto exaudiui te. I gaue audyence vnto thy petycyon in an acceptable tyme.
The time of the law a time of cruelty.
The tyme of the olde lawe, tyme of cruelte, rygour and vengeaunce hath ben in tyme paſte. For faynt Poule wryteth. Irritam quis faciens legem moyſi ſine vlla mi*ſeratione duobus aut tribus teſtibus moritur. In the tyme of Moyſes who ſoeuer brake his lawe two or thre berynge wytnes of that tranſgreſſyon, ſholde ſuffre deth without mercy, loo in that tyme no mercy was ſhewed. The adultery, the wylfull manqueller or any other tranſgreſſour of Moyſes lawe, yf two or thre bare wytnes in the ſame was not ſpared nor pardoned, but without mercy ſholde ſuffre deth, notwithſtandynge the tyme is now chaunged. Now is the fulnes of tyme wherin the gates of heuen be made open, & the treſure of grace & mercy as a fountayne euer ſpryngynge is ſhedde forth plenteuouſly vpon euery kynde of people, of the whiche tyme ſaynt Poule ſpeketh, ſayenge. Ecce nunc tempus acceptabile ecce nunc dies ſalutis. Beholde, take hede, now is the acceptable tyme, now be the dayes of ſoules helth. Now in the tyme of the newe lawe forgyuenes was graunted mercyfully of our ſauyour cryſt to the thefe a manqueller in the laſt houre of his deth, alſo to the woman taken in adultery, with many other, wherfore yf thy mercy ought to be ſhewed at ony ſeaſon it muſt ſpecyally be ſhewed now in this tyme of mercy. Whan cruelneſſe was haboundaunt, yf at ony ſeaſon thou coude not of thy benignite but nedes muſt excerciſe thy mercy, moche more it is to be done now whan grace is haboundaunt & ſo plenteuous. Quia venit tempus. For the tyme of grace & mercy is comen & redy at hande. ¶ Yet an other reaſon good lorde with thy

[* qq iii, back]
The wilful manqueller or any other transgressor, then suffered death without mercy.
Now the gates of heaven be open, the ever springing fountain of grace is shed forth on every kind of people.
Now be the days of soul's health.
Christ pardoned a manqueller in the hour of his death, and the woman taken in adultery.
Thou, Lord, when cruelness was 'haboundaunt,'
wert merciful, much more now in the days of grace.

lycence, whiche ſholde ſomwhat ſtere thy goodnes vnto mercy. Of a trouth amonges vs cryſten people ſome be ſo lyght & frayle of themſelfe *that* anone *with* euery blaſte of temptacyon they be ouerthrowen, they wyll not in ony condycyon reſyſte & with*ſtande ſynne, but folowe the caduke pleaſures of this worlde the fylthynes of the fleſſhe. Somtyme they do after & folowe the ſlaterynge perſwaſyons & impulſyons of the deuyll, & be ryght gladde ſo to do, whome the prophete compareth to duſt, & not without a cauſe, ſayenge Tanquam puluis quem proicit ventus a facie terre. Suche lyght & euyll dyſpoſed people of the worlde be in comparyſon lyke duſt *that* is ſoone blowen awaye from the grounde *with* euery blaſt of wynde. Some alſo be of an other dyſpoſycion, whiche all though they be many tymes ouerthrowen by the ſodayne blaſte of temptacyon, not*with*ſtandynge they ryſe agayne ſhortly waſſhynge themſelfe *with* the waters of wepynge teres, & by bytter compunccyons of penaunce makinge them ſtronge & tough, lyke as duſt whan it is tempered & made moyſt with water waxeth tough in maner as erth or cley, ſo that than it can not lyghtly be blowen awaye with a blaſte of wynde. All be it ſuche perſones be not very ſtronge of themſelfe, neyther longe may withſtande temptacyons without the helpe of more ſtronger than they be. Certaynly a wall made of erth onely without ſtones is but a ſmall and feble defence, lykewyſe they that by penaunce haue conſolydate themſelfe ſhall be ſhortly wonne & ouerthrowen, yf ſtones be wantynge, that is to ſaye yf ſtronger in *the* fayth, more conſtaunt in good werkes, erecte and ſet vpon a ſure foundacyon of ſtone be not preſent. Suche maner ſtronge & conſtaunt people dooth bolſter and holde vp bothe themſelfe and other in cryſtes chyrche, they be lyke vnto pyllers. Were not the gloryous martyrs of this maner whiche ſhedde theyr blode for our ſauyour

Some Christians so frail as to be overthrown with every blast of temptation,

[* qq iv]

following caduke pleasures and the impulsions of the devil,

like dust blown away with every blast.

Some, though overthrown by sudden temptation, rise shortly,

wash themselves with tears, by compunctions of penance make them tough, as dust tempered with water waxeth tough as clay;

yet such persons cannot withstand temptations without help of others stronger in the faith; as a wall of earth without stones is a feeble defence.

Constant people, like pillars of the church, bolster up both themselves and others; such were the martyrs

and confessors and holy virgins.

Ihefu cryftes fake, alfo the holy confeffours & prechers of Cryftes fayth. Holy vyrgyns whiche kepte themfelfe chafte and vndefyled for *the loue of cryfte. Thefe lyke harde ftones myght neuer be greued and blowen downe by ony crafte of the deuyll or by ony fodeyne blafte of temptacyon myght be moued from theyr conftauncy. But good lorde thefe ftones pleafed thyn aungelles whiche mynyftre & do feruyce vnto the foo moche that now they affumpte and take vp in to the buyldynge of the hyghe cyte Iherufalem. And we that are the remenaunt beynge without ftrength or myght, & lefte behynde, are very feble & weyke, lyghtly ouerthrowen with euery blaft of temptacyon. For this caufe blyffed lorde, now is the tyme to execute thy mercy in dede vpon thy chyrche, fyth the pyllers wherby it was fufteyned & holden vp be taken awaye. *Quoniam* placuerunt feruis tuis lapides eius. If thefe ftones be withdrawen, what remayneth but fofte erthe, whiche with euery blafte of wynde is foone blowen away, yf it be ones dryed. Truly this erth thefe brytell bodyes of ours wyll foone be dryed vp from doynge good werkes, without *thou* be mercyfull good lorde, & foone make them moyft with the due of thy grace. And yf it be thy pleafure fo to do, than fhal the fountaynes of wepynge teres guffhe out and the erth that is to faye we wretched fynners fhall be made ftronge more & more by compunccyon & wepynge for our fynnes, not apte to be blowen downe with euery blafte of temptacyon, whiche fhall be grete Ioye to thy feruauntes, thyn aungelles, that alfo are very Ioyfull & gladde of one true penytent perfone. Cryft our fauyour fayd. Gaudium eſt coram angelis dei fuper vno peccatore penitenciam agente. It is grete Ioye to al thaungelles of god of one fynner that hath forfaken his wycked lyfe, & with a good wyll dooth penaunce for the fame. If we ones be made moyfte & tough on this wyfe *no

No blast of temptation shook their constancy.

[* qq iv, back]

Angels assumpte and take up these stones for the heavenly city.

We, the remnant, are feeble;

therefore, Lord, now is the time to shew mercy on Thy church, as its pillars are taken away. These stones withdrawn, what remains but soft earth, soon blown away?

This earth, these brittle bodies, will soon be dried up without the dew of God's grace.

If weeping tears gush out, the earth (we sinners) by compunction and weeping shall be made strong,

to the joy of angels,

who are glad of one sinner that does penance.

Moistened and toughened thus,

[* rr i]

thynge ſhal than be wantynge but the hete of thy charyte, wherby we may be decocte & made harde as ſtones, that is to ſaye more ſtronge & ſtedfaſt in fayth and good werkes. Suche as ſhall preche thy goſpell thrughe all the worlde muſt be very ſtronge and conſtaunt whiche thy*n*ge is yet to come, as many of our holy doctours dooth bere wytneſſe. For our lorde thy ſone Iheſu cryſte ſayd. Predicabitur hoc euangeliu*m* regni in vniuerſo orbe in teſtimoniu*m* om*n*ibus gentibus. The goſpell of the heuenly kyngdome, the ordre & lawe of cryſtes fayth ſhall be preched & taught thrugh all the worlde, in wytneſſe to all people, & that done the worlde ſhall be at an ende. Loo the wordes of our ſauyour. The worlde ſhall not be at an ende tyll his lawe be taught ouer all. And as ſaynt Auſtyn wytneſſeth it is not yet perfourmed thrugh all Affryke, nor vnto this daye it is not fulfylled thrugh all the grekes londe, as Origine bereth wytneſſe. Wherfore ſaynt Auſtyn vpon a ſeaſon wrytynge to a certayne man named Eſichius ſhewed that the prechynge of cryſtes goſpell thrugh the worlde, alſo that all people ſhall be turned to the fayth of cryſte, & cryſtes chyrche ſhall be dylated & encreaſed thrughe the worlde is yet to come, whiche ſaynt Thomas confermeth in the fyrſt queſtyon of the fyrſt parte of his fom*m*e. But blyſſed lorde whome wylte thou depute & ſet to do this grete mynyſtery to preche thy lawes thrugh all the worlde without thou excercyſe mercy ſhortly. For they that ſomtyme were able to perfourme the thynge in dede, be now taken awaye (as we ſayd) in to the heuenly Iheruſale*m* bycauſe they were ſo pleaſau*n*t in the ſyght of thyn au*n*gelles. Alſo they ſemed & were very apte in dede vnto the ſuperne & celeſtyall Iheruſalem. Blyſſed lorde we knowe well thy *power is thou may whan it ſhal pleaſe the create & make newe ſtones of *th*e erth lefte behynde, thou may make of vs now beynge alyue

we shall want but the heat of God's love to make us decoct and hard as stones.

The gospel shall be preached through all the world;

which done, the world shall be at an end.

St. Austyn witnesseth that it is not yet preached through all Affryke, nor through all the Greeks' land, as Origen says. St. Austyn, writing to Esichius, shewed that the promise

that the church shall be dilated through the world, is yet unfulfilled. Thomas *summa* pt. 1 qu. 1.

If the gospel is to be preached through the world, God must shortly exercise mercy. For they, who could have performed the thing, have been taken to heaven, as pleasant to angels, apt unto the supern Jerusalem.

[* rr i, back]

God can make new stones of the earth left behind,

can make us who are alive bold to shew His faith.

as ſtronge & bolde to ſhewe thy fayth & commaundementes as euer were before in tyme paſt. This erth is acceptable to thyn aungelles, but for a trouth it ſhal be more gracyous & acceptable yf thou wylte put to &

Lord, shew mercy on Thy church militant;

augment it with thy grace, therfore now ſhewe thy mercy vpon thy chirche mylytaunt here in erth, for blyſſed lorde thy ſeruauntes, that is to ſaye thyn

the angels shall pray for Christian people.

aungelles ſhall be mercyfull to it, they ſhall for the loue of our nature praye to thy hyghnes for the hole congregacyon of al cryſten people. Et terre eius miſerebuntur. Founde thou not many ſtones, that is

When the church was first edified,

to ſaye moche conſtaunt people whan thou began to edyfy thy chirche, were not they whiche thou dyde

in the foundation was set soft and slipper earth, yet by 'brennynge' charity it was made hard as stones.

ſet in the foundacyon ſofte & ſlypper erth? yes truly vnto the tyme thou made them harde as ſtones by the vertue & ſtrength of thy brennynge charyte.

Peter denied his Master;

Peter the heed of all other at the ferynge of one handmayde or woman ſeruaunt, dyde he not gyue place & denyed thy ſone Iheſu cryſt his mayſter, was not alſo

the apostles debated which should be chief among them; they all forsook Christ;

contencyon & debate amonge other of thapoſtles whiche of them ſhold be chefe & haue the ſoueraynte amonge them. Ferther al they fledde for fere whan theyr mayſter Cryſt was taken & brought to Iugement. Lo

so great was their cowardness and pusillanimity. Yet when the heat of Thy charity descended upon them,

how grete puſyllanymyte cowardnes & vnſtedfaſtnes was in them. But as ſoone as the hete of thy charyte deſcended vpon them in the ſymylytude of fyre, they were than made ſo conſtaunt & ſure in theyr myndes that from that tyme forwarde by no drede, thretynge,

they shewed their 'enbassade' fearlessly,

nor perſecucyon they fered to ſhewe thyn enbaſſade and commaundement pronounſynge & expreſſynge thy goſ-

overcoming kings and wise men by the virtue of Thy Word.

pell to kynges prynces & other wyſe men of this worlde whome alſo they ouercame by the vertue of thy worde & turned innumerable to the fayth & knowlegynge of thy *mooſt holy name. So good lorde do now in lyke

[* rr ii]

So, good Lord, now make of soft and slipper earth hard stones,

maner agayne with thy chirche mylytaunt, chaunge & make the ſofte & ſlypper erth in to harde ſtones, ſet in

thy chirche ſtro*n*ge and myghty pyllers *tha*t may ſuffre & endure grete labours watchynge, pouerte, thurſt, hungre, colde, & hete, whiche alſo ſhall not fere the thretynges of prynces, perſecucyon neyther deth, but alwaye perſwade & thynke with them ſelfe to ſuffre *wit*h a good wyl ſclau*n*ders, ſhame, & al ky*n*des of turmentes for *th*e glory & laude of thy holy name, by this maner good lorde *th*e trouth of thy goſpell ſhall be preched thrugh out all the worlde. Et timebu*n*t ge*n*tes nomen tuu*m* do*m*i*n*e & om*n*es reges terre gloria*m* tua*m*. Wherby not onely the vulgare & comyn people ſhall fere thy name, but alſo al kynges and prynces of this worlde ſhall drede thy magnyfycence and glory. All fere of god, alſo the contempte of god cometh and is grou*n*ded of the clergy, for yf the clergy be well and ryghtfully ordred gyuynge good example to other of vertuous lyuynge, without doubte the people by that ſhall haue more fere of almyghty god. But contrary wyſe yf the clergy lyue deſolately in maner as they ſhold gyue no compte of theyr lyf paſt & done before, wyll not the lay people do the ſame? it is to be thought they wyll, & what foloweth? truly than they ſhall ſet lytell or nought by almyghty god. Therfore by vs of the clergy dependeth bothe the fere of god and alſo the contempte of god. For of a trouth yf euery perſone of the clergy fro*m* the hyeſt degre vnto the loweſt were able and worthy to occupy theyr romes and places euery man accordynge to his degre, & euery one of them wolde execute all *tha*t perteyneth to his offyce quykly without fayny*n*ge or parcyalyte, & with ardent fayth, than the mooſt harde herted creature *tha*t myght be founde amonge *all people coude not but loue & drede our lorde god, alſo by theyr good & vertuous lyuynge, they ſholde in maner be compelled to the feruyce of hym. O blyſſed & happy be thoſe perſones *tha*t at ony ſeaſon ſhall ſe this thy*n*ge in dede, that is

pillars of Thy church, enduring labours, fearing no persecution.

By the preaching of Thy gospel kings shall dread Thy magnificence.

Fear and contempt of God come of the clergy, as they give a good example,

or live desolately as though they should give no compte of their life past.

If the clergy of every degree would execute their office without faining,

then the most hard-hearted [* rr ii, back] creatures must love and dread God.

Happy they who see the Church militant set in a right order.

to faye, whiche fhal beholde thy chirche mylytaunt ones fet in a ryght ordre thrugh euery degree. O mooft mercyfull & blyffed lorde make ones an ende & fynyffhe *the* buyldynge of thy chyrche *that* thou beganneft a longe tyme paft, that now a grete whyle hath fuffred moche wronge. Excercyfe thy mercy vpon the grounde werke of it vpon our fragylyte, *that* accordynge to *the* wordes of faynt Poule. Superedificati fuper fundamentum apoſtolorum & prophetarum: ipſo ſummo angulari lapide *Chriſto* ieſu in quo omnis edificatio creſcit in templum ſanctum in domino. We may be ſuperedyfycate vpon cryſt the very foundacyon of thapoſtles & prophetes Ioyned vnto hym the mooft hygh corner ſtone, in whome & by whome began & encreaſeth euery edyficacion & congregacyon of cryſten people in our lorde. Than without doubte all people ſhall fere the excellence of thy holy name. All kynges & prynces ſhall gloryfy & worſhyp the with all theyr true & holy ſeruyce. A thouſande paynyms, ſarafyns, & Iewes ſhall be tourned vnto the, lyke as whan the fyrſt foundacion was ſet of thy chirche, ſomtyme .iij. thouſande, now .v. thouſande, now more, now leffe, we than conuerted vnto the fayth. If it were than ſo profytable whan *the* fyrſt buyldynge was begon, how profitable can be thought ſhall it be whan all is perfytely fynyſſhed & perfourmed. Quoniam edificauit dominus ſyon. That is to ſay, our lorde hath perfourmed fynyſſhed & ſet a due ordre in al his chirche, whoſe glory & worſhyp ſtandeth not in ſylke copes of *dyuers colours craftely broudred, neyther in plate of golde or ſyluer, nor in ony other werke or ornament be it neuer ſo rychely garnyſſhed with precyous ſtones. Theſe ryche Iewelles in tholde temple were neceſſary to be had & vſed for thapparayle of the byſſhop & other preſtes mynyſtrynge tholde lawe. But ſyth it is ſo all theyr doynge was but onely a ſhadowe & fygure of

The groundwork of the church our fragility.

May we be superedificate on Christ the most high corner stone.

Then shall all people, kings and princes,

paynyms, Sarasyns and Jews, be turned to God; as in the beginning 3000 and 5000 were converted to the faith.

The glory of the church standeth not in silk copes craftily 'broud- [* rr iii] red,' nor in plate or precious stones,

such as were used by the bishop under the old law: that was a shadow of things to come;

thynges to come, therfore now we may not ſeke the outwarde glory & worſhyp of the body, but onely the inwarde honour & profyte of *the* ſoule. The thynge *that* was ſygnefyed in the olde lawe by golde is clennes of *con*ſcyence. And by precyous ſtones vertues of *the* ſoule. As ſaynt Poule wytneſſeth ſayenge. Gloria *no*ſ*tra* hec eſt teſtimoniu*m* *con*ſcientie *no*ſ*tre*. Our Ioye is the teſtimony of a clene conſcyence, whiche Ioye without fayle ſhone more bryght in the poore apoſtles than doth now our clothes of ſylke & golden cuppes. Truly it was a more glorious ſight to ſe fay*n*t Poule whiche gate his lyuy*n*ge by his owne grete labour in hungre, thurſt, watchynge, in colde, goynge wolward, & beryng aboute the goſpell & lawe of cryſt bothe vpon the ſee & on the londe than to beholde now tharche-byſſhoppes & byſſhoppes in theyr apparayle be it neuer ſo ryche. In *that* tyme were no chalyſes of golde, but than was many golde*n* preſtes, now be many chalyſes of golde, & almooſt no golde*n* preſtes, truly neyther golde precyous ſtones, nor gloryous bodyly garmentes be not *the* cauſe wherfore ky*n*ges & prynces of *the* worlde ſholde drede god & his chyrche, for doubtles they haue ferre more worldly rycheſſe than we haue, but holy doctryne, good lyfe & example of honeſt co*n*uerſacion be the occaſyons wherby good & holy men, alſo wycked & cruel people are moued to loue & fere almighty god. Cruell Atila fered Leo *the* pope, wycked Totila dred fay*n*t Benedicte the monke, & Theodoſius themperour fered ſaynt Ambroſe, & why? truly bycauſe they herd theyr doctryne, & ſawe theyr lyues so good & honeſt. O blyſſed lord how gloryous & beautefull ſholde thy chirche be yf it were garnyſſhed & made fayre with ſuche vertuous creatures, for than ſholde al people fere thyn holy name, & all kynges & pry*n*ces ſhold drede thyn excellent glory, yf thou wolde edyfy & ornate thy chyrche on this maner. Videbit*ur* in gloria ſua. Than

now we must seek not glory of the body, but profit of the soul.

Gold in the law signified cleanness of conscience.

The joy of a clean conscience shone more bright in the apostles than do now our clothes of silk and golden cups.

St. Paul labouring in hunger and thirst,

going woolward,

bearing the gospel over sea and land,

a more glorious sight than our bishops.

Then were no chalices of gold, but golden priests.

Not gold, nor precious stones, nor glorious garments make princes dread God's church,

but holy doctrine and good life.

Thus Attila feared Leo, Totila [* rr iii, back] Benedict, Theodosius Ambrose.

If the church were garnished with such virtuous creatures, all people and princes would fear God; if He would thus ornate His church;

in a shining garment of grace, gilt with the golden wisdom of scripture, garnished with the precious stones of virtues.

fhall it be feen in a fhynynge garment of dyuyne grace, gylte *with* the golden wyfdome of holy fcrypture, & garnyffhed rou*n*de aboute *with* al maner[1] precyous ftones for *th*e diuerfyte of vertues, whiche glory fhall blynde *th*e worldly fyght of kynges, it fhall turne the hertes of prynces from voluptuous delectacyons, and perfe thrugh vnto *th*e myndes of all people moche more than al the ryches of this worlde. Tholy apoftles were gloryous not by golde or fyluer, fylke & precyous ftones, but onely by theyr vertues, faynt Peter fayd. Aurum et argentum non eft michi. I haue neyther golde nor fyluer, not*with*ftandynge in *th*e name of cryft he made a lame man to go, alfo reyfed from deth to lyfe a deed woman. Poule in lyke maner whiche had no worldly rycheffe but gate his lyuynge with his owne fore labour, made hole one *that* was borne lame in to this world, & deliuered an other whiche was vexed with a wycked fpyryte by callynge vpon the fame name Ihefu. Saynt Iohan the electe virgyn of god by his prayer turned braunches of trees in to gold, he dranke venym & poyfon without hurte, & reftored many deed folkes to lyfe agayne. Saynt Barthylmew in *th*e prefence of kynge Polemius by his prayer to god caufed an horryble & fereful deuyll to go out from an ydoll. The holy apoftles were endued with thefe & many more meruaylous actes *whiche almighty god wrought in them by theyr prayers. Our blyffed lorde gaue no hede to the goodly apparayle of theyr bodyes, for they had none fuche, but he regarded onely the clenlynes & fayreneffe of *th*e foule, that is to faye he dyde beholde theyr ftedfafte & grounded fayth, bothe hope & charite was in them, they were fhynynge in fayth, ftedfaft in hope, & brennynge in charyte, who foeuer had fo grete fayth, all thynges fholde be poffyble for hym to do. For our fauyour cryft fayd. Si fidem habueritis ficut granum

'Tholy' apostles glorious not by gold or silver, silk or precious stones, but by their virtues.

Peter made a lame man to go, and raised the dead.
Paul, who laboured with his own hands,

restored one born lame and another vexed with a wicked spirit.

St. John turned branches of trees into gold, drank 'venym' without hurt, restored many dead to life.
St. Bartholomew before king Polemius cast a devil out of an idol.

[* rr iv]

God heard their prayers because of the cleanliness of their souls,

their grounded faith, hope and charity.

Faith as a mustard seed

[1] manr 1509. maner 1555.

ſinapis diceretis mo*n*ti : tra*n*ſi hinc et tranſibit, et nichil impoſſibile erit vobis. If your fayth were lyke vnto a muſtard ſede corne, whiche is lytell in quantyte betokenynge mekenes, it is alſo bytynge and ſharpe in the mouth, ſygnefyenge feruent charyte, ye myght ſaye vnto a mountayne, remoue and go from hens, & anone at your com*m*aundement it ſholde ſo do, no thynge ſholde be to you impoſſyble. Good lorde of whome had the apoſtles ſoo grete fayth but onely of the, they ſayd. Domine adauge nobis fidem. Lorde encreaſe our fayth. For as moche as thou arte the ſame god and a lyke plenteuous in mercy as euer thou were, now ſhewe mercy vpon thy chyrche afreſſhe, for it is tyme ſo to do, ſyth our fayth begyn*n*eth to fayle & waxe ſcante. Make perfyte the buyldynge of it. Graunte that it may ſhyne in glory. Augment and encreaſe the fayth of thy chirche, wherby it may be gracyouſly herde of the, and werke meruayles, to thentent that all people ſholde fere thy blyſſed and holy name, and kynges of the erth drede thy glory. Soo that in concluſyon all the worlde may loue the, worſhyppe the, and fere the, Sayenge. Quia do*mi*nus edificauit ſyon que nu*n*c videtur *in gloria ſua, reſpexit in oratione*m* humiliu*m* & no*n* ſpreuit precem eo*rum*. Our lord hath edyfyed & buylded his chyrche ſtrongly vpon a ſure fou*n*dacyon whiche now is ſeen in welth & glory endued w*ith* many noble vertues, he hath alſo loked vpon the prayer of meke people & grau*n*ted theyr petycyon. ¶ Now foloweth the ſeconde parte wherin we be taught to moue the goodnes of god vnto mercy, by *the* euerlaſtynge remembrau*n*ce of his benefeytes. Of a trouth a grete parte of reco*m*pence for a good turne done to ony perſone is not to forgete it, but rather haue it contynually in remembrau*n*ce. One of the greteſt vnkyndneſſes that may be is this, yf we forgete and put out of mynde

corn, little in quantity (meekness), biting in the mouth (fervent charity), can remove mountains.

The apostles' faith was from the Lord.

Lord, shew mercy afresh upon Thy church,

for our faith waxes scant.

May Thy church work marvels,

that all men may love, worship and fear Thee.

[* rr iv, back]

Our Lord hath built His church on a sure foundation.

II. We must move God's goodness to mercy by the remembrance of His benefits.

Gratitude encourages,

ingratitude discourages, kindness.

kyndnes & benefycyall gentylnes fhewed vnto vs, no thyng*e* may fooner remoue & put awaye noble & lyberall myndes from vs. And contrary wyfe he that wyll remembre a good turne or benefeyte is worthy to haue gentylnes & lyberalyte fhewed to hym. And what fhall we do, what reco*m*pence fhall we make for the grete benefeyte gyuen to vs, that is to faye, for this mercyfull ereccion & buyldyng*e* of cryftes chirche, to thentent it may euer be had in memory, not onely of vs, but alfo of all *that* fhal come after vs, we fhal wryte this benefeyte, & fo leue it in perpetuall memory. This is the mooft fure waye of al other to caufe a thynge longe to be had in reme*m*braun*c*e, that they whiche fhal come after vs may knowe the very trouth of *the* grete goodnes & mercy of god fhewed in our dayes. For Moyfes lefte in holy fcripture many meruaylous and wonderfull thynges the whiche almyghty god wrought in hym for the erudycyon of the Iewes. And yf he had not fo done perauenture we fhold now not haue had knowlege of them. Alfo the holy eua*n*ge-lyftes lefte behynde the gofpelles wryten by them of cryftes myracles fhewed here in the erth, euer worthy to be had in mynde whiche perchaunce we fholde not haue knowen yf theyr wryty*n*ges had not be*n*. Therfore fyth our lorde god mooft benefycyall hath gyue*n* to mankynde fo many grete benefeytes, bothe in tholde lawe the tyme of Moyfes, & in the newe lawe the tyme of cryft our fauyour, after that redemed man with the mooft precyous blode of his onely begoten fone, fou*n*ded & endued the chyrche of cryft with fo holfome doctryne, & ftablyffhed the fame by fhewynge of fo many grete myracles, alfo by *the* deth of many holy fayntes, ferther, fyth he is aboute to brynge our foules to hy*m* by fo many dyuers meanes, notwithfta*n*dynge we flyppe downe from his handes ouerthrowen & oppreffed by the grete weyght of our fynnes in to the foule claye and

God's goodness in building the church deserves to be written,

that they who come after us may know His mercy shewed in our day.

Moses left in scripture for the erudition of the Jews God's marvellous acts;

the evangelists left the record of Christ's miracles;

[* rr v]

which else we had not known.

God's benefits, in 'tholde' law and in the new, Christ's death,

the foundation of the church,

the means of grace (granted to us though we slip from His hands into the foul clay of worldly concupiscences),

fylthynes of worldly concupyſcences, yf he now wyll vouchefaue after ſo many vnkyndneſſes ſhewed on our partye to execute his mercy agayne vpon vs, were not theſe grete benefeytes worthy neuer to be forgoten. Sholde they not be commended & lefte in perpetuall wrytynges to the laude of *the* grete mercy of god. Therfore Scribantur hec in generatio*ne* altera et populus qui creabitur laudabit d*omi*n*u*m. let them be wryten euer to be had in mynde of other generacyons that all cryſten people to come here after may by thoſe manyfolde benefeytes gyuen vnto vs laude & prayſe almyghty god. An euyll tree may bry*n*ge forth no good fruyte, than thus, the people whiche is ones euyll dyſpoſed & drowned in the malyce of ſynne, how may be thought that the poſteryte of them ſhall be good, without almyghty god make it of nought. Our blyſſed lord is of power to reyſe vp & make of ſtones as good people as he wolde haue. Syth we now be wrapped in ſo many greuous ſynnes, the people *whiche here after ſhall come of vs, can not be good and well ordred, without that almyghty god make them of nought, & after whan that people ſhall knowe thy ſcrypture bothe our fylthynes & theyr owne clennes, alſo our wretchednes and theyr felycyte. How moche ſhall they be bou*n*de to god & how grete laude ſhall they gyue vnto hy*m*. For of a trouth no man can knowe *the* valure ſuffycyently of a grete gyfte or benefeyte, whiche knoweth not how grete hurte other haue ſuffred for lacke of it, & alſo what domage his ſelfe ſholde endure yf he wanted the ſame. Therfore. Populus q*ui* creabit*ur* laudabit d*omi*n*u*m. al cryſten people here after to come redynge & vnderſtandynge *the* grete benefeytes gyuen by almyghty god in our dayes ſhall laude & prayſe hym in theyr tyme, & not cauſeles. But wherfore ſhall they prayſe our mercyfull lorde. Quia proſpexit de excelſo ſanc-

deserve to be left in perpetual writings.

Let them be written that all Christians to come hereafter may praise God.

The posterity of the wicked cannot be good, unless God will create goodness of nought.

He can make [* rr v, back] good people of stones.

Our posterity cannot be good, unless God make them good of nought; then, knowing our filthiness and their own cleanness, they will give Him great laud.

No man can know the value of a benefit, who knoweth not how great hurt other have suffered for lack of it.

Christians hereafter to come shall laud God in their time,

because He looked down from His high, holy place.

to fuo. Surely by cauſe he loked downe mercyfully vpon vs from heuen, why ſo? dooth not god ſe all *that* we do, is not euery thynge naked & open to his ſyght, what nedeth than to ſaye he loked downe from his hygh holy place, perauenture bycauſe pro- ſpycere is to loke aferre, truly *the* more greuouſly that

Sin drives man from God.

ſynners haue offended and treſpaſſed agaynſt almyghty god, the ferder they be gone awaye fro*m* hym. For this cauſe. Syth after *the* grete innumerable benefeytes gyuen of our mercyfull lorde, where alſo in maner he myght haue done no more for vs, yet we fall contynually in to euery ſynne & wretchednes, truly this our

Our ingratitude has chased us far from Him.

grete vnkyndnes hath chaſed vs ſo ferre away from hym that meruayle it is he wyl vouchefaue to loke ſo ferre downe to our ingratytude done vnto his gentylnes,

He brought Israel out of Egypt with strange tokens [* rr vi] and wonders;

whiche alſo brought the people of Iſraell out of egypte ſo meruayloufly with ſo many ſtraunge tokens and wonders cau'ſed them to paſſe a fote thrugh the reed ſee drye ſhodde, whiche ſente downe from heuen aungelles

curlews or quails;

fode & other wylde foule, curlewes, or quayles, cauſed water to flowe out of the harde ſtone for theyr relefe, gaue them vyctory of all theyr enemyes, made *the* flode of Iordane to leue his naturall courſe and turne backwarde, deuyded & parted the londe of beheſt accordynge

'the londe of behest' parted among the tribes of Israel.

to the nombre of the trybes and kynredes of Iſraell, ſo many as were ordeyned to haue poſſeſſyon, & ſo oftentymes had mercy on them after they com*m*ytted ydolatry, whiche alſo called vs vnto grace, where naturally

He graffed us gentiles into the very olive tree of faith;

we came of the gentyles and graffed vs in the very olyue tree of fayth, ſuffrynge the naturall bowes of it to be cut away, the olyue tree ſygnefyeth the people of Iewes.

He spared not His own Son;

Laſt he ſpared not his owne ſone but gaue hym in redem*p*cyon for vs all, notwithſtandynge we vnkynde & mooſt vnkynde w*ith*out meſure take no hede, thynke

yet we most unkind forget to do after our merciful Lord.

not how moche charyte of god is ſhewed to vs, but forgete & in maner deſpiſe to folowe & do after our

mercyfull lord for his grete merytes vpon fynners. O tough & ſtely hertes, o herte more hard than flynt or other ſtone. O grete vnkyndnes wherby we are made ſo ferre away from god, that it is meruayle & in maner aboue all meruayles to knowe him loke ſo ferre downe in to ſo grete extremite of ingratitude, therfore let theſe meruaylous benefeytes of god be wryten for a contynuall remembraunce of all cryſten people to come after vs. Quia proſpexit de excelſo ſancto ſuo. who loked downe ſo ferre? truly our lorde god whiche made all thynges of nought & is almyghty, he may do what hym lyſte. From what place loked he downe, veryly from his owne hygh & holy palays. And whether, in to a lowe & ſtraunge place not halowed, heuen is of a grete heyght, namely heuen of all heuens is *ſo hygh that none aduerſary of god may attayn or come theder, it is ſo holy that no ſpotte of ſynne may be in it. And laſt it is ſo moche impropered vnto almyghty god that none of his enemyes may there haue ony parte with hym. And this erth whiche we wretched ſynners do enhabyte is not ſet vp on hygh, but downe in a lowe place full of ſynnes and wyckednes in euery parte of it, wherin alſo deuylles haue domynacyon, whome ſaynt Poule calleth prynces, poteſtates, and rulers of the worlde & of ſynful foules. It pleaſed almyghty god to loke aferre downe from that hyghe place in to this erth ſoo lowe a place. From that ſo holy a place in to this worlde a place voyde of all holynes. He loked downe alſo from the place wherin none of his aduerſaryes ſhall be parte takers with hym in to this ſo ſtraunge a place where as his aduerſaryes haue domynacyon, where alſo ſo many grete vnkyndneſſes be excercyſed ayenſt hym. Dominus de celo in terram aſpexit. Our blyſſed lorde hath loked downe aferre with his eye of mercy from the hygheſt heuen in to the erth. But to what purpoſe, what entent dyde he ſo, loked he downe to haue ony

O tough and 'steely' hearts, more hard than flint.

God looked down

from His high palace,

[rr vi, back]

even the heaven of heavens, in which no spot of sin may be, so 'impropered' to God, that none of His enemies may share it;

and looked upon earth, down in a low place full of sin, where devils have domination.

With His eye of mercy He looked down;

not to have any

pleasure worldly, not to hear the praises of the rightwise, but to hear the wailings of wretched and unkind people.

pleaſure worldly, or elles to here the voyces of good and ryghtwyſe people whiche lauded & prayſed hym. Nay veryly, but onely to here the cryenges, wepynges, and waylynges of wretched and vnkynde people. Alſo to here the waylynges of thoſe that knewe not themſelfe whan they were ſet in honour & proſperyte, neyther gaue laude & prayſe vnto our lorde god as they ought to haue done of very dutye, but vtterly put out of theyr mynde and forgate his manyfolde grete benefeytes, neyther gaue thankes for them, but rather fell downe in to all the fylthynes and inſacyable pleaſures of the fleſſhe, vnto the grete *dyſworſhyp & ſhame of almyghty god ſo moche as laye in them, what folowed, almyghty god ſuffred thoſe people to fall in to the power of theyr enemyes, & they anone toke them pryſoners, & ſo taken boun*d*e faſt and myſerably ſtretched them in bondes ropes & fetters of ſynnes, in the whiche myſery many of our forefaders peryſſhed & were dampned eternally. But whan *the* poſterite of them ſawe theyr deſtruccyons & myſeryes cally*n*ge to mynde *the* goodneſſe of god & theyr owne vnkyndneſſe, they were moche penitent for theyr offences & myſlyuynge, wherwith our mooſt mercyfull lorde beynge moued of his goodnes to excercyſe mercy, loked downe fro*m* his holy place heuen of all heuens in to the erth. Ut audiret gemitus co*m*peditoru*m* et ſolueret filios interemptoru*m*. Bycauſe he wolde here the waylynges of pryſoners fettred and bounde with the bondes of ſynne, & vnbynde or ſet at lyberte the penytent chyldren, whoſe forefaders were dampned, we ſhall wryte this goodnes of god & put it in a perpetuall memory to thentent all that here after be to come may ſhewe eche one to other how mercyfully our lorde hath delte with vs, in *the* whiche one thynge he ſhall exhybyte & ſhewe ſo grete mercy to vs that it is not poſſyble for ony tonge to tell or to be expreſſed[1] in

They who forgot God's benefits and fell down to fleshly pleasures,

[* rr vii] to the great disworship of God,

were taken prisoners, stretched in ropes and fetters of sins,

and damned eternally. When their posterity saw their destruction,

they were penitent for their misliving,

and God looked down upon them in mercy;

that He might unbind the penitent children,

whose forefathers were damned.

No tongue can express God's mercy.

[1] oppreſſed 1509. expreſſed 1555.

wordes, notwithſtandynge god that is ſo ryche & plenteuous in mercy ſhall thynke it but a lytell, wherfore he ſhall adde & encreace it more. This blyſſed lorde ſhall not onely delyuer vs from our wretchednes, but alſo of his mercyfull lyberalyte, he ſhall ſet vs in grete honours. I can not ſhewe how a perſone beynge in thraldome myght haue more honour than to haue his pleaſure & be honoured in the ſame places where his capytall aduerſaryes coueyted mooſt to be honoured. The deuylles ſtudyed to gete honour in *two places chefely, in heuen and in erth. In the erth the hebrewes had ſuffycyent experyence, from whome they toke away the honour & worſhyppynge of god almyghty, enforcynge them to commytte ydolatry. And now they aſſayle vs with thouſandes of gyles and fraudes, chalengynge the domynyon and power of this worlde to themſelfe. In heuen alſo from whens they were expulſed for pryde, they toke vpon them and were aboute to vſurpe the honour of god for themſelfe, for Lucyfer the chefe capytayne & ryngleder of them (to whome many other conſented) ſayd. Aſcendam et ero ſimilis altiſſimo. I ſhall aſcende and be lyke to god. But now to our purpoſe. Our blyſſed lorde and mayſter ſhall make vs honourable in bothe places. Fyrſt here in erth in his chyrche mylytaunt he ſhall gyue vs power to preche & ſhewe the vertue of his mooſt glorious name to all people vnyuerſally, whiche ſhall be a very worſhypfull offyce. For by that ſaynt Poule was called the choſen veſſell of almyghty god to bere aboute that honourable name, and boldly ſhewe it, not onely to the vulgare and comyn people, but alſo to kynges and prynces of the erth. Alſo noo thynge may be more greuous vnto our enemyes than it. For they contynually blaſpheme that mooſt holy name. For this grete honour it foloweth. Ut annuncient in ſyon nomen domini. Our lorde ſhall ſet the mynyſters of his chirche mylytaunt in honour, that they may

A person in thraldom is most honoured when honoured where his capital adversaries coveted honour.

[* rr vii, back]

The devils sought honour in heaven and earth,

enforcing Israel to idolatry,

assailing us with thousands of guiles, challenging the dominion of this world.

From heaven they were expulsed for pride; their ring-leader Lucifer said:

I shall ascend and be like to God.

Our Lord shall make us honourable in earth,

giving us power to shew the virtue of His Name,

as St. Paul shewed that Name not only to the vulgar,

but to princes.

Devils blaspheme that Name.

In heaven, whence Lucifer was dejecte, we shall laud God's Name for ever,

thanking Him that we have scaped our capital enemies and are [* rr viii] exalted to heaven in their place.

God deposed proud Lucifer and exalted the meek.

Prayers, lauds and suffrages borne up by angels to the heavenly Jerusalem.

When God has delivered us from bondage,

and made us able to preach His name,

people and kings shall come together to laud Him and fear Him.

When He shall turn the slipper dust (sinners) into tough earth by weeping,

and make them hard as stones by 'brennynge charyte,'

they shall carry the doctrine of the gospels and

fhewe vnyuerfally his holy name to all people. In heuen alfo from whens Lucyfer and all his company were deiecte and caſte out, we ſhall laude the name of god without ende, and there ſhewe to his honour his manyfolde dedes of mercy, gyuynge thankynges vnto hym that we haue ſcaped by his benefeytes the ſnares and daungers *of all our capytall enemyes, we ſhall be exalted in to that heuenly Iherufalem, from whens they were throwen downe accordynge vnto ſcrypture. Depoſuit potentes de ſede et exaltauit humiles. Almyghty god depoſed and put downe from heuen proude Lucyfer with all his company, and exalted meke people into that gloryous place. More ouer, what foeuer we do here in this chyrche mylytaunt, by prayer, laude, or ony ſuffrage to god, the fame is borne vp by his aungelles in to the heuenly Iherufalem. For the whiche it foloweth. Et laudem eius in iherufalem. The aungelles ſhall bere vp all our ſuffrages done to the laude of almyghty god in this chyrche mylytaunt, vnto the celeſtyall Iherufalem. ¶ Whan our lord hath delyuered vs by this maner from the bondes, fetters, and all bondage of our enemyes, and made vs able in vertues for to preche and ſhewe his blyſſed name vnto all his people, than doubtles not onely the comyn people, but alſo kynges and prynces ſhal come togyder in one to ſerue and laude almyghty god. Than blyſſed lorde ſhall the people fere thy name, and all kynges ſhall drede thy glory & magnyfycence, that is for to ſaye, whan our lorde of his goodnes ſhall chaunge and tourne the ſofte and ſlypper duſte ſygnefyenge wretched ſynners in to tough erthe by wepynge and true penaunce for theyr ſynnes, and after that make them harde as ſtones by brennynge charyte, apte and able for to ſuffre grete laboures in ſhewynge boldly thy gloryous name thrughe out all the worlde, ſpredynge and fowynge ouer all *the* doctryne of thy goſpelles, gyuynge

alſo example of good and honeſt conuerſacyon to thende that all the people in this worlde may be gadered in to one flocke, and the chyrche to be knytte togy*der in one fayth hope & charyte, wherfore this is added. In co*n*ueniendo populos in vnum et reges vt ſeruiant d*omi*no. If it wolde pleaſe our lorde god to ſhewe this grete goodnes & mercy in our dayes *the* memoryall of his ſo doynge ought of very ryght to be lefte in perpetuall wrytynge neuer to be forgoten of all our pofteryte that euery generacyon to come myght loue & worſhyp hym tyme without ende. But in ſoo moche as no thynge in this lyfe can be ferme & ſtable w*ith*out the helpe of god, therfore in this thyrde parte we are taught to make our petycyon vnto our blyſſed lorde *that* he vouchefaue of his goodnes to ſufteyne & holde vp his chyrche mylytaunt in *the* ſame ordre & courſe that we haue ſpoken of, to thentent after *the* Iourney perfourmed in this lyfe it may the ſooner aſcende & come to the yeres whiche euer ſhall endure in heue*n*. Truly or euer this ordre & courſe of this chirche mylytaunt be fynyſſhed accordynge as we haue ſhewed ſhall be ſo many anguyſſhes & tribulacyons in *the* fayd chirche of god as neuer was ſeen or herde before vnto this day, whiche thynge cryſt our ſauyour wytneſſeth ſayenge. Erunt dies illi[1] tribulationis tales quales no*n* fueru*n*t ab initio creature qua*m* co*n*didit deus vſq*ue* nunc neq*ue* fient. Holy interpretours of ſcrypture ſaye there was neuer ſo grete perturbacyon before tyme, neyther ſhall be here after as it is to come in the tyme of Antecryſte, in whiche tyme ſhall be ſo grete trouble & forowe amonge cryſten people that without our lorde delyuer them & put to his helpe the ſooner, almooſt all ſholde peryſſhe. For hy*m*ſelfe ſayd: Niſi breuiaſſet d*omin*us dies no*n* fuiſſet ſalua omnis caro. If almyghty god had not ordeyned *the*

example of life through the world, that all men may be 'gadered' into [* rr viii, back] one flock.

If God would shew this mercy in our days, the memorial of His so doing ought to be left in perpetual writing.

III. We must pray that God would uphold His church militant,

that it may the sooner ascend to heaven.

But before this happy end anguishes and tribulations must come upon the church.

Never was, nor shall be, such perturbation, as in the time of 'Antecryste.'

If God had not shortened those days, no man

[1] ille 1509, 1555.

[* ff i] living should be saved.

tyme of Antecryſte *to be ſhorte, no man almooſt than beynge alyue ſholde be ſaued. Thus our mooſt louynge mayſter Cryſte gyueth monycyon vnto his chyrche mylytaunt here in erth of the trybulacyon to come, leeſt peraduenture ſodeynly vnbewares it fall in decaye. And though it were forowfull & greuous for the chirche to here theſe ſayd wordes, neuertheles comforte myght ryſe agayne by an other ſayenge of our ſauyour. Ecce ego vobiſcum ſum omnibus diebus vſque ad conſummationem ſeculi. Beholde I am with you contynually vnto the worldes ende. And in another place he ſpake theſe wordes folowynge whiche perteyne more vnto this mater. Sed propter electos quos elegit breuiabit dies. God ſhal make ſhorte the tyme of Antecryſt for the loue of his electe people, leeſt they by the gretenes of that trybulacyon ſholde fal from the trouth of cryſtes fayth. For theſe wordes of almighty god it is no meruayle yf our moder holy chirche ones ſet and ordred in the courſe of vertue & in the waye of ryghtwyſe conuerſacion, deſyre to knowe thende of her labours & trauayle, alſo the ſhortnes of her dayes, wherfore it foloweth. Reſpondit ei in via virtutis ſue: paucitatem dierum meorum nuncia michi. None doubte of this was wryten of Syon, and as we ſayd Syon ſygnefyeth the chyrche, therfore the chyrche mylytaunt ſtablyſſhed and edyfyed in vertue to the vttermeſt, berynge in mynde the wordes of Cryſt for the trybulacyons to come maketh anſwere to hym in the courſe of her vertue deſyrynge to knowe the ſhortnes of her dayes, and where as prayers made vnto god for a good entent may not be vnprofytable, therfore in this cauſe the chirche afketh helpe of god. For Cryſt ſayd. Vigilate itaque omni tem*pore orantes vt digni habeamini fugere iſta omnia que futura ſunt. Awake & be alwaye in prayer that ye may be worthy and able to flee theſe troubles

Though the church is troubled by the tribulations to come it takes comfort from the promise of Christ's continual presence.

The time of 'Antecryst' shall be shortened for the sake of the elect.

Sion signifies the church militant,

which, knowing the tribulations to come, desires to know the shortness of her days.

[* ff i, back] Pray that ye may flee these troubles to come.

to come. Whan a fhyppe is ones fet in courfe to feyle vpon the fee, yf in *the* meane feafon a fodeyne tempeft of water or wynde come ayenft *the* fhyppe, it fholde be a grete impedyment vnto the goynge forthwarde, fo without doubte whan the chyrche mylytaunt fhall be dyrected by almyghty god in the waye of vertue yf in the meane tyme grete tempeft of temptacyons & many ftormes of trouble mete fodeynly & come dyrectly ayenft it, grete hurte & let fholde folowe in the paffage. For this caufe, the chirche hauynge knowlege before by our fauyour cryft of *the* trybulacions to come, alfo *that* prayer is the onely remedy for the fame, maketh petycyon to god *that* her courfe be not withftande & letted, neyther to be called agayne in *the* myddes of her Iourney by thofe trybulacions, fayenge. Ne reuoces me in dimidio dierum meorum. Blyffed lorde fayth our moder holy chyrche fuffre me not by thefe trybulacyons to be called agayne in *the* myddes of my Iourney, in *the* myddes of my dayes, fo many perylles & Icopardyes be vpon *the* fce that who foeuer fhall feyle ouer it muft nedes be defyrous to come vnto an hauen, namely to *that* hauen wherin is tranquillite & reft without peryll. Lyke maner it is in *the* grete fee of this worlde, for in it be fo many fodeyne ftormes & peryllous blaftes of temptacyons to mete vs on euery fyde that fyth the porte where vnto we be goynge is of fo grete furete, no meruayle though the chirche mylytaunt defyre & make haaft to come vnto it. Alfo it is greuous vnto the fayd chyrche, yf at ony tyme the paffage fholde be flaked or put abacke comynge vnto that quyete hauen. Therfore is no pleafure in this worlde to caufe it re'mayne, why? for it perceyueth well that noo thynge vnder the fonne is ftable. All is but vanyte. One generacyon gooth, an other cometh. They that were afore our tyme be now paffed and gone. And no man perceyueth the grete domage whiche we fuffre by

A ship is hindered by tempests;

to the church militant

the tempest of temptations is a great let.

Therefore she prays that her course may not be letted by tribulations.

Sailors must desire the haven;

so through the stormy sea of this world the church must haste to her port of rest,

and grieve if the passage should be slacked.

[* ff ii] Nothing under the sun is stable. All is vanity.

the abſence of many of them. Who is now ſoo
The heart of the most 'ſtoburne' would be kindled,
ſtoburne and euyll wylled that his herte coude not
melte and be kyndeled with the fyre of charyte, yf he
if he could hear and see apostles and martyrs,
myght here the apoſtles preche, ſe the conſtaunt fayth
of martyrs, and haue at hande the holy conuerſacyons
of confeſſours. If now were ſo many ſayntes yet alyue
and be in the company of primitive saints.
in the chyrche as were before in tyme paſte, that euery
one of vs myght be in theyr company whan we wolde.
It is not poſſyble to ſhewe what pleaſure we ſholde
Their holy preachings, faith and conversations
haue in theyr holy prechynges, conſtaunce of fayth and
holy conuerſacyons, alſo what goodnes we ſholde pur-
chace vnto ſoules by the reaſon of the ſame. Than of
would make us long for that port of heaven where is no change.
a trouth we ſholde be defyrous to come vnto that porte
where no ſucceſſyon of generacyon is, but all eternyte
without chaunge, as in heuen where almyghty god is
reſydent. For this our moder holy chyrche prayeth
that ſhe be not letted nor called away by worldly
temptacyons from the bẽgynnynge of her Iourney,
In earth is division of generations,
fayenge. *Quoniam* a generatione in generationem
*a*nni tui. Here in the erth is dyuyſyon of genera-
cyons from one vnto an other, whan one is goynge, an
other cometh. But good lorde there is none ſuche
but God's years are far above the perdurance of heaven or earth.
where as thou arte, for thy yeres thy tyme ſhall euer
endure. Thyn eternall contynuau*n*ce ſhall be moche
more excellent & moche ferre aboue the perduraunce of
heuens, or of the erth. Of the erthe it is ſayd thus.
Generations of men pass, but earth stands,
Generatio preterit generatio aduenit: terra
aute*m* ineternu*m* ſtat. Generacyon gooth, genera-
[* ſ ii, back]
cion cometh, the erth ſtandeth *euer, but almyghty god
was afore the erth. We ſe alſo *the* erth taketh his
goodnes & perfeccyon[1] of an other, *that* is the ſonne,
yet without the sun the earth is dead and naked.
for in *the* abſence of the ſonne the erth is deed, & in
maner naked without ony comforte, & at the comynge
agayne of the ſame it is cladde & couered with all maner
of fayrenes. Than thus, that thynge whiche taketh his

[1] perfecucyon 1509, perfeccyon 1555.

perfeccyon of an other muſte nedes without doubte receyue his eſſencyall beynge of an other, the erth dooth in lyke maner as we haue ſhewed, therfore he hath his beynge of an other, & that thynge of whome he had his beynge muſt nedes go before and contynue lenger than it. The maker & begynner of the erth was almyghty god, As it foloweth. Initio tu *domi*ne terram fundaſti. Lorde thou made the erth in his begynnynge, therfore god was before the erth, & not onely before the erth, but alſo before heuens. For we ſe and beholde the mone ſomtyme full of lyght & ſomtyme without, whiche lyght ſhe receyueth of the ſonne, of whome alſo all other ſterres take theyr lyght. The ſonne gooth ſomtyme from vs, & anone it cometh agayne, now it ryſeth & anone it gooth downe, notwithſtandy*n*ge he kepeth his courſe without fayle. Of whome receyueth the ſonne his courſe? veryly onely of almyghty god, for by the com*m*aundement of hym it is borne aboute in the orbes aboue, lyke as other celeſtyall bodyes be. For a concluſyon it foloweth, all theſe haue theyr ordre & beynge of almighty god. Et opera manuu*m* tua*rum* ſunt celi. Good lord thou onely made the heuens, & of the they haue *th*e naturall courſe in theyr mouynges. By this we perceyue for a trouth that heuen & erth had theyr begynnynge & inſtytucyon of god, they endure and contynue onely by his meruaylous power, alſo they ſhall haue an ende of this condycyon they be in now *whan it pleaſe god. For it is wryten. Celu*m* et terra[1] tranſibunt. Heuen & erth ſhall haue an ende. O meruaylous blyndnes of mortall creatures whiche wyll not ſuffre vs to loke vp & remembre the eternyte of yeres to come, wherof ſhal be none ende, ſyth the tyme of our lyfe is here ſo ſhorte and ſoone paſſed away, & all the worlde lyke wyſe ſhall ſoone be at an ende. Why do we not ſpede

The earth is of less duration than its Maker,

who was also before the heavens. The moon and stars take their light of the sun;

the sun receives his course of God.

Heaven and earth had their beginning of God, continue by His power, and when it pleases Him shall have an end.

[* ff iii]

Blindness of mortal creatures which will not suffer us to remember eternity.

[1] terrā 1509, terram 1555.

Eternity of rest won by labour,

vs haftely to come vnto that reft of eternitie whiche may be obteyned by our lytell and fhorte labours here,

or of defatigations following on worldly pleasures.

rather than folowe the voluptuous pleafures of this worlde, wherby we fhall come in to euerlaftynge defatygacyons and weryneffe in hell. For where almyghty god is refydent all thynges be good, whofe goodnes is inenarrable and euerlaftynge. Euery thy*n*ge in this worlde is caduke, tranfytory & momentany, all volupty in this lyfe endureth but a fhorte feafon, no generacyon fhal longe be permanent. Heuen & erth fhall haue an ende, wherfore it foloweth. Ipſi peribu*n*t tu aute*m* permanes. Heuen & erth fhall peryffhe, but thou good lord arte euerlaftynge, how fhal they peryffhe & be at an ende? truly none otherwyfe but they fhall be chau*n*ged in to an other condycyon than they be now in, heuen fhall be newe, & the erth alfo, as moche to fay, both fhal be chau*n*ged & made newe lyke as our bodyes after *th*e generall refurreccyon fhal be in an other condycyon, not that heuen & erth fhall haue a newe fubftau*n*ce, neyther our bodyes, but a newe condycyon of fubftau*n*ce, theyr co*n*dycyons fhall in maner be olde & worne, & for that they fhall chaunge & do awaye theyr olde condycyon, lyke as we myght faye, they fhall do of theyr olde garmentes & do vpon them newe. The prophete fayth. O*mn*es ficut veſtime*n*tu*m* veterafcent. All fhall waxe olde lyke as dooth a garment. Notwith*ſ*tandynge they fhall be chaunged newe, & fet in a better condycyon than they were in before. Saynt Peter fayth. Nouos *enim* celos nouam terra*m* expectamus. We defyre a newe heuen & a newe erth, none otherwyfe ment, but in a newe condycyon of fubftaunce, lyke as in chau*n*gynge our clothes, we do of the olde & put on newe. So the heuens after theyr olde condycyons taken awaye fhal be renewed in to a ferre better maner, they fhal be couered with a more noble couerynge by *th*e com-

God's goodness inenarrable. This world caduke and momentany, its volupty brief.

Heaven and earth shall perish,

shall be changed,

even as our bodies after the resurrection;

not that they shall have a new substance, but new conditions.

They shall wax old as a garment.

[* ff iii, back]

We desire a better heaven and a better earth.

maundement of god, It foloweth. Et ficut opertorium mutabis eos & mutabuntur. It is accordynge with reaſon that euery thynge create in ordre at the laſt muſt nedes attayne vnto that thynge whiche is mooſt hygh in perfeccyon, of whome & by whome all other dooth depende & haue theyr orygynal, it ſelfe dependeth of no thynge but may haue al that it hath of it ſelfe ſuffyſynge thyſelfe[1] haboundauntly nedynge no thynge of ony other, & all other hath nede to it, as wel man as other creatures vpon the erth. The erth alſo heuen & all thynges conteyned in the circuyte of the heuens haue nede to it. The generacions of men ſhold not longe lyue yf they were not nouriſſhed with the fode & fruyte that groweth vpon the erth, alſo they coude not be brought forth but of the erth. It ſelfe erth ſholde alway be bareyne & without fruyte yf it receyued no moyſture & hete from heuen. The inferyour orbes in the heuens be ledde aboute in theyr courſe by the fyrſt orbe. And laſt the fyrſt orbe hath all his vertue and ſtrength of almyghty god encreaſer of all thynges. For as moche as almyghty god hath no thynge aboue him wherof he myght take ony thynge for his perfeccyon, therfore he is mooſt hygh, mooſt perfyte, all good, and it ſelfe goodnes, hauynge euerlaſtynge perduracyon, without begynnynge, without ende, before euery thynge, *and cauſe of all thynges, of whome euery thynge receyueth his perfeccyon and is made of nought, whiche gaue vnto all creatures apte and conuenyent ſtrength, and may take it awaye whan his pleaſure is ſo to do, notwithſtandynge he is alwaye one immutable & without tranſmutacyon in all his actes, wherfore it is ſpoken vnto hym. Tu autem idem ipſe es & anni tui non deficient. All erthly thynges be mutable & ſhall haue an ende, but thou good lorde arte alwaye one without chaunge, and thy

All created things depend on that which is independent and self-sufficing, needing nothing, needed by all things.

Men live of the fruits of the earth;

the earth would be barren without moisture and heat from heaven.

The lower orbs in heaven are led by the first orb, which hath his virtue of God.

God is absolute goodness, having everlasting perduration;

[* ff iv]

from Him all things have their being;

He gives and can take away their strength;

He alone is immutable.

[1] *sic* 1509, 1555. ? *hymſelfe* or *hytſelfe* ?

yeres ſhall neuer fayle, thou arte euerlaſtyn*g*e. Than
God made all things in good order; ſyth our blyſſed lorde is auctour & maker of all thynges,
alſo hath dyſtyncte and ordred them in ſoo meruaylous
plants, beasts, birds and fishes, good ordre, made fayre the erth with herbes, trees, and
with beeſtes, the water with fyſſhes, the ayre with
the stars of heaven, are fair for our eyen to behold; and they are common to the rightwise and unrightwise. byrdes, and the heuens with ſterres. In all theſe is
grete pleaſure & fayrenes for our bodyly eyen to be-
holde. Our beſt and mooſt benygne lorde god made
all theſe comyn bothe to ryghtwyſe & vnryghtwyſe peo-
ple, for his frendes and for his foos. Qui ſolem ſuum
facit oriri ſuper bonos & malos. whiche maketh
The sun springs upon good and evil alike. his ſonne to ſprynge & ſhyne bothe vpon good people
and euyll. For as moche as our blyſſed lorde hath
If these caduke things are so fair, how great must be the beauty gyuen vnto all theſe caduke and tranſytory thynges ſo
grete fayrenes as is dayly perceyued and ſeen, how grete
beaute and bryghtneſſe ſhall we thynke hath he gyuen
vnto theſe eternall places wherin his ſelfe is enhabyt-
aunt and abydynge. Syth he hath endewed the hous
of men, that is for to ſaye this worlde with ſo many
with which God hath ornate His own royal habitation. com*m*odytees, how moche more hath he ornate his
owne place and royall habytacyon. And laſte, ſyth he
If this naughty world has so [* ff iv, back] many pleasures, common to His friends and enemies, what pleasure must there be in the inaccessible light of heaven. hath gyuen vnto this noughty worlde ſo many grete
pleaſures, comen bothe vnto his *frendes and his
enemyes, nedes muſt be ferre more goodlyneſſe and
pleaſures where light is inacceſſyble whiche no tunge
can expreſſe neyther mynde thynke prepared & made
redy in his place celeſtyall to his fre*n*des that ſerue
hym dylygently & louyngly in this lyfe. The chyldren
The children of the church of our moder holy chirche whome the mynyſtres &
ſeruau*n*tes of almyghty god hath regenerate by the
shall without fear wordes of the holy goſpell ſhall without fere or drede
be inhabytau*n*t & abydy*n*ge in this holy place, wherfore
the chirche fayth vnto god. Filij ſeruo*rum* tuoru*m*
habitabu*n*t. The children of thy ſeruau*n*tes ſhall
be permanent in God's 'sentuary.' be p*er*manen*t* in thy ſentuary. Lo in theſe wordes the
chyrche vſeth mekenes & lowlyneſſe callynge the in-

herytours of heuen not her chyldren but *the* chyldren of the feruaun*t*es of god. For faynt Poule whiche named hymfelfe goddes feruaun*t* called thofe people whiche he gate by prechynge of Cryftes lawe his owne dere chyldren, fayenge. Ut filios chariffimos moneo. I warne you my dere chyldren, & why he fo named them the caufe foloweth. Per euan*g*elium ego vos genui. I haue goten you by prechyn*g*e the holy gofpell of Cryfte. The feruaun*t*es of god that preche & teche his holy doctryne be named faders, the chyrche a moder, & all true cryften people be called chyldren, whiche after this lyfe fhall abyde euerlaftyngly in the fentuary of god amonge thofe ineftymable pleafures. Et femen eo*rum* in feculu*m* dirige*tur*. And the fede of them, that is to faye theyr good werkes fhall be dyrected vntó heuen eternally, no man in this lyfe is fo ftedfaft in well doynge, but fomtyme may erre. The holy man Iob fayd. Verebar omnia opera mea. I fered all my werkes. I knewe not what ftate I ftode in. Saynt Poule alfo fayd. Qui ftat videat ne cadat. He that thinketh hymfelfe in the ftate of grace, let hym beware leeft he fall from it. But who foeuer fhal be affumpte in to the heuenly Iherufalem fhall be fure neuer more to fynne, he fhall fo be co*n*fermed by grace that neuer after he fhall offende, but what foeuer he dooth than fhal be good and ryghtwyfe. The fede of good cryften people, *that* is to faye theyr good werkes fhall be lyfte vp in to heuen eternally. Now let vs make an ende of our fermon befechynge our mooft mercyfull lorde god *that* he vouchefaue to loke vpon the myfery of his chyrche mylytaunt with the eye of his mercy, fomtyme fet in it worthy & able mynyftres *that* may turne all the worlde vnto the fayth of Cryfte, makynge the fede of the chyrche innumerable. And in conclufyon the chyrche ones fet ftably in the courfe of vertue be not letted nor caft abacke in her Iourney,

St. Paul called his converts his own dear children,

having begotten them by preaching the gospel.

Preachers are called fathers, the church a mother, all true Christians children, who after this life shall abide in God's 'sentuary';

no longer liable to error as now.

Job and Paul feared lest they might fall from grace.

[* tt i]

But those that are assumpte into heaven shall sin no more.

Conclusion.

Let us pray God in pity to His church to send able ministers,

that may turn all the world to the faith,

that the church be not letted nor cast aback in her journey,

but ascend to the eternal pleasures of heaven.

but ſhortly may aſcende to the eternall pleaſures of almyghty god in heuen where the true chyldren of our lorde ſhall be permanent worlde without ende. Amen.

De p*rofun*dis clamaui ad te
d*omi*ne : d*omi*ne exaudi voce*m* mea*m*.

Psalm cxxx. Sinners breaking God's commandment go away from Him and fall more and more towards hell,

EVery ſynner brekynge the co*m*maundement of god gooth awaye from hym, & draweth backwarde in to many grete & peryllous depe dau*n*gers, fallynge downe more & more towarde *the*. horryble pyt of hell, whiche thynge holy ſcrypture hath ſhewed fyguratyuely in the

a fall shewed figuratively in the story of Jonas.

ſtory of *the* prophete Ionas, deſcribynge certayne degrees & ordres of his dyſ'cencyons, whan he dyde breke the co*m*mau*n*dement of god. And we ſhall here marke & note .vij. poyntes in the ſame ordre as they be there ſhewed. Fyrſte whan Ionas brekynge goddes co*m*mau*n*dement tourned hymſelfe awaye & fledde from the face of god. Seconde whan he wente to a towne named Ioppen nygh to the ſee, where he hyred a ſhippe co*n*uenye*n*t to paſſe ouer on his Iourney. Thyrde whan he entred in to *the* ſhyppe, & as ſcrypture ſayth came downe in to it hauynge monycyon by *the* ſodeyne ryſynge of grete tempeſtous ſtorme, notwithſtandynge wold not retourne to londe. Fourth whan he wente downe in to *the* holowe & loweſt places of the ſhyppe there ſlepte fou*n*dly. Fyfth when he was caſt out fro*m* thens in to the ſurgynge ſee. Syxth whan he was deuoured & ſwalowed downe in to *the* loweſt parte of a grete whalles bely. Seventh & laſt, yf in all theſe trybulac*i*ons he had not ſhortly remembred almyghty god & be ſocoured by his helpe, coude not haue ſcaped, but anone as he had be*n* dygeſted in *that* grete fyſſhes bely ſhoulde haue be*n* voyded out from hym in maner of dunge, & ſo flyppe downe in to *the* botom of *the*

[* tt i, back]

Seven degrees in the fall of Jonas;

1 his flight;

2 his hiring a shipp at Joppen;

3 his entering the ship and remaining in it notwithstanding the sudden storm;

4 his sound sleep below;

5 his being cast into the sea;

6 his being swallowed by a whale;

7 if he had not remembered God,

he would have been digested and voided by the fish.

grete fee. Thefe .vij. degrees of the fall of Ionas from god by brekynge his co*m*maun*de*me*n*t, fygnefy vnto vs the dyuers fally*n*ges downe of the fynner, wherby he gooth lower & lower from one degre to an other in to dyuers perylles of depneffes. ¶ It forceth not for our purpofe at this feafon though Ionas in holy fcrypture fygnefy Cryft. For one & the fame thynge by a dyuers co*n*fyderacyon may be taken fyguratyuely for two co*n*traryes. Somtyme in holy fcrypture the lyon fygnefyeth Cryft, and fomtyme by the lyon is fygnefyed the deuyll, as in *th*e epyftle of faynt Peter. Tanq*uam* leo rugiens circuit. It fygnefyeth Cryft as in the appocalypfe. Vicit leo de tribu *Iuda. What thynges be more contrary than god and the deuyll. For as moche therfore as one thynge may betoken Cryfte and the deuyll, why may not Ionas fomtyme fygnefy Cryft and fomtyme the fynner. But let vs procede that we haue begon, we fhall marke and confydre in what maner the degrees of Ionas fally*n*ge downe from god may be coref̃pondent and fygnefy the degrees of the fynners difcencyons from god by fynne. The fyrft degre goynge in to fynne is confent of the mynde, with a delyberacyon had before to ony thynge forbyden by the lawe of god. For a more open declaracyon this fhall be an example. Perauen*t*ure here is a yonge man yet chafte of his body, the remembrau*n*ce of a fayre woman cometh to his mynde, he doth not withftande it, but befyly thynketh on her beaute, and fetteth his mynde for to haue his fleffhely lufte of that fame woman, and at the lafte con-fenteth for to haue ado with her, yf that he myght haue oportunyte and leyfer. This confente of the mynde is deedly fynne, all be it that he neuer haue his purpofe in dede. Ihefu cryfte our fauyoure faythe in the gofpell. Qui viderit mulierem ad co*n*cupifcendum eam : iam mechatus eft eam in corde fuo. He that beholdeth a woman confentynge in his mynde for to

These seven degrees signify the sinner's descent.

It forceth not that Jonas in scripture signifies Christ; for so

the lion sometimes signifies Christ, sometimes the devil.

[* tt ii]

So Jonas may betoken sometimes Christ, sometimes the sinner.

The first degree of sin is consent of the mind to anything forbidden;

e.g. a young man yet chaste busily thinks on a woman's beauty and at last consents to have ado with her,

if he can have opportunity. This consent of the mind, even though he never have his purpose in deed, is deadly sin.

Sin committed in the heart

haue his luſt of her yf that he myght, the ſynne is commytted in his herte, and by that ſame conſent onely he

and unrepented leads to damnation.

ſynneth deedly. If that he than dyed without ony penaunce he ſholde be dampned for euer. But the

Cogitations, however unclean, against which we repugne, are often not even venial sins;

cogytacyons whiche come ſodeynly vnto the mynde be they neuer ſoo vnclene yf that we conſent not but repugne agaynſt theym as moche as we may be noo deedly ſynnes, nor no venyall oftentymes, and we alſo ſhall

[* tt ii, back] by striving against them we have profit.

haue *grete profyte by ſtryuynge ayenſt them not conſentynge at ony tyme, he *that* ſetteth his mynde more vpon a worldly creature or pleaſure than vpon god, turneth hymſelfe awaye from his maker, foloweth & dooth after *that* worldly thynge contrary to his lawe, whiche is called the vnlawfull conſent of the mynde.

Unlawful consent is the setting the mind upon a worldly creature rather than upon God. One so consenting flees from God as Jonas did.

He fleeth from god, lyke as Ionas hauynge in commaundment to go vnto the grete cyte of Niniue fledde, dyſobeyed, & wolde not do as he was commaunded. It is wryten of hym thus. Almyghty god ſayd to Ionas, ryſe & go to the grete cyte of Niniue preche & tell them that theyr malyce & ſynfull lyuynge is comen to my knowlege. Than Ionas roſe dyſobeyed that commaundement & fledde from the face of our lorde. Thus ye perceyue how manyfeſtly the fyrſt fall in to ſynne whiche is conſent agreeth vnto the fyrſt fall of Ionas. ¶ The

Second degree of the sinner's fall; the searching for opportunity to fulfil his purpose in deed.

ſeconde degre of the ſynners fall is the ſtudy & beſy ſerchynge for tyme & oportunyte whan he may fulfyll his purpoſe in dede, for at ſuche ſeaſon as *the* ſynner beſyeth hymſelfe how & by what meane he may accomplyffhe *that* ſynne where vnto he hath conſented before, than he falleth downe one degre deper & his ſynne is more greuous than it was onely by conſentynge. In his ſo do-

This is heaping sin on sin, and makes the first spot more black than it was.

ynge he hepeth ſynne vpon ſynne, and maketh the fyrſt ſpotte of it more blacke, more foule in the ſight of god than it was. Truly it is a generall rule whan a ſynne ones purpoſed by conſent in our mynde is deedly, what ſoeuer we do for the accomplyffhement of *the* ſame is

alſo deedly ſynne. An example, perchaunce *thou* haſt decreed with thyſelfe (yf thou myght co*n*uenyently) to vſe thy body after *the* ſenſuall luſt and pleaſure with a certayne woman, alſo gooſt aboute & procureſt by many meanes to fulfyll the ſame in dede, eyther by wantoneſſe of wordes, by wanton lokes, ga'lant apparayle of thy body, by ofte gyuy*n*ge gyftes or ony other alwaye[1] what euer *thou* do in full purpoſe of the ſame, be it neuer ſo lytell yf it were but *the* lyftynge vp of ſtrawe, is deedly ſyn*n*e. This ſeconde degre of *the* ſynners fall is fygured by *the* ſeco*n*de acte of Ionas wha*n* he went to Ioppen a towne nygh the ſee, there hyred a ſhyppe to thentent he myght Iudaſly flee fro*m* the face of our lorde god, of his ſo doynge ſcrypture ſpeketh by theſe wordes. Et deſce*n*dit Ioppen & inuenit naue*m* euntem[2] in tharſis et dedit naulu*m* eius. Ionas wente downe to Ioppen there fou*n*de a ſhyppe goynge towarde *the* cou*n*tre of tharſis & hyred the ſame. ¶ The thyrde degre of the ſynners fall is fulfyllynge of his purpoſe *that* he hath be*n* about ſo longe to accomplyſſhe. Conſent is euyll, *the* beſy meane to fulfyl his purpoſe is worſe, & thaccomplyſſhement of *the* ſyn*n*e in dede is worſe of all for .iii. cauſes, fyrſt for *the* longe contynua*u*nce, ſeco*n*de for *the* more luſt & pleaſure had in *the* offence, & thyrde for *the* grete hurte *that* cometh by it, bothe of ſoule & body. A man doynge a treſpaſſe aye*n*ſt almighty god & lye lo*n*ge in it offendeth more greuouſly tha*n* yf anone as he is fallen downe by ſynne wyll ryſe agayne, that perſone is leſſe blame worthy whiche ſhortly after co*n*ſentynge wyll refrayne hymſelfe than lo*n*ge ſo to co*n*tynue, & in concluſyon fulfyll his purpoſe. The immoderate luſt & pleaſure of *the* body is made more greuous by fulfyllynge of it in dede, than it ſholde haue ben onely by thought or conſent. For al though *the*

If thou hast decreed to use thy body after the sensual lust with a certain woman, whatever thou dost to fulfil the same,

[* tt iii]

though it were but the lifting up of a straw, is deadly sin.

This second degree of sin figured by Jonas hiring a ship at Joppen, that he might Judasly flee from the face of God.

The third degree is fulfilling the sinner's purpose.

Consent is evil, the 'besy' mean worse, the deed worst,
1 for its continuance,
2 for the greater pleasure,
3 for the great hurt to soul and body.

He offends less who after consenting refrains,

than he who continues and fulfils his purpose.

The lust of the body made more grievous by fulfilling it in deed than by mere consent.

[1] *sic* 1509, 1555. Qu. *waye?*
[2] emittē 1509. emittem 1555.

mynde be ſet on bodyly pleaſure wherby the ſoule is fore vexed, & after bothe body & ſoule con*ſ*ent to *th*e ſame *th*e ſynn*e* is grete, but in con*c*luſyon yf thaccomplyſſhement of the ſame be exçercyſed in dede it is made moche more greuous, for by thought & con*ſ*ent onely the ſoule is made foule, & by *th*e dede bothe body & ſoule is corrupte, & *many tymes two bodyes as by the ſynne of fornycacyon. This thyrde degre is fygured by *th*e thyrde acte of Ionas for as *th*e ſynner fyrſt fyndeth meanes & than doth *th*e dede, ſo Ionas fyrſt fou*n*de the way & meane to hyre the ſhyppe & after entred in to it. As ſcrypture ſayth. Et deſce*n*dit in eam. He came downe in to the ſhyppe. And lyke as many tymes whan a perſone hath greuouſly offended anone is ſmyten with thabomynacyon of his ſynne all be it he wyl not refrayne by *that* godly monycyon, ſo anone as Ionas was entred in *th*e ſhyppe grete tempeſt aroſe on *th*e ſee, notw*ith*ſtandynge he wolde not retourne to londe. The fourth degre in *th*e fal of the ſynner is *th*e cuſtome of *th*e ſame, the more *that* a ſynner accuſtometh hymſelfe in ſyn*n*e *th*e more greuous & deper is his diſcencyon towarde *th*e pyt of hell, all though he perceyue it not, for by lytel and lytel he ſynketh in to *th*e ſylthy pleaſure of it, euen as an hors *th*e ſofter myre or claye he waltreth hymſelfe in *th*e more eaſely he lyeth & enprynteth deper his ſymilytude in it, but whan he is about to ryſe agayne the ſoftnes of the cley wyll not ſuffre to take holde wherby he myght be affyſted. The cuſtome of nature is moche lyke, for naturally we muſt vſe mete & drynke in hu*n*gre & thurſt, & other in lyke wyſe as we haue be*n* cuſtomably vſed vnto. This fourth degre is more greuous in the ſyght of god than is one dede or ones doynge of a ſynne. Perauen*t*ure one offence, treſpaſſe, or fal may be excuſed bycauſe *that* a man of hymſelfe is ſo frayle. For it is ſayd. Huma-num eſt cadere. The properte of man is to fall.

By consent only the soul is made foul, by the evil deed both body [* tt iii, back] and soul are corrupt; by fornication two bodies. The third degree of sin figured by Jonas entering into the ship.

As a sinner after committing sin will not refrain though smitten with its abomination,

so Jonas notwithstanding the storm would not return to land. Fourth degree of sin is the custom of the same;

the sinner sinketh in the filthy pleasure of sin, as a horse waltering in mire, the softer it is the more easily he lieth, but when he would rise it will not suffer him to take hold.

Custom of sin more grievous in God's sight than one single sin, which may be excused by the frailty of man's nature.

Sed pergere in lapſum & perſeuerare diabolicum eſt. But to lye longe & contynue in ſynne is appropred to the deuyll. Whan the deuyll hath entyſed ony perſone to this poynt of contynuaunce, he hath than brought hym in a ſadde & ſounde ſlepe, that ſcante can awake for *ony callynge or noyſe. This degre of the ſynners fall is repreſented by the fourth acte of Ionas whiche perceyued a grete tempeſt comynge, all be it he wolde not retourne to londe, but wente downe in to the loweſt partes of the ſhyppe & there ſlepte ſore, of his ſodoynge ſcrypture ſheweth, ſayenge. Deſcendit in interiora nauis et dormiebat ſopore graui. Ionas deſcended in to the lowe partes of the ſhyppe there ſlepte ſoundly. So after the ſynner be comen in to the cuſtome of ſynne, gooth downe & in maner ſlepeth in it. The fyfth in the fall of the ſynner is whan he reioyſeth & maketh boſte of the ſynne that he commytted, where of very ryght he ſholde be aſhamed, and fere the paynes of the lawe ordeyned for open ſynners. Suche perſones be bothe without fere & ſhame. They ſhewe openly & many tymes in comyn tauernes to other of lyke diſpoſycion, theyr ygnominious & ſhameful offences makynge grete crackes how wyckedly they haue done with that woman & with that, & perauenture wyl ſclaunder her whiche they neuer touched. Thus they make open vaunte of themſelfe to thentent other ſholde laude & prayſe theyr wyckednes. Of whome may be ſpoken the ſayenge of the prophete Oſee. Profunde peccauerunt. They ſynne depely, & ſo depely that our ſauyour compareth that ſclaunderous ſhewynge of theyr wyckednes vnto the fall of hym whiche ſlyppeth downe to the botome of the ſee. Utilius eſt illi ſi lapis molaris imponatur circa collum eius et proiciatur in mare. It ſhold be better and more profytable for the ſynner yf a myll ſtone were hanged aboute his necke & ſo caſt in to the ſee, than openly

To continue in sin is 'appropred' to the devil.

The habitual sinner is in so sad and sound a sleep that he can scant awake for any noise.

[* tt iv]

This fourth degree of the sinner's fall is represented by Jonas sleeping sore in the lower parts of the ship.

So the sinner accustomed to sin sleeps soundly in it.

Fifth degree; boasting of sin.

Such persons are without fear and shame;

in common taverns they make great cracks how wickedly they have done with this or that woman, perhaps slandering her whom they never touched; vaunting that others should laud their wickedness.

Such a sinner sins deeply;

it were better for him if a millstone were hanged about his neck and he cast into the sea, than that he should shew his sin by cracking.

ſhewe his ſynne by boſtynge or crakynge. The fyfth acte of Ionas is coreſpondent to this degre whan he was *caſt in to the ſee & drowned in the waters. So theſe grete abhomynable ſynners that make boſte of theyr vngracyouſnes be drowned vtterly in ſynne, ouer- whelmed with the manyfolde flodes of it. The ſyxth degre is whan the ſynner wyl defende his errour & impugne ayenſt vertue, they haue ſo longe vſed & accuſtomed themſelfe in vycyous lyuynge, ſo longe made theyr vaunte of theyr ſo doynge, that it ſemeth to them as no ſynne, & by all meanes *that* may be founde, procure & be aboute to cauſe al other to thynke the ſame. O grete & deedly profoundyte of ſynne, whan a man is fallen downe to this degre he deſpyſeth & vtterly forſaketh all holſome monycyons wherby he myght be brought agayne vnto the ryght waye of good lyfe. Sapiens ſayth. Impius quum in profundum malorum venerit contempnit. Whan the ſynner is fallen in to the depnes of ſynne than he deſpyſeth all holſome remedyes & correccyon for *the* amendment of his ſynful lyuynge, he wold haue euery perſone to be of his maner, alſo wyll not ſuffre *the* lyf of wycked folkes to be reproued & ſpoken ayenſt, neyther *the* greuous woundes of his ſoule to be touched in ony condycyon, the ſynner whiche is of this maner the deuyll hath all hole in his poſſeſſyon & power. Saynt Iohan ſheweth *that* our aduerſary *the* deuyll gooth about ſerchynge whome he may deuour, but now I fere he nedeth not ſo to do, for his purpoſe in maner is al redy fulfylled, he hath deuoured & ſwalowed many in to *the* loweſt parte of his bely. This ſyxth degre is well ſhewed by the ſyxth acte of Ionas whan *the* grete myghty whalle deuoured & ſwalowed hym downe in to *the* vyle & loweſt parte of his carkeſſe. In lyke maner theſe obſtynate & abhomynable ſynners be vtterly deuoured & ſwalowed downe of our grete enemy *the* deuyll. The

Jonas was cast into the sea; so [* tt iv, back] boastful sinners are drowned in sin.

Sixth degree of sin; the sinner will defend and impugne against virtue; having long been accustomed to vice and made his vaunt of it, he seeks to cause others to think the same.

Such a man despiseth all 'holsome monycyons';

he will not suffer the life of wicked folks to be reproved or the wounds of his soul to be touched;

he is devoured by the devil 'into the lowest parte of his bely,' as Jonas was swallowed by the 'whalle' into the vile part of his 'carkesse.'

[* tt v]

Seventh degree of the sinner's fall, despair.

ſeuenth degre is to deſpayre of *the grete mercy of god whiche is mooſt depe, mooſt peryllous of all other, & nexte to the horryble pyt of hell, yf ony creature be fallen downe ſo depe *that* he deſpayre it ſhall be very harde for hym to ryſe agayne. Saynt Criſoſtom ſayth. Deſperatio non finit peccatorem poſt lapſum exurgere. Deſpayre wyl not ſuffre a man whan he is fallen downe to ryſe agayne, it is lyke a depe pyt whoſe mouth is ſtopped vp with a grete ſtone ſo *that* no thynge may gete out but yf *the* ſtone be remoued, the couerynge of this depe pyt deſperacyon may not be taken away without ſtronge & ſtedfaſt hope in the grete mercy of almighty god, of the whiche ſuperhaboundaunt mercy we haue ſo moche ſpoken in *the* other pſalmes before that yf grete plente of ſcripture were not whiche by & by in euery place prayſeth and exalteth this grete mercy I ſholde be fered left no more coude be ſpoken of it. Than ſyth this mercy is neuer voyde but alway ſpoken of in ſcripture in euery corner it muſt nedes (as me ſemeth) be a grete comforte to all true penytentes. It is alſo approued by ſo many perylles & ſymilitudes, promiſed with ſo many affirmacions, and laſt hath ben ſo ofte excercyſed vpon ſo many ſynners, *that* of a trouth *the* ſynner is ouer moche obſtynate & harde herted whiche can not meke hymſelfe lowly hauynge ful confydence & ſtedfaſt hope in *the* endles mercy of god, he *that* can not ſynde in his herte to ſubmytte hymſelfe by this maner is dygeſted & incorporate in to *the* ſubſtaunce of *the* deuyll euen as mete whan it is dygeſted is turned in to *the* ſubſtaunce of fleſſhe & blode. For amonges all ſynnes deſperacyon is *the* thynge *that* mooſt maketh us deuyllyſſhe & our condycyon lyke to dampned ſpyrytes, for they ſhall euer be in deſpayre, neuer truſt to haue forgyuenes. But now to our purpoſe, yf Ionas beynge in *the* whalles bely, deſtytute & wyde from all helpe of ony *creature had not ben ſocoured by the grete mercy

St. Chrysostom saith: despair will not suffer the fallen to rise again.

It is like a deep pit whose mouth is stopped up with a great stone, which stone (desperation) cannot be taken away without hope in God's mercy.

This mercy (spoken of in every corner of scripture) a great comfort to true penitents; it has been so approved, promised and exercised, that the sinner must be overmuch obstinate who cannot meek himself;

such a desperate sinner is digested and incorporate into the substance of the devil.

Desperation makes us like damned spirits.

If Jonas in the 'whalles bely' had not been succoured by God's mercy,

[* tt v, back]

he would have been turned into the whale's nature by digestion, and the residue voided out into the sea;

of our lorde. I beſeche you who coude haue ſaued hym from turnynge a parte in to *the* whalles nature by dygeſtyon, & the reſydue to haue ben voyded out thrugh his guttes lyke dunge in to the depe ſee, wherby we

so the sinner falling from one degree of sin to another, not calling on God for help,

may well perceyue that a ſynner fallynge downe from one degre of ſynne in to an other without he ſhortly returne to the ſtate of grace amendynge his lyfe, call to almyghty god his maker for helpe, & haue a full truſt

shall be incorporate into the substance of the devil and conveyed 'thrugh his bely' into the pit of hell.

in that mercyfull lorde ſhall at *the* laſt by deſpayre be incorporate to the ſubſtaunce of the deuyll, ſo ſhall be conueyed thrugh his bely & fall downe in to the depe pyt of hell.

But Jonas cried to God and was set again upon earth.

But Ionas in all his Ieoperdyes cryed to our mercyfull lorde god aſkynge mercy, whiche anone he obteyned, for by *the* commaundement of god he was delyuered from all perylles & ſet agayne vpon the erthe.

So the sinner may obtain mercy,

If a ſynner wyl do in lyke maner, almyghty god without doubte ſhall ſhewe his mercy & clene delyuer hym from all peryll of dampnacyon. It is therfore very neceſſary for euery ſynner dylygently to take hede call-

if remembering the privy jeopardies he lieth in,

ynge to remembraunce the peryllous & preuy Ieopardyes he lyeth in, wyſely with a circumſpecte mynde to loke vpon the daungers that may fall by the ſame, and that

he lifts up the eyen of his soul to God.

done lyfte vp the eyen of his ſoule to our mooſt mercyfull lorde god, ſayenge. De profundis clamaui ad te domine: domine exaudi vocem meam.

Blyſſed lorde I a ſynfull creature call to *the* for helpe.

It is profitable also for rightwise people often to reherse the verse *De profundis.*

I beſeche *the* here my voyce. It is alſo profytable for good & ryghtwyſe people ofte to reherſe this verſe wherby they may auoyde the grete perylles of this wretched worlde, no creature lyuinge is ſo ſtedfaſt & ſure but may fal in to theſe depe daungers of ſynne,

Let him that standeth take heed lest he fall.

wherfore ſaynt Poule admonyſſhe vs al ſayenge. Qui ſtat videat ne cadat. He that ſtandeth or elles he

[* tt vi]

that is in the ryght *waye of good lyuynge, let hym take hede leeſt he fall or go out of it. For this cauſe euery ryghtwyſe perſone ſaye. De profundis clamaui ad te

domine: domine exaudi vocem meam. Good lorde I beynge in trouble and fere of myn enemyes *the* worlde, the fleſſhe & the deuyl crye to the for helpe, here my voyce, delyuer me from theyr daungers. Thyrde let vs ofte repete this ſayd verſe for them *that* be in the paynes of purgatory, for whome cryſtes chirche hath ordeined ſpecially this pſalme to be ſayd, *the* ſoules beynge in theſe grete paynes abyde euer lokynge for *the* grete mercy of god, alſo one droppe of it to ſwage theyr paynes by the helpe of our prayers, therfore as hertely as we can let vs all ſaye this for theyr comforte. De profundis clamaui ad te domine: domine exaudi vocem meam.

Lord, hear my voice.

Let us often repeat this prayer for souls in purgatory, for whom the church has ordained specially this psalm to be said:

De profundis.

¶ For as moche as this pſalme of our holy faders is ſet in the nombre of penytencyall pſalmes, therfore in our begynnynge it is conuenyent we ſhewe ſome reaſon why it ought ſo to be named, & what thynge is in it longynge to penaunce. There be .iii. partes of penaunce as it is ſhewed by dyuynes wherof we haue ofte ſpoken by dyuers ſygures, contrycyon, confeſſyon, & ſatyſfaccyon, notwithſtandynge in many places of ſcrypture they be ſhewed ſyguratyuely by the nombre of .iii. as it appereth in exodi, the people of Iſraell walked in wylderneſſe many tymes, but amonge all other ſpecyally is there named the ſpace of .iii. dayes, whiche *the* grete doctour origine expounynge ſheweth *the* miſtery of the .iii. partes of penaunce to be ſignefyed by thoſe .iii. dayes. Alſo in the ſtory of Ionas wherof before we haue ſomwhat touched is ſhewed, that Ionas beynge in the whalles bely *the* ſpace of .iii. dayes cryed to almyghty god for his delyueraunce, whiche the thyrde daye was herde, delyuered from the deuourynge of that *ſame grete & horryble beeſt or fyſſhe that ſwalowed him in to his bely, and ſo ſet agayne vpon the erth. Theſe .iii. dayes lyke wyſe as we ſayd before ſygnefy the .iii. partes of penaunce, wherby ſynners be delyuered from

Why this psalm is set in the number of penitential psalms.

Three parts of penance,

contrition, confession, satisfaction,

shewed figuratively, as 'the grete doctour' Origen says, by the three days' wandering of Israel in the book of Exodus,

and by the three days spent by Jonas in the 'whalles bely,' who was on the third day delivered.

[* tt vi, back]

So by the three parts of penance sinners are delivered

from the devil.

the captiuite of *the* deuyll, fro*m* his tyran*n*y, & reſtored agayn to theyr fyrſt lyberte. Our p*ro*phete dauid in *the* begyn*n*ynge of this pſalme vſeth a lyke myſtery fyrſt expreſſynge his petyc*i*on vnto god by theſe wordes.

David in the beginning of this psalm expresses the three parts of penance;

De p*ro*fu*n*dis clamaui ad te do*mi*ne: do*mi*ne exaudi voce*m* mea*m*. Fia*n*t aures tue intende*n*tes in voce*m* deprecatio*n*is mee. In the whiche wordes be expreſſed the .iii. partes of penaunce.

1 Contrition: *De profundis;*
2 confession: *Domine exaudi.*

Fyrſt he prayeth for co*n*tricion ſayenge. De profu*n*dis clamaui ad te do*mi*ne. For co*n*feſſyon he addeth. Do*mi*ne exaudi voce*m* mea*m*. And thyrde for fatiffacc*i*on. Fia*n*t aures tue inte*n*de*n*tes in voce*m* dep*re*catio*n*is mee. Fyrſt co*n*trycyon is a grete inwarde forowe comynge fro*m* the very depnes of *the* herte with mekenes, by a profou*n*de conſyderacyon & remembrau*n*ce of our ſynnes. Truly the depnes of ſynne is very grete as it was ſhewed before. And for that cauſe we muſt make depe ſerche in our conſcyence remembrynge the gretenes of euery ſynne with grete humylyte comynge from the herte rote. Profundu*m* eſt cor hominis. The herte of man is depe, who ſoeuer cryeth to almyghty god hertely, that is to ſaye fro*m* the depnes of his herte muſt nedes be herde. God may not expulſe or forſake the herte *tha*t is ſo penytent & meke. For our p*ro*phete ſayth in an other place. Cor co*n*tritu*m* & humiliatu*m* de*us* no*n* deſpicies. Blyſſed lorde thou ſhalte not deſpyſe a co*n*tryte herte. And how may the herte be more contryte & meke as whan of very contrycyon, Mekenes & profounde conſyderacyon of our ſynnes, we [* tt vii] *aſke mercy & forgyueneſſe of almyghty god. A lytell forowe is not ſuffycyent nor lytell penaunce, but we muſt haue grete forowe & grete penau*n*ce whiche maketh a grete noyſe before our mooſt mercyfull lord. And *the* perſone that cryeth to god on this wyſe, with grete forowe & penau*n*ce, hath very co*n*trycyon, he may well ſaye. De profundis

and humility from 'the herte rote.' The heart of man is deep;

God may not expulse the man that crieth from the deepness of the heart.

We must have great sorrow which maketh a great noise before our merciful Lord.

clamaui ad te d*omi*ne. Lorde I haue cryed to the from my very herte rote. But this crye muſt be ſofte without noyſe of wordes, it muſt be in the ſecrete places of the herte, no voyce, no fou*n*de, in ony wyſe ſhewed outwardly. Co*n*tricyon ís none other but an inwarde ſorowe of the mynde ſet in *th*e preuy place of the herte, whiche nedes muſt go before confeſſyon made by mouth, for truly confeſſyon without contrycyon had before profyteth very lytell or no thynge. All be it contrycyon is ſecrete within the preuy place of the herte, notwithſtandynge confeſſyon muſt be made by open wordes, manyfeſt ſhewynge of *th*e mynde, expreſſynge truly & openly euery ſynne with the circu*m*ſtau*n*ce to a preeſt, all colourynge, faynynge & hydynge of our treſpaſſe ſet aparte, whiche can not be done in ony condycyon but by ſpekynge of wordes, therfore euery penyte*n*t in this ſeconde place is taught to aſke of almyghty god *tha*t he vouchefaue mercyfully to here & accept his confeſſyon fayenge. D*omi*ne exaudi vocem mea*m*. Lorde here the voyce of my co*n*feſſyon. We ſayd fatyffaccion is the thyrde parte of penau*n*ce, whiche is deuyded into other thre partes. Almſdede, faſty*n*ge & prayer, amonges theſe prayer is the chefe, & in maner all hole fatyffacyon, this may be ſhewed for thre reaſons. Fyrſt bycauſe it encludeth the other two almeſdede & faſtynge. Seconde it is a ſacrefyce of a more noble thynge than ony other. And thyrde it is more comyn, more lyght, more eaſy for *ony perſone to do. Prayer in it ſelfe is almeſdede, namely whan we praye for ſynners beynge in grete neceſſyte and myſerye, for by our ſo doynge we ſhewe and excercyſe our ſpyrytuall almeſſe vnto theyr ſoules, whiche is ferre better than ony bodyly almeſſe doynge. Prayer alſo yf it come from the herte and mynde as it ſholde, maketh the body wery, feble, and ſubgecte to the ſoule whiche thynge is ſpecyally done by faſtynge. Now ye may perceyue how prayer

This cry must be soft without noise of words.

Contrition a sorrow in the privy place of the heart;

confession without contrition profiteth little.

Confession must express every sin to a priest,

all colouring set apart;
it cannot be made without words.

Lord, says David, hear the voice of my confession.
Satisfaction consists of almsdeed, fasting and prayer; of which prayer is chief,
1 as including almsdeed and fasting,
2 as being a sacrifice of a nobler thing,
3 as being more common for any person to do.
[* tt vii, back]
1 Prayer is almsdeed, namely when we pray for sinners;

it is spiritual almesse unto their souls.

2 Prayer coming from the heart maketh the body weary and subject to the soul, as fasting does.

2 Prayer is the sacrifice of a more excellent thing;

not of our worldly substance as in almesse;

not of the substance of our bodies as in fasting;

but of our soul.

3 Prayer is more 'comyn' and easy for all; not only for the rich, as almesse; nor for the 'hole' only and strong, as fasting.

Therefore David bids the penitent with true hope ask of God that He give heed unto his prayer.
[* tt viii]

We pray Him to accept our penance whereby we may be holden up from the pit of damnation.

If God be so cruel that

includeth the other two partes of fatyffaccyon almesdede and faftynge. Seconde we fayd prayer is a facrefyce made of a more excellent, noble, and acceptable thynge before god. For whan we dyftrybute our goodes gyuynge them in almeffe to the poore people, a facrefyce is made of our worldly fubftaunce to almyghty god. By faftynge we do facrefyce with the fubftaunce of our bodyes, but whan we make our prayers lyftynge vp our myndes to almyghty god, a facrefyce is made of our foule whiche is mooft acceptable in his fyght. Therfore as moche as the foule is better, more noble & acceptable than is the body or ony worldly rycheffe, fo moche more noble facrefyce prayer muſte nedes be than is almefdede or faftynge. Thyrde we fayd prayer is more comyn and eafy for ony perfone to doo. Euery body is not of fubftaunce in rycheffe to gyue almeffe vnto the poore, neyther ony perfone is fo hole and ftronge of hymfelfe to fuffre many longe faftynges, but who is fo feble and weyke in body that may not at fomtyme praye? truly none, therfore prayer is more comyn, more lyght and eafy than is faftynge or almes dede. And for as moche as it is chefe amonges the other partes of fatyffaccyon, our prophete therfore remembreth and techeth the penytent fpecyally in this thyrde place to afke of god faythfully with true hope that of his goodnes he gyue hede vnto *his prayer. Fiant aures tue intendentes in vocem deprecationis mee. Good lorde I befeche the gyue hede to the voyce of my prayer with the eres of thy pyte & mercy. This is the fomme of our hole petycyon, that our blyffed lord of his goodnes vouchefaue to accepte our penaunce done with a good wyll alfo with true contrycyon, confeffyon, & fatyffaccyon, wherby we may be defended and holden vp from the horryble pyt of eternall dampnacyon. If almyghty god be fo cruell & vnmercyful that for our offence done ayenft his

goodnes wyll not forgyue & excercyſe his mercy whan we call for it, perauenture we ſholde take occaſyon to leue our pacyence for his ſake, & ſo ſlyppe downe in to *the* eternall paynes of hell, lyke as *the* wyſe man ſayth. 5 Ve hijs qui perdiderunt ſuſtinenciam. Euerlaſtynge ſorowe be to them that haue loſt theyr pacyence whiche is onely ſuſteyned by true fayth & hope in his mercyfull forgyuenes, therfore our prophete teche vs here to put our ſtedfaſt hope & conſydence in god & 10 with *the* ſame comforte our ſoules, promyſynge alſo *that* he ſhal excercyſe his mercy vpon all very contryte & true penytentes, whiche promyſe he fortefyeth by .iij. maner meanes, fyrſt by[1] thoccaſyons *that* ſholde cauſe vs not to haue forgyuenes. Seconde by the promyſe 15 made to euery true penitent, & thyrde by his ſuperhaboundaunt mercy, whiche is euer redy to all that wyll aſke it forſakynge theyr ſynfull lyfe. Thre thynges there be whiche of a lyklyhode ſholde cauſe almighty god not to forgyue ſynners. Fyrſt the gretnes 20 of theyr ſynnes. Seconde his ryghtwyſnes. Thyrde the inſtytucyon and ordynaunce of his lawe. But now we ſhall ſhewe that theſe thre can not withſtande the forgyuenes of almyghty god, but nedes he muſt be mercyfull & forgyue ſynners be they neuer ſo greuous, namely 25 them *whiche be penytent & forowfull for theyr myſlyuynge. Our wyckednes ſhall not withſtande yf we wyll be penytent & with a conſtaunt mynde amende our lyf. Elles all we were in a peryllous condycyon, for whan ony perſone offendeth ayenſt almyghty god, 30 yf he were not mercyfull & wyllynge to forgyue his treſpaſſe, alas all we be in grete Ieopardy of dampnacyon, what ſhall we do but fal in to the depe dungeon of dyſpayre. If it were ſhewed ones for a trouth that god wolde not forgyue ſynners, how myght we kepe 35 ourſelfe from dyſperacyon, dyſpayre is none other but

He will not forgive when we call for His mercy, we might lose patience and slip down into hell.

Patience only sustained by faith and hope in forgiveness.

David bids us comfort our souls with hope in God,

who will shew mercy on all true penitents;

he fortifies this promise,
1 by the occasions which should cause us not to be forgiven,
2 by God's promise,
3 by God's mercy.

1 Three things seem against forgiveness;

1 the greatness of our sins,
2 God's rightwiseness,
3 God's law.

Yet these cannot withstand God's forgiveness; He must forgive them that be sorrowful for [* tt viii, back] their misliving. Our wickedness cannot withstand, if we repent and amend our life; else we must all

fall into the deep dungeon of despair.

[1] be 1509, by 1555.

wantynge of very hope & truſt in the forgyuenes of almyghty god. If it ſo were *that* god wolde not excercyſe his mercy, by what meanes myght we ordre ourſelfe not to fall in dyſpayre. But doubtles it is not ſo, he is mercyfull and alway redy to forgyue. For now be innumerable ſayntes in heuen, notwithſtandynge ſomtyme they greuouſly treſpaſſed brekynge the *com*maun*d*ementes of god, & what creature lyueth that neuer offended. The wyſe man aſketh this queſtyon. Quis poteſt dicere, mundu*m* eſt cor meu*m*, purus ſum a peccato. What perſone lyuy*n*ge may ſaye, my herte is clene, I am without ſynne. Saynt Poule ſayth. O*mn*es peccauer*un*t et eguerunt[1] gr*at*ia et m*iſericord*ia om*n*ipote*n*tis dei. All were ſynners (fewe excepte) & neded the grace & mercy of almyghty god, whiche was grau*n*ted & euer ſhall be to all that wyll aſke it. This may well be affermed deſyringe none other example but that we ſpake of before, ye herde how meruayouſly Ionas was delyuered by the mercy of god from the depe daungers that he was in, ye herde alſo of the many grete Ieopardyes of his lyfe *that* he was in, almoſt deſtytute from hope, thought neuer in *maner to haue be ſocoured and ſet agayne at lyberte, notwithſtandynge he cryed to our mercyfull lorde, & obteyned forgyuenes. Now thou ſyn*n*er what ſoeuer thou arte (yf ony ſuche be in this preſence) that for the gretenes of thy ſynne is fallen in to dyſpayre. Here now the grete offence of Ionas ayenſt our lord god brekynge his com*maun*dement, & yet notwithſtandynge by his prayer obteyned forgyuenes, it was not denyed but lyberally grau*n*ted. Al ye knowe ryght well the more gentylly & mekely almyghty god deleth with ony perſon, the hyer in degre that he ſet hym, yf he breke his com*maun*dem*en*tes *the* more greuous is his offence. Now ſo it is Ionas was called

If God would not exercise His mercy, we must despair. But He is ready to forgive; for there are now innumerable saints in heaven who sometime grievously trespassed.

None can say: My heart is clean.

All were sinners (few except) and needed the grace of God, which was always granted to all that ask it.

So Jonas was delivered when he cried to our merciful Lord.

[* vv i]

Thou sinner that art fallen into despair,

hear the offence of Jonas and the forgiveness granted upon his prayer.

The higher in degree God sets a man, the more grievously does he offend if he sins.

[1] egerūt 1509, egerunt 1555.

of god to an hye offyce, had auctoryte to fpeke for an hole comyn welth, it may be called the ſtate or degre of apoſtle, whiche in honour is aboue all the degrees of this worlde, he had alſo *the* ſpyryte of prophecy, a meruaylous gyfte, very fewe or none be endued with it, the co*m*maundement he had was not by a generall precepte as *the* offyce of byſſhoppes & other whiche haue cure of ſoules is generally gyue*n* to them, but moche more ſpecyally it was attrybute to hy*m* by peculer reuelacyon & the worde of almyghty god. As it is wryten in holy ſcrypture. Factu*m* eſt verbu*m* do*m*ini ad Iona*m*. Our lorde ſayd to Ionas. Truly a grete difference is bytwene the co*m*mau*n*dement gyuen by a kynge to ony perſone by name, & the co*m*mau*n*dement gyuen to an hole multytude indyfferently. Ferthermore the mater the beſynes whiche was co*m*mau*n*ded hym to do was of no ſmall weyght, & alſo he myght haue done it at his eaſe. Euery man wyll thynke the mater grete wherby *the* helth and relefe of .xx.c. thouſande ſoules dependeth, ſo many was in the cyte of Niniue where vnto he was ſente. He neded not to make a grete oracyon to perſwade the peo*p*le. Theſe fewe wordes had ben ſuffycyent for his dyſcharge. Adhuc quadragi*n*ta dies & niniue ſubuertet*ur*. within .xl. dayes the cyte of Nynyue ſhall be deſtroyed, ye ſe well the ſhewynge of this mater was not ſo dyffuſe but he myght haue done it on the beſt wyſe. Ionas had a vayne & folyſſhe eſtimacyon regardynge hymſelfe to moche, he thought almyghty god is ſo good & mercyfull of hymſelfe, that as ſoone as the people wyl forſake theyr errour & knowlege themſelfe gylty he wyll doubtles ſhewe his mercy on them, & ſo ſhall I euer after be taken as a lyer & neuer after be gyuen credence to my wordes, for this cauſe he fledde, wolde not obey the co*m*mau*n*dement of god, more regardynge hymſelfe than *the* ſaluacyon of ſo many thouſande

Jonas was called to the state of an apostle, had the spirit of prophecy;

a special commandment was attribute to him by 'peculer' revelation.

Difference between a commandment given to any person by name and to a 'hole' multitude indifferently.

The business committed to Jonas (1) weighty, (2) easy; 1 on it depended the relief of 2,000,000 souls; 2 he needed not to make a great [* vv i, back] oration:

'Within 40 days Nynyue shall be destroyed,' these few words had been sufficient for his discharge. Jonas thought: God is so good,

that as soon as the people forsake their errour, He will shew mercy, and I shall be taken as a liar;

so he fled, disobeying God and regarding himself more than that great city.

foules. All thefe thynges confydred we may well perceyue his grete contempte ayenft god & brekynge of his lawe, not withftandyng our beft & mercyfull lorde whan Ionas in al his grete perylles remembred his vnkyndnes done ayenft his maker and called to hym for mercy, anone he graunted hym forgyuenes. If god had kepte in mynde his vnkyndnes, truly he had not fo haue ben delyuered, but he of his gentylnes toke more hede to his penaunce than to his offences done before, whiche gentylnes he fheweth to euery fynner that wyll forfake his wretched lyfe and afke forgyuenes. If almyghty god were not thus benefycyall and mercyfull, neyther Ionas nor ony other creature myght efcape the daunger of fallynge in to defpayre. Therfore our prophete fayth. Si iniquitates obferuaueris domine: domine quis fuftinebit. Lorde yf thou bere in mynde our fynnes & wyll not forgyue vs, who may kepe hym from defpayre. By thefe we may knowe that our fynnes can not withftande the grete mercy of god, yf we be penytent. Now *we fhall fhewe that the ryghtwyfnes of god can be none obftacle agaynft his mercy. ¶ It is requyred bothe of ryght and equyte a recompence to be made for a trefpaffe or vnkyndnes fhewed to ony perfone or euer the offence be vtterly forgyuen. And for *that* caufe a certayne folempne feeft was inftytute in the olde lawe by Moyfes accordynge to goddes commaundement euery yere to be celebrate & kepte, which they named the feeft of makynge clene and the daye of mercy. In that folempne feeft cuftumably was offred vp a certayne generall facrefyce for the fynnes of all the people. On that daye whan that the byffhoppe of theyr lawe had halowed certayne quycke beeftes in an out hous of the temple. Anone hymfelfe onely arayed with folempne apparayle fholde entre in the temple, and go forth to a place in the fayd temple called Sancta fanctorum,

So great was his contempt against God,

who yet on his repentance anon forgave him;

heeding more his penance than his offences.

If God were not thus merciful,

every sinner must despair.

Our sins then, if we be penitent, cannot withstand God's mercy;

[* vv ii]

nor is His righteousness an obstacle against His mercy.

A recompense must be made for trespasses or ever they be forgiven.

Moses appointed a yearly feast of making clean and day of mercy, when a sacrifice was offered for the sins of all the people and the bishop went into the holy of holies.

takynge with hym parte of the beeſtes blode, whiche ſeuen tymes he ſholde ſprynkle before the ſete of god whiche they called Propitiatorium, a place of mercy, wherwith almyghty god ſholde be made more meke and the ſooner excercyſe his mercy vpon the people. So for this cauſe they named that ſolempne feeſt the daye of mercy. All this ſacrefyce done by the byſſhop in the olde lawe was onely but a fygure. And as ſaynt Poule wrote vnto the hebrewes a ſygnyfycacyon or token of the knowen trouth to come. Therfore cryſten people ſyth our tyme now is the plenteuous tyme of grace we may not be in no worſe condycyon than the Iewes were. In theyr tyme almyghty god was peafed by the meanes of theyr ſacrefyce. Now moche more in our dayes where as grace is ſuperhaboundaunte, a ſacrefyce ſhall be made the whiche is of moche more ſtrength, more vertue, to purge and vtterly doo awaye *our ſynnes. Alſo it ſhall ſooner moue almyghty god to excercyſe his mercy vpon vs. Let vs remembre who is our byſſhop, what is our ſacrefyce, what maner blode it is, what is *the* inwarde parte of the temple, & to what entent all theſe were ordeyned. The holy doctour ſaynt Poule ſheweth them at large in a merueyllous epyſtle wryten to the hebrewes. Chriſtus affiſtens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manu factum id eſt non huius creationis neque per ſanguinem hircorum aut vitulorum ſed per proprium ſanguinem introiuit ſemel in ſancta eterna redemptione inuenta. Cryſte Iheſu is our byſſhop, his mooſt precyous body is our ſacrefyce, whiche he offred vpon a croſſe for *the* redempcyon of all *the* worlde. The blode ſhedde for our redempcyon was not the blode of gotes or calues as in the olde lawe, it was the very blode mooſt innocent of our ſauyour Iheſu cryſt. The temple wherin our byſſhop dyde

There he sprinkled blood before the propitiatorium.

This sacrifice was a token of the truth to come.

Christians may not be in worse condition than were the Jews,

by whose sacrifice God was peased. Much more now shall He do away our sins, who have a sacrifice of much more virtue.

[* vv ii, back]

Our bishop is Christ, our sacrifice His body offered upon a cross for the redemption of the world;

the blood shed for us was not the blood of goats or calves, but the blood most innocent of our Saviour.

The temple in which our Bishop

did sacrifice was not made by man's hands; He shed His blood in the face of the world. This temple hath two parts;

the earth, where he suffered;

the holy place, heaven, in which He shewed before His Father's throne the blood seven times shed for sinners.

[* vv iii] This sacrifice is offered not yearly, as the Jews' manner was, but every day, hour and moment.

Every true penitent is part taker of this sacrifice.

If we sin, we have an Advocate with the Father.

facrefyce was not made by mannes hande but onely by the power of god, he fhedde his precyous blode for our redempcion in the face of all *the* worlde, whiche is the temple made onely by the hande of god. This temple hath two dyuers partes, one is *the* erth wheron we be inhabyte, the other is not yet knowen to vs mortall creatures. Fyrft he dyde facrefyce in the erth whan he fuffred his paffyon. After in a newe clothynge or garment, the veſture of immortalite, & with his owne precyous blode entred in to *fan*cta fancto*rum*, that is to faye in to heuen where he fhewed his fayd mooft precyous blode before the trone of his fader whiche he fhedde for all fynners .vij. tymes. By this holy facrefyce almyghty god muft nedes haue pyte & execute his mercy to al true *penytentes & this facrefyce fhall euer co*ntynue not onely yere by yere as *the* maner was of Iewes, but alfo it is dayly offred for our co*m*forte, and euery houre & moment for our mooft ſtronge focour, wherfore faynt Poule fayth. Eterna rede*m*ptione inuenta. By it we be redemed for euer. Euery co*n*tryte & true penytent perſone not wyllynge to fall agayne but with a full purpoſe co*n*tynue in vertuous lyuynge, is parte taker of this holy facrefyce. As faynt Iohan fheweth in his fyrft epyſtle. Filioli mei hec ſcribo vobis vt non peccetis, ſed & ſi quis peccauerit aduocatu*m* habeamus apud patre*m* ieſu*m* *chriſtu*m iuſtu*m*, et ipſe eſt propiciatio p*ro* pecca*t*is no*ſtr*is, no*n* pro no*ſtr*is tantu*m* ſed & totiu*s* mu*n*di. My dere chyldren in god I wryte to you gyuynge monycyon *that* ye abſteyne from ſynne, & yf at ony ſeaſon by your owne neclygence ye treſpaſſe ayenſt god, call vnto Ieſu cryſt our aduocate in heuen vnto the fader whiche offred hy*m*ſelfe in facrefyce for our fyn*n*es, not onely for ours but alſo for the fynnes of all the worlde. All we therfore beynge penytent & ſorowfull for our offences paſt with a full

purpoſe neuer agayne to treſpaſſe truſtyꝫge by the grace of our lorde ſo to contynue, may truſt veryly that by this ſacrefyce the body of Ihefu cryſt dayly offred for our redempcyon, almyghty god the fader of heuen is cauſed *the* ſooner to be meke & ſhewe his mercy euer redy to forgyue as ſoone as we aſke forgyuenes. For that ſame ſayd ſacrefyce is *the* very mercyfull remedy for our ſynnes. As it foloweth in the ſame pſalme. Quoniam apud te propiciatio eſt. Syth this holy ſacrefyce may ſo ſpedefully moue the goodnes of almyghty god to mercy, forgyuenes, & is *the* very ſtrength of our penaunce wherby we may make *fatyffaccyon for our greuous treſpaſſes, who wyll thynke that his ryghtwyſnes myght in ony condycyon be an obſtacle ayenſt his mercy. The ordynaunce of his lawe lykewyſe can not withſtande nor fere vs but euer to haue forgyuenes yf we aſke it. Of a trouth the lawe gyuen to the Iewes was very ferefull and cruell, for that cauſe named the lawe of fere and deth. But now all ſuche ſeremonyes, ferefulnes, ſubgeccyons, and cruelte ordeyned for brekynge of it be paſt and done. As ſaynt Poule ſayth a newe lawe is made and publyffhed whiche is the lawe of lyberte and grace, the lawe of lyfe and mercy. Of the olde lawe gyuen by Moyſes ſaynt Poule wryteth on this maner. Irritam quis faciens legem moiſi ſine vlla miſeratione duobus aut tribus teſtibus moritur. Who ſoeuer dyde breke the lawe of Moyſes wytneſſe had of two or thre ſholde dye without mercy. Take hede how vnmercyfull the lawe of Moyſes was. But what is wryten in Cryſtes lawe. Penitenciam agite & appropinquabit regnum celorum. Do penaunce for your ſynnes and ye ſhall be ſaued. Beholde, by the lawe of Cryſte our ſauyour almyghty god wyll be meke and excercyſe his mercy yf we do penaunce. And bycauſe euery penytent ſholde euer be in ſurete

Every penitent, who purposes by God's grace never to trespass again, may trust by the sacrifice daily offered for our redemption to receive forgiveness.

As this sacrifice may so speedfully move God to mercy,

[* vv iii, back]

who will think that His rightwiseness can be an obstacle to His mercy?
Nor can His law fear us.
True, the Jews' law was cruel, a law of death.

But now a new law of grace and life is given.

They who brake Moses' law should die without mercy.

In Christ's law it is written: Do penance for your sins and you shall be saved.

To assure penitents of forgiveness

authority to forgive sins and assoil penitents is given to priests.

of the ſame the grete auctoryte to forgyue ſyn*ne* is lefte[1] here amonges vs in the chyrche of cryſte and the power of the ſame gyuen to preeſtes that they by that auctoryte may aſſoyle euery true penytent and forgyue all theyr ſynnes whiche is auctoryſed by the wordes wryten in Cryſtes lawe. Quo*rum* remiſeritis peccata remittunt*ur* eis. Whoſe ſyn*n*es ſoeuer ye forgyue here in this chirche mylytaunt be they neuer ſo greuous the ſame ſhal be for*gyuen in heuen, therfore what ſoeuer ſyn*ner wyl go with a co*n*tryte herte vnto a preeſt ſhewe to hym all his ſynnes w*ith*out gloſe or colour & mekely do after his counſeyle in makynge recompence for his greuous offences ſhal be made clene from all ſynne by the vertue of the ſacrament of abſolucyon.[2] This is a meke & mercyful lawe of our ſauyour cryſt Ihеſu ſone to the omnipotent fader of heuen, we may not in ony condycyon breke this gentyll lawe, for who ſoeuer be fou*n*de as a transgreſſour of it ſhall deſerue grete indygnacyon of god, who breketh this lawe of cryſte, truly they whiche preſume and be more bolde to ſynne bycauſe the mercy of god is ſo prompte & redy. Let vs all therfore beware for the reuerence of the dredefull mageſte of god, and euer apply our ſelfe to do after his mercyfull lawe. For yf we now in this tyme of grace breke his co*m*mau*n*dementes our tranſgreſſyons be ſo moche the more, notwithſtandy*n*ge yf at ony ſeaſon for lacke of takynge hede or by our freylte we do a treſpaſſe ayenſt his goodnes, let vs neuer deſpayre of forgyuenes nor go vtterly away from our blyſſed lorde, but ſtycke faſt, lene to hym, and holde vp our ſelfe in truſte of his mercyfull forgyuenes lyke a poſte ſet to a walle all though it ſeme to holde vp that walle, yet the poſte hath more ſocoure from fallynge downe by the walle than the walle hath by it,

Christ said: Whose sins soever ye forgive here, shall be forgiven in heaven.

[* vv iv]

The penitent, confessing his sins without glose or colour and making recompense, shall be made clean by absolution.

Whoever breaks this gentle law, shall deserve God's indignation.

Let us apply ourselves to do after God's law;

if at any season we do a trespass, let us not despair,

but stick fast to our Lord, as a post set to a wall, which seems to hold up the wall, by which it is upheld.

[1] leeſt 1509, lefte 1555.

[2] ſacrament obſolucyon 1509, ſacrament of abſolucion 1555.

for yf the walle were not, that poſte ſholde ſoone ſlyppe to the erth. Lykewyſe yf we wyll lene, cleue, or ſtycke faſte with a ſtedfaſte mynde and truſte in the grete mercy of almyghty god in maner as we myght holde hym vp in vs, we ſhall be ſuſteyned & ſupported in our ſo doynge rather by hym, than may we ſaye well this that foloweth. Et propter legem tuam ſuſtinui te domine.

Without the wall the post would soon slip. We also if we lean on God's mercy,

shall be sustained by Him.

*Hetherto we haue ſhewed that neyther our ſynnes nor the ryghtwyſnes of god, neyther *the* ordynaunce of his lawe may withſtande, but alway true penytentes ſhall haue forgyuenes. Now in this ſeconde place we ſhal make demonſtracyon of the ſame by his owne worde & promyſe in holy ſcrypture. All though we may ſhewe moche for it in ſcrypture, yet this one ſhall now ſuffyſe. God almyghty promyſed by his prophete Ezechiel that euery true penytent wyllynge to forſake his ſynfull lyfe ſhoulde haue forgyuenes, & neuer after his wyckednes to be layd to his charge. Theſe be his wordes. Conuertimini et agite penitenciam ab omnibus iniquitatibus veſtris et non erit vobis in ruinam iniquitas. Be ye turned from your ſynfull lyfe do penaunce for your ſynnes & they neuer after ſhall be imputed to you, ye ſhall neuer be damped. May ony ſynner be he neuer ſo wycked fall in deſpayre remembrynge *with* ſtedfaſt hope this generall promyſe made by almyghty god, what dooth the ſynner drede more than eternall dampnacyon, by whoſe auctoryte ſhall he ſuffre that payne but onely by *the* auctoryte & commaundement of almyghty god, yf god commaunde it there is no remedy, no fleynge may ſerue, no ſocour may than be had, for his commaundement muſt nedes be obeyed & abyden by, but almyghty god of his goodnes commaunded rather the contrary, fayenge. Conuertimini & agite penitenciam. &c. Be ye turned from your ſynfull lyfe, do penaunce for all

[* vv iv, back]

We have seen that neither our sins nor God's rightwiseness nor God's law prevent the pardon of penitents.

God promises in scripture that

every true penitent forsaking his sins shall be forgiven.

No sinner therefore need despair; for God the author of the promise is He by whose authority sinners suffer damnation.

He calls on us to turn from our sinful life.

your offences, & ye ſhall neuer be dampned, take hede theſe be his wordes. Shall we not byleue them, be they not wryten to all ſynners, ſhall we not gyue credence to almyghty god. Truly we muſt nedes byleue what ſoeuer he ſayd. Quia fidelis *domin*us *omnib*us verbis ſuis. For god is true in all his wordes, let vs therfore truſt veryly in his ſayenge, & in hope of the ſame let vs holde vp ourſelfe fro*m* fallynge in to the depe dungeon of deſpayre, that euery one of vs may ſaye. Suſtinuit anima mea in verbo eius. My ſoule is ſocoured from deſpayre by ſtedfaſt hope & truſte in the promyſe of almyghty god. His grete power dooth moche fortefy his promyſe, for yf god were not almyghty euer without chaunge he myght not alwaye kepe his promyſe. We ſe by experyence that the promyſe and purpoſe of men be dayly and hourly chaunged, ſomtyme for lacke of myght, wantynge of good, & ſomtyme bycauſe *the* lyfe of men is made ſhorter by weykenes of nature *that* they may not perfourme theyr promyſes. It is a comyn *pro*uerbe. Homo *pro*ponit & deus diſponit. Man purpoſeth & god dyſpoſeth. Truly almyghty god may at his pleaſure turne, & dyffeuer the purpoſe & entent of euery perſone hygh or lowe, poore or ryche. He hath ſo moche ſtrength, ſo grete power that no creature may withſtande it. Saynt Poule ſayth. Voluntati[1] ei*us* quis reſiſtit. Who may reſyſt the wyll of god. And in an other place. Scio cui credidi & certus ſum quia potens eſt depoſitu*m* meum ſeruare. I knowe in whome I haue byleued, & am ſure he is of power to kepe his promyſe *with* me. Not onely ſaynt Poule affermeth this, but alſo all holy ſcrypture. It is wryten in the boke of ſapyence. Reſpicite filij nationes hominu*m* et ſcitote quia nullus ſperauit in domino et confuſus eſt. All people take hede and knowe for a ſurete that from

Shall we not give credence to God?

[* xx i] Let us trust in Him that we may not fall into the dungeon of despair.

His power fortifies His promise.

Men's promises are hourly changed for lack of might or shortness of life.

Homo proponit et Deus disponit,

God may change the purpose of high or low, rich or poor.

God is of power to keep His promise;

none ever trusted in Him

[1] Voluntate 1509. Voluntati 1555.

the begynnynge of the worlde vnto this *houre neuer creature puttynge his hole truſt in our mercyfull lorde god was vtterly confounded. If we ſholde truſt to haue forgyuenes & obteyne it not, were it not a grete confuſyon to vs, what myght be a greter rebuke or ſhame than to ſtande before *the* terryble face of almyghty god, in the preſence of his aungelles & all the hole company of heuen, truſtynge to be one of theyr nombre, notwithſtandynge Impulſed & caſten downe in to eternall dampnacyon, truly none ſo grete confuſyon. Alas what ſhall we wretches do, what more ſhamefull and opprobryous thynge may happen to ony perſone than to be ſhamefully confounded in *the* preſence of ſo gloryous a multytude. O mooſt mercyfull lorde, thy ſcrypture ſheweth neuer creature was confounded that truſted in the. Nullus ſperauit[1] in domino & confuſus eſt. No perſone truſtynge in god was at ony time confounded. O mooſt meke lorde ſhall we be fyrſt brought to confuſyon. Perauenture we be not ſo ſorowful and penitent for our offences as other nacyons were, notwithſtandynge our deſyre is to be as penytent as they, our wyl is good, we wolde fayne be true penytentes. And yf our ſorowe & penaunce be not ſo grete as they ought to be, blyſſed lord thy goodnes may encreaſe & make it more. Therfore we mekely beſeche the graunte vs true and ſuffycyent penaunce, wherby we may veryly truſt to be *the* chyldren of ſaluacyon accordynge to thy promyſe. Alſo that we may haue full confydence in thyn infynyte power by the whiche thou may truly kepe thy ſayd grete promyſe, to thentent al we may ſaye. Sperauit anima mea in domino. The hope and truſt of my ſoule is all hole in our lord, percaſe some perſone wyll ſaye. I knowe well god is true & myghty to fulfyll his promyſe. Alſo I doubte not in the perfourmynge of the ſame. But whan almyghty god hath

[* xx i, back]

and was confounded.

It were a great rebuke to us to stand before the face of God and the angels,

trusting to be of their number, and yet to be impulsed into damnation;

no more opprobrious thing could happen to any one.

None that trusted in God was ever confounded.

If we be not as penitent as other nations were, our will is good,

and God's goodness may increase our sorrow.

Grant us, Lord, sufficient penance, that we may trust in Thy promise and in Thine infinite power.

Percase some may say: I know God is true and mighty to fulfil His promise;

[* xx ii]

[1] ſperant 1509. ſperans 1555.

but His promise is kept if He once forgives; He is then discharged.

ones forgyuen a fynner, it is ſuffycyent for obſeruynge his promyſe. And yf the ſynner fall agayne god is dyſcharged & no more bounde to forgyue hym. Perchaunce some man wyll thynke thus in hymſelfe, namely

Such thoughts come from the devil and lead to despair.

whan our aduerſary the deuyl putteth ſuche a thought to his mynde, wherby he may the ſooner brynge hym in to deſpayre, who ſoeuer thynketh ſo thynketh falſly,

In St. Luke we are taught to forgive seven times a day;

as we ſhall proue. For in the goſpel of Luke we be taught to forgyue, not onely one tyme, but as often as our neyghbour offendeth agaynſt vs. Our ſauyour ſayth. Si peccauerit in te frater tuus, increpa illum, ét ſi penitenciam egerit, dimitte[1] illi: & ſi ſepties in die peccauerit in te & ſepties in die conuerſus fuerit ad te dicens penitet me, dimitte illi. If thy broder treſpaſſe ayenſt the blame hym charytably, & yf he be ſory for his treſpaſſe forgyue hym. Alſo yf he offende .vii. tymes on a daye & as many tymes aſke forgyuenes, ſoo ofte forgyue hym. By theſe wordes we be commaunded to forgyue with all our herte vnfeynedly

even as oft as our evenchristian offends us. God must needs be more meek than man;

as oft as our neyghbour or euencryſten dooth a treſpaſſe ayenſt vs. Shall god be more meke than man? he muſt nedes. Shall man forgyue ſooner than almyghty god? Nay truly. For ſyth all mekenes, mercy, pyte, & all goodnes is ſpecyally in god, who may be ſo meke and mercyfull as he is. Our ſauyour ſayth. Nemo bonus niſi deus. No man is good but onely god,

for He only is good without spot of malice.

that is to ſaye, no man is ſo vtterly pure without dyſſymulacyon, without ſpotte of malyce, as is almyghty god. In ſo moche therfore as no creature is without ſynne, & yet one wyll forgyue an other. Moche more the god of all goodnes that is ſo *clene without ſpotte or blemyſſhe or malyce muſt excercyſe his mercyfull dede ſo ofte as we be penytent & aſke forgyuenes, whiche he promyſed ſayenge. Dimitte et dimittetur vobis. Forgyue and ye ſhall be forgyuen. And in an other

Sinful creatures forgive; much more must the God of all goodness shew mercy so oft as we ask forgiveness.

[* xx ii, back]

[1] dimitto 1509. dimitte 1555.

place. Qua[1] menſura menſi fueritis: remetietur[2] vobis. Euen as ye do to other, ſo ſhall ye be done to. By this ye may ſe that they erre moche and go from the trouth whiche thynke almyghty god wyll not forgyue more than ones. For though we ſynne neuer ſo greuouſly & ofte, yf at ony tyme by penaunce we wyll turne agayne to hym, mekely aſkynge forgyuenes, it ſhall not be denyed vs. But of a trouth we muſt aſke mercy or we dye, for by cruell deth the lyght of the daye the tyme of forgyuenes is vtterly taken awaye from vs. And derkenes of the nyght is comen, in the whiche noo creature can do that thynge wherby he ſhal obtayne mercy. Of this ſayd nyght our ſauyoure ſhewed. Veniet nox quando nemo poteſt operari. The nyghte ſhall come whan no man may werke or doo ony thynge prouffytable for hymſelfe. Therfore as longe as we be lyuynge in this myſerable lyfe, that is to ſaye from our natyuyte and firſt comynge in to this worlde vnto the tyme that we ſhall dye, ſo longe is the tyme wherin our penaunce may be acceptable vnto god, and truſte veryly to haue forgyuenes. This daye or tyme of mercy is parted in .xii. houres as it is ſhewed by a parable in the goſpell of Iohan. If thou that arte truly penytent wyl come at ony of theſe houres, almyghty god ſhall not forſake the, whether thou come erly or late, truſt veryly of f rgyuenes for the aſkynge. Dyde not the theſe in the houre of his deth obteyne mercy as ſoone as he called for it. Ionas alſo beynge in Ieo*perdye of deth. Ezechie in lyke wyſe whome all phyſycyens Iuged to dye was forgyuen. Nabugodonoſor, whiche ofte forſoke & ofte turned agayne to hym, dyde not our mercyfull lord forgyue all his treſpaſſe. The prophete Dauyd in lyke maner after he had commytted adultery and manſlaughter, yet he fell agayne to ſynne, was not almyghty god

God will forgive, though we sin never so grievously and oft, if we turn to Him by penance.

Cruel death takes from us the day, the time of forgiveness.
The night when no man may work.

Life is the time wherein our penance may be acceptable.
The time of mercy parted into 12 hours;

at any of these hours, early or late, the penitent shall be forgiven;

as were the penitent thief, Jonas,

[* xx iii] Ezechie, Nabugodonosor,

David, after his adultery, manslaughter and later sins.

[1] Quia 1509. Qua 1555. [2] remicietur 1509, 1555.

Who dare say that God will forgive but once?

mercyfull to hym in dede whan mekely he knowleged his greuous offences. Who dare now be ſo bolde to ſaye that god wyll not forgyue *the* ſynner more often than ones. It is wryten. In quacu*n*q*ue* hora ingemuerit peccator ſaluus erit. At ony tyme whan *the* ſynner is ſory for his offences, he ſhall not be dampned.

Early or late whoever is penitent in this life may trust to be forgiven,

Therfore euery houre, erly or late, who ſoeuer is penytent in this lyf may truſt veryly to be forgyuen of our meke lord and mayſter. To the whiche our prophete exhorteth vs ſayenge. A cuſtodia matutina vſq*ue* ad noctem ſperet iſrael in d*omi*no. Euery true penyte*n*t truſt in our lorde bothe erly & late, that is to

in every age from birth to death.

ſaye in euery aege from the fyrſt houre of our comy*n*ge in to this worlde vnto the laſt whan we ſhall dye.

Every penitent may be called Israel, 'a man seeing God.' Grounds for trusting in God's mercy: 1 His promise; 2 His power; 3 His gentleness.

Euery true penytent may be called Iſraell, a man ſeynge god, truſtynge to haue forgyuenes of hym. We now may be in a ſurety that almyghty god ſhall be mercyfull to all true penyte*n*tes. Fyrſt bycauſe of his promyſe, ſeconde for he is almyghty, wherby he may at al tymes perfourme *the* ſame, thyrde bycauſe he is ſo gentyl & euer redy to forgyue, now laſt we ſhall ſhewe *that* ſame vnable to be ſpoken of. Q*uia* apud d*omi*n*um* m*iſericordi*a. The mercy of god can not be but grete, it can neuer be lymyt to ony creature. Euery thy*n*ge *that* is lytell & lymyt to a certayne tyme or no*m*bre, alſo by addycyon or dymynuc*i*on *may be made more or leſſe, lacketh perfeccyon, it muſt nedes be imperfyte. But all *that* is attrybute or ſpoken of god is perfyte, therfore his mercy can not be but grete & infynyte bothe in tyme & nombre, whoſe gretenes hath none ende. As it is wryten. Secu*n*d*um* magnitudinem illius ita et miſericordia illius cum ipſo eſt. Lyke as his power & myght is without ende, ſo is his mercy. And *that* his power is infynyte ſcrypture ſheweth. Et magnitudinis eius non eſt finis. The power of god is intermynable, or without ende. Therfore his mercy

God's mercy cannot be 'lymyt' to any creature.

What is limited may by addition [* xx iii, back] or diminution be made more or less; it is 'imperfyte.' All that is 'attrybute' of God is 'perfyte,' infinite in time and number.

His mercy is without end, as His power is interminable.

muſt nedes be infynyte, & alwaye one neyther more ne leſſe. As ſaynt Iames ſayth. Apud deum nulla eſt tranſmutatio nec vicißitudinis obumbratio. All thynge in god is alwaye one without chaunge. Dauyd in lyke maner ſheweth in a pſalme before reherſed. Tu autem idem ipſe es. Blyſſed lorde *tho* arte without mutabylyte, perauenture Dauid ment the ſame *in* this pſalme, in ſo moche he expreſſeth no tyme but ſpeketh abſolutely. *Quia* apud *dominum* miſericordia. Take hede he neyther ſayth the mercy of god is, was, or ſhall be, ſygnefyenge *that* it is infynyte. Lyke as his ſuperexcellent mercy may not be comprehended in meſure ne nombre aſſemblably it may not be lymyt to ony certayne tyme. But alway euery houre, euery moment whan *the* fynner is apte to receyue it, almighty god ſhal be redy to graunte his deſyre. Whiche holy ſcrypture in an other place ſayenge. Quis inuocauit eum et deſpexit illum? quoniam pius & miſericors eſt deus & remittet in die tribulationis peccata. Almyghty god neuer deſpyſed creature that aſked forgyuenes, for he is ſo meke & mercyfull, redy to forgyue whan *the* ſynner is contryte for his ſynfull lyfe. O ſwete wordes, more ſweter than hony & ſuger, blyſſed lorde gyue me grace to make recognycyon & haue it in experience. Thou neuer deſpiſed creature *that* aſked mercy bycauſe *thou* arte meke & mercyfull, redy to forgyue them *that* be forowful for theyr offences. It is not[1] ſpoken ſo in thyn holy ſcrypture. Is not thy ſayenge true, dyde *thou* not make vs of nought. Do we not dayly aſke mercy, ſhall we onely be expulſed, of a trouth our ſynnes be grete but thy mercy excedeth al gretnes & meſure. Our treſpaſſes be many but no nombre is of thy mercy. Our ſynnes many tymes be renewed after *thou* haſt forgyuen them, notwithſtandynge good lord

In God is no change.

David expresses no time, but says absolutely *apud Dominum misericordia*. He says not the mercy of God is, was, or shall be, signifying that it is infinite, 'lymyt' neither to measure, number, nor time.

Every moment when the sinner is apt to receive it, God is ready to grant his desire.

He never despised creature that asked forgiveness.

[* xx iv]

Words more sweeter than honey and sugar;

spoken in scripture.

Shall we only be expulsed? Our sins are great, but God's mercy is greater.

[1] *sic* 1509, 1555. Qu. Is it not?

God's mercy is infinite.

thy mercy is lymyt to no certayn tyme but euer redy to be receyued by & by of al *that* be penitent. *Quia apud dominum misericordia.* For the mercy of god is infynyte. Many tymes one *per*ſone may haue pyte on an other, & yet helpe hy*m* no thy*n*ge at al, as thus. A poore man perauenture gooth into a pryſon where he ſeeth many pryſoners ſore punyſſhed with fetters & other engyns, by *that* ſyght he is moued with pyte & mercy, notwithſtandynge he hath not wherwith to helpe them. If almyghty god were in lyke co*n*dycyon, his mercy ſholde lytel p*ro*fyte us. But he is not poore he is mooſt ryche. In his treſour hous is ryches innumerable, wherwith alſo he may redeme all *the* worlde fro*m* the pryſon & captyuyte of the deuyll. The ryches co*n*uenyent for this rede*m*pcyon is no corruptable golde or ſyluer. As ſaynt Peter ſayth, it is *the* very innocent & precious blode of the inco*n*tamynate lambe Iheſu cryſt *the* onely ſone of *the* fader whiche made & ordred all other thy*n*ges in *the* worlde by meſure, weyght, and nombre as ſcrypture ſheweth. Om*n*ia feci in numero po*n*dere & me*n*ſura. The *phyſycyen alſo co*m*mau*n*deth a man to be let blode by a certayne meſure or quantyte. Not*with*ſtandynge our blyſſed lorde ſhedde his blode ſo plenteuouſly without meſure *that* no droppe was left in his body. And in probacyon of the ſame bothe blode and water yſſued from his herte, where as ones ſhedynge had be*n* ſuffycyent for *the* redempcyon of all ſynners (all though they be innumerable) yet he was not ſo content but w*ith* his owne wyll ſuffred to haue it yſſue out of his mooſt precyous body many mo tymes for our rede*m*pcyon. For anone after his byrth in his mooſt tender aege he was circu*m*cyſed, and the fleſſhe of his preuy parte cut with a ſharpe ſtone, where his precyous blode flowed out ſuffycyently for the redempcyon of all ſynners. Agayne it was ſhedde before his paſſyon whan he prayed to his fader on the

A man may have pity (*e. g.* a poor man on prisoners punished with fetters) and yet lack power to help.

But God is most rich, has in His treasure house riches sufficient to redeem the world from the devil's prison;

no corruptible riches, but the blood of the incontaminate Lamb,

[* xx iv, back]

who shed His blood without measure, so that blood and water issued from His heart.

His blood seven times shed:

1 at His circumcision;

2 in the agony before His passion;

mount. At that tyme his manhode was in ſo grete agony that the ſwete yſſued out from his face as it had ben droppes of blode fallynge downe to the grounde. Thyrde whan he was bounde naked to a pyller and cruelly beten with ſcourges agayn he bledde on euery ſyde. Fourth whan his crowne made of ſharpe thornes was faſt thyrſt on his heed, & perced it thrugh on euery ſyde, his blode ranne downe haboundauntly by his heere, eyen, forheed, & his chekes. Fyfth whan after the Iewes had ſcourged hym they dyde on his clothes agayne which cleued ſo ſore to his holy body on euery parte whan they ſholde be done of, his woundes were ſo renewed that the blode yſſued out afreſſhe as it had neuer done ſo before. Syxth whan cruelly without mercy or pyte his mooſt tender body ſo ſore beten was lyfte vpon the croſſe, there vyolently nayled bothe handes and fete with grete and boyſtous nayles of yren. O inflexyble and meruaylous cruelte of the Iewes, how ſwyftly came the blode out at that tyme from thoſe large and grete woundes. Seuenth whan after all theſe his ſyde was opened with a ſharpe ſpere, ſo grete a wounde was than made that no blode was lefte in ony parte of his mooſt precyous body in wytnes wherof water anone yſſued out with blode. Theſe be the ryches, this is the treaſure wherwith the raunſom of our redempcyon was payed, as wel for ſynners that ben paſte and gone out of this worlde as for vs that are now alyue, alſo for them whiche be to come, and for all that wyll aſke mercy and forgyuenes with true penaunce. This mooſt precyous blode was ſhedde without meſure, without nombre, as we reherſed ſeuen tymes whiche ſygneſyeth al tyme to thentent our ſynnes be they neuer ſo grete and many ſhal in euery houre, euery moment by the vertue of this precyous blode be clenſed, done away and we to be parte takers of this redempcyon ones done, yf at ony tyme in this lyfe we come to almighty

3 in the scourging;

4 by the crown of thorns;

5 the clothes cleaved to His body after scourging, so that when they were again taken off, blood issued fresh from the wounds;

6 when hands and feet were nailed with 'boystous nayles of yren;'

[* xx v]

7 when His side was opened with a spear.

With this treasure our ransom was paid.

Christ's blood was shed seven times to denote all time; for at any moment our sins shall be cleansed thereby,

if we come to God

with true penance.

Bernard and Anselm bear witness that one drop of Christ's blood had been sufficient to redeem many worlds.

With Him is plenteous redemption.

Who then may despair? Of His gracious volunty He redeemed us.

If the sinner be damned, the fault is all his own.

God withdraweth the rigour of His rightwiseness and coveteth more His mercy to be magnified than His justice.

If a king promised to be venged of his enemies and would not perform it, would not the people say shrewdly behind his back? A king's word must stand. God 'threttе' by His prophets to destroy His enemies; yet took more heed to shew mercy than to His own words. Many prophets (as Jonas), setting more by their own credence than by the people's salvation, fled.

god with true penaunce afkynge mercy for our offences. One drop of his blode as faynt Bernarde & faynt Anfelme bereth wytneffe had ben fuffycyent for *the* redempcyon of all the world, alfo of many worldes, what may be fayd of all his precyous blode fo ofte fhedde. Shall we not faye our redempcyon is perfourmed to the vttermoft[1], whiche our prophete wytneffeth by thefe wordes. Et copiofa apud eum redemptio. Therfore fyth *the* mercy of god is fo grete, & our redempcyon fo plenteuous, who may defpayre. Namely where we knowe for a trouth that almyghty god of his owne voluntary wyll and gracyous volunty bothe redemed vs and wyll excercyfe his mercy whan we do afke it. Soo noo faute is in almyghty god, but onely in *the* fynner yf he be dampned. For of his grete mekenes and haboundaunt mercy he wyll not that ony *creature peryffhe, as faynt Peter fayth, but all to be penytent & retourne from theyr fynfull lyf. Almyghty god withdraweth the rygour of his ryghtwyfnes and is alwaye fo redy to forgyue, *that* he coueyteth more his mercy to be magnefyed than the power of his Iuftyce. Were it not a grete blemyffhe to the power of a kynge, wolde not the people faye fhrewedly behynde his backe, yf he promyfed openly to be venged on his enemyes, & in conclufyon wolde not perfourme it. It is a comyn prouerbe. Verbum regis ftet oportet. A kynges worde muft ftande. Our mooft myghty lorde in whome is all ftrength threttе by his prophetes to deftroye his enemyes. Notwithftandynge whan he had all fayd, regarded more, toke more hede to fhewe mercy than to his wordes or the wordes of his prophetes. In fo moche many of *the* prophetes fettynge more by theyr owne credence than by *the* faluacyon of the people fledde, wolde not fhewe as they were commaunded. The prophete Ionas after our mercyful lorde had delyuered hym

[1] vttermeft 1509. vttermoft 1555.

from many grete perylles (as ye haue herde) was ſente agayne to the grete cyte of Nyniue to ſhewe the people it ſholde be deſtroyed within .xl. dayes. whan the Niniuetes herde hym ſaye ſo, the kynge with all the people began to faſt. Clothed them in vyle garmentes and were gretely penytent for theyr vnkyndneſſe agaynſt almyghty god, as we declared in a pſalme before. Almyghty god ſeynge theyr grete penaunce, had mercy on them, withdrewe his yre and wolde not doo as before he threttе by his prophete Ionas. Beholde the grete mercy of almyghty god our lorde. Whan Ionas vnderſtode this, called to remembraunce the .xl. dayes almooſt gone, perceyued nothynge towarde accordynge as he dyde threte, thought his credence ſholde neuer after be ſet *by amonge the people, was ſore vexed in hymſelfe that god had ſo greuouſly entreated hym & ſayd. Good lorde dyde not I fere this mater or euer I toke vpon me to ſhewe the people thy commaundement, & for that cauſe I fledde, knowynge ryght well thou arte ſo mercyful, meke, pyteous, pacyent & gentyll of thy ſelfe, that whan the people call to the for mercy thou wyll forgyue theyr offences. Now blyſſed lorde ſyth it ſhall be thus I praye the ſuffre me no lenger to lyue. I deſyre to dye mooſt of ony thynge. O grete dyuerſyte bytwene the condycyon of god and man, loke well vpon the contraryete of theyr mekeneſſe. This mortall man Ionas loued ſo moche hymſelfe that his thought was more to kepe his credence vndefyled, than to ſhewe pyte or mercy vpon other. But almighty god the whiche is immortall ſuffred rather his credence to be hurte than for to be vnmercyfull vpon the penytent people. He made a ſhorte anſwere vnto Ionas, and ſo left hym ſayenge. Ionas haſt thou a ryghtwyſe cauſe to be wrothe. After this Ionas deſcended & wente downe a lytel from the cyte, & made hym a ſhadowynge place for his defence agaynſt the radyaunt heet of the ſonne

When the king and people of Nineveh were penitent,

God withdrew His ire and would not do as He 'threttе.'

Jonas, thinking that his credence should never more be set by,

[* xx vi]

was sorely vexed and said:

Good Lord, I fled knowing that Thou wouldst forgive the people calling to Thee;

suffer me no longer to live.

Jonas thought more of keeping his credence undefiled than of pity:

God suffered His credence to be hurt rather than He would be unmerciful.

Jonas made for himself a shadowing place against the sun's radiant heat.

in the ſyde of an hyll, there abydynge to here what ſholde fortune & happen after. Almyghty god ſeynge this, wolde gyue hym monycyon of his grete folyffhenes, cauſed an yue tree to ſprynge vp ſodeynly rou*n*de aboute his boure, wherof Ionas was very gladde and toke grete pleaſure by the ſame yue tree. But almyghty god whiche purpoſed an other thynge to be ſhewed by this dede, wolde not longe ſuffre Ionas to haue his pleaſure and ſolace of it. The nexte nyght than folowynge he created & made a worme that dyde gnawe the rote aſonder of *that* yue tree. And anone as the ſonne began to ſhewe the operacyon of *his heet, it wydred and dryed awaye. Than Ionas had not ſo grete pleaſure in the ſodeyne ſpryngynge of that tree, but his ſorowe was moche more for the deſtruccyon of *the* ſame. In ſo moche he decreed with hymſelfe, what for the heet of the ſonne, & for anger ſo to dye. Our mercyfull lorde ſeynge *that* Ionas was ſo ſore troubled in his mynde on a ſeaſon ſayd vnto hym. Haſt thou yet a Iuſte cauſe to be angry. The loſſe of this yue tree whiche *thou* neuer brought forth to thyn owne labour neyther made it to growe maketh the forowful, ſodeynly it ſprange, and ſodeynly it peryffhed. Thou foroweſt now bycauſe it is wydred awaye, mayſt thou ſo do of equyte, yf the loſſe of one yue tree whiche thou neuer made be ſo paynfull to *the*, ſhall not I forowe *the* deſtruccion of .xx. C. M. ſoules create by myn owne handes. So many be in this cyte, therfore ſuffre me to loke vpon *the* ſaluacyon of ſo many ſoules, ſyth one yue tre was to *the* ſo grete pleaſure. O grete mercyful dede of our lorde ſhewed vpon his creatures. O ineſtymable mekenes. O mercy ſo grete whiche no tongue can expreſſe. Be creatures neuer ſo vnge*n*tyll, mercyleſſe, neuer ſo wycked, notwithſta*n*dynge he is ſory to ſe them periſſhe, yf after theyr grete offences they wyl loke vpon almyghty god agayne by true & herty penaunce, he wyl gladly admytte

God caused an 'yue' tree to spring up round Jonas' 'boure.'

Jonas had not long his solace of it; for next night a worm gnawed the root asunder,

[* xx vi, back] and the tree 'wydred.'

Jonas in his sorrow decrees with himself to die,

God asks: Hast thou a just cause to be angry? Thou plantedst not the 'yue' tree,

yet thou sorrowest because it is 'wydred' away:

shall not I sorrow the destruction of 2,000,000 souls create by Mine own hands?

So ready is God to forgive even the merciless if they repent.

them to forgyuenes, alſo mercyfully he wyll take them to hy*m*, & make them parte takers of *that* noble redempcyon whiche was perfourmed with the treaſure of the precyous blode of his ſone Iheſu cryſt accordynge to our *pro*phete ſayenge thus. Et ip*se* redimet iſrael ex om*ni*bus iniquitatibus eius. He ſhall make euery penytent perſone parte taker of his redempcyon ones done whan ſoo euer the ſynner wyll dyrecte *his penytent eyen vnto hym, for than the ſynner may well be called Iſraell, a man ſeynge god, where as afore by ſynne he turned hymſelfe away fro that mooſt mercyfull lorde. ¶ Now let vs conclude this ſermon with a ſhorte reherſall of the ſame. All ye that haue herde what we haue ſpoken in it I praye you remembre your-ſelfe by how many degrees, and how perylouſly euery ſynner deſcendeth, ſlyppeth downe ſodeynly without he take hede towarde the depe pytte of hell. Therfore do penaunce in this lyfe as ſoone as ye may, and beſeche almyghty god to accepte your penaunce. Truſt veryly (yf ye ſo do) neyther your ſynnes, in[1] the ryghtwyſneſſe of god, neyther the ordynaunce of his holy lawe ſhall withſtande, but ye may euer be in a ſuerty to haue forgyueneſſe, fyrſte by his promyſe, by his grete power wherby he may obſerue the ſame, laſte bycauſe he is ſo redy to forgyue euery houre and euery moment without doubte euery ſynner b he neuer ſo wycked by theſe grete benefeytes of almyghty god may truſt veryly to haue forgyuenes yf he do penaunce, and holde vp hymſelfe by the grace of god from fally*n*ge downe in to the depe dungeon of deſpayre, whiche our lorde Iheſu cryſte graunte vs. Amen.

The noble redemption performed with the treasure of Christ's blood.

[* xx vii] Every sinner directing his penitent eyen to God may be called Israel, 'a man seeing God.'

Rehearsal of the sermon.

Remember the degrees of sinner's descent;

do penance as soon as you may; trust that neither your sins nor God's rightwiseness, nor God's law, shall withstand your pardon, which is assured by His promise, by His power, by His mercy.

Jesu keep us from the deep dungeon of despair.

[1] *sic* 1509, 1555. Qu. ne?

[* xx vii, back]

*Domine exaudi posteri.[1]

Parable of the prodigal son.

He obtained a portion of his father's substance,

went into a region far from his father, living viciously spent his goods,

and put himself in service with a citizen of the country, who set him to keep hogs;

he could not have his full of 'pesen and oke cornes.' At last he thought how his father's least page was served with meat and drink,

while he perished for hunger. He made a covenant with himself to knowledge his misliving and ask his father to take him as his servant.

His father espied him from far, [* xx viii]

kissed him,

made a great feast,

and with soft words swaged

Our sauyoure Cryste Ihesu shewed in a gospell of Luke, that a certayne man had two sones, the yongest of them desyred a porcyon of his faders substaunce, whiche he obteyned and had. After that he wente in to an other regyon ferre from his fader, and there lyuynge vycyously spente the sayd porcyon of his goodes. Whan this substaunce was after this maner myspent and gone, fortuned grete hunger to be in that regyon, than he beynge poore and nedy put hymselfe in seruyce with a certayne cytezyn of that countre. This cytezyn his mayster sente hym vnto a vyllage there to kepe hogges, where he was sore vexed with hunger, in so moche that he coude not haue his syll of pesen and oke cornes, that before his face dayly the swyne dyde ete. At the last remembred hymselfe inwardly, and the mysery whiche he suffred, thynkynge agayne on his faders housholde, how plenteuously euery seruaunt had, also how the leest page in the hous were serued with mete and drynke, & he in the meane tyme perysshed in a straunge lond for hunger. For this he made couenaunt with hym selfe shortly to departe from thens, to go agayne to his fader, knowlegynge his saute & myslyuynge, askynge forgyuenes, & more ouer praye his fader to take hym onely as his seruaunt, vnworthy to be called his sone from that tyme forwarde. Whan he toke his Iourney retournynge home, it fortuned so his fader espyed hym comynge *aferre, and anone moued with mercy and faderly pyte went to mete hym. At theyr metynge toke hym aboute the necke and kyssed hym, commaundynge his seruauntes to put vpon hym newe clothes, and make redy a grete feest. Last it is shewed with what softe wordes this good fader swaged and

[1] posterioris 1555.

peaſed the malycyous indygnacyon of his eldeſt ſone, that enuyed the forgyuenes of his yonger broder. Theſe ben the wordes of our ſauyour Cryſt in a goſpell, ſpoken to thentent no man ſholde doubte or be ygnor-aunt, how grete mercy of our heuenly fader is ſhewed vnto penytent ſynners. This prodygall chylde turnynge agayne vnto his fâder, ſygnefyeth *the* penytent ſynner beynge in a ſtraunge regyon ferre from *the* fader of heuen, there myſuſynge his manyfolde grete benefeytes, & at the laſt retourned with forowe and penaunce, aſkynge forgyuenes for his offences. Truly all we ben chyldren of the heuenly fader, & who ſomeuer of vs folowe worldly vanytees, ones brought in to the vſage of the ſame by the inordynate volupty of ſynne, without doubte he is than gone in to a ſtraunge countre ferre from the fader of heuen. Euery ſynner by ſynne gooth away ferre fro god, & the lenger that he contynueth in it, the ferder is his departynge from that blyſſed lorde. He deſtroyeth the ſubſtaunce frely gyuen vnto hym, by myſuſynge the gyftes of god, & folowynge the ſenſuall appetyte of his body. No doubte of that perſone is ſo ſore crucyfyed in this lyf with inſacyable hunger, whoſe appetyte is moche deſyrous and ſet more & more to vſe the tranſytory pleaſures of this worlde. Who ben *the* cytezyns of this regyon, truly none other but deuylles, whome ſaynt Poule calleth *the* gouernours of this worlde. And whan ſoeuer ony of vs fall in to ſynne, he putteth hymſelfe in ſeruyce with one or other of them. *Than he as a mayſter ſendeth hym in to his village. Euery euyl company may be called a vyllage of the deuyll. So many vyllages of this regyon ther be, as are euyll companyes in it. The ſynner is ſente to kepe hogges, whan his mynde and ſtudy is all ſet to ſatyffye hymſelfe in the vnclene concupyſcence of the fleſſhe. Alſo he coueyteth to haue his bely full of peſen by deſpyſ-

and peased his eldest son.

This gospel shews God's mercy tc penitents.

The prodigal's return signifies the sinner's repentance.

We are all children of the heavenly Father, and when by the volupty of sin any one follows worldly vanities, he goes into a strange country;

the longer he continues in sin, the 'ferder' is his departure from God;
he destroys his substance by misusing God's gifts;

he is sore crucified with hunger, whose appetite is set to use transitory pleasures.

The citizens of the far country are devils,

whom we serve when we fall into [* xx viii, back] sin.
Every evil company is a village of the devil;

the sinner keeps hogs when he would satisfy himself in unclean concupiscence.
He covets to fill his belly with

pesen when, despising the holy food of celestial doctrine, he desires the unclean pleasures of the body. He returns to himself when, searching his conscience, he remembers God's goodness and his own unkindness.

ynge of the holy fode of celeſtyall doctryne, & is deſyrous to vſe the vnclene pleaſures of the body, whiche can not fatyffy hy*m*. More ouer he is retourned vnto hymſelfe by makynge an inwarde ſerche in his conſcyence with a due remembrau*n*ce of all his offences done, wherby anone he calleth to mynde the goodnes of almyghty god ſhewed vnto hym, & his owne vnkyndnes agaynſt his lorde and maker. Alſo he perceyueth the felycyte of them whiche be the true

Perceiving the felicity of God's true servants, he knows his own misery.

feruauntes of god and contrary to that felycyte, he knoweth his owne wretchednes. Thus he dampneth his owne erroure gretely repentynge his grete folyffhenes, & is reyſed vp agayne by true hope of goddes mercy. He reyſed vp fro*m* the fylthynes of ſynne and

He 'dampneth' his errour and is raised up by hope of mercy;

comes to his heavenly Father with the steps of his soul and proclaims himself unworthy to be called a son.

cometh towarde the heuenly fader with *th*e ſteppes of his ſoule proclaymynge hymſelfe ſynfull & vnkynde, vnworthy to be called his ſone, and mekely beſechynge to be taken as a ſeruau*n*t. This mooſt mercyfull fader

God prevents him with His grace,

our lord god beholdy*n*ge his ſone comynge aferre, preuenteth hym with his grace, he maketh no taryenge,

shews Himself familiarly,

but ſhortly gooth to mete hi*m*, ſhewynge hymſelfe famylyerly, and maketh demo*n*ſtracyon of a perfyte forgyuenes, bryngeth hym in to his hous, clotheth hym

makes him part taker of the slain calf our Saviour.

with the garmentes of grace. Maketh hym parte taker of *th*e ſlayne calfe for our redempcyon, our ſauyour Ieſu cryſt. And laſt he cauſeth al his aduerſaryes

Four things to be noted in the prodigal and in every penitent.
1 the going away;
2 the manner of his return;
3 what he asks of his father;
4 the reward which he receives.

vtterly to go away fro hym. Foure thynges there be whiche we may *well conſyder bothe in the prodygall chylde, and alſo in euery penytent ſynner. Fyrſt the ferre goynge awaye fro*m his fader. Seconde the maner of his comynge agayne. Thyrde what he ſhall aſke of his fader. And fourth what rewarde he ſhall receyue in concluſyon, whiche foure by goddes helpe ſhall be

We shall pray to God that these four points may be declared in this psalm.

declared by ordre in this penytencyall pſalme folowynge. And for this purpoſe we ſhall make our prayers vnto that blyſſed lord. Fyrſt let vs call to remembrau*n*ce

by what maner, & in what maner wyfe this prodygall chylde came to his fader. No doubte of his comynge agayne was with grete repentaunce & fhame of his fynfull lyuynge, in fo moche he knowynge his owne vnkyndneffe and indygnyte had leuer be called a feruaunt than a fone, fayenge. Non fum dignus vocari filius tuus. Fader myn offence is fo grete ayenft the, that I am not worthy to be called thy fone. Dere frendes let vs haue the fame affeccyon. Let vs remembre the benefaytes of god gyuen vnto vs. Agayne let vs call to mynde our vnkyndnes, our fynnes, our vnthrifty lyuynge & be afhamed in our abhomynacyons. Let vs be penytent and with true repentaunce faye, we be not worthy to be named the chyldren of almyghty god, to whome we haue made our felfe fo vnlyke by fynne, let vs not name hym our fader with our polluted mouth, but mekely call hym our lorde, fayenge. Domine exaudi orationem meam. Lorde here my prayer. Two thynges of a lykelyhode fhold withftande and be agaynft that fynners be not herde fo foone as they fholde be. Fyrft the trouth of almyghty god, feconde his ryghtwyfnes, his trouth where he threttе fynners to dye eternally, his ryghtwyfneffe wherby he ordeyned a due payne of very ryght for eue'ry fynner accordynge to his deferuynge. But doubtleffe neyther of thefe may let vs to be herde, but rather they be our helpe & focour wherby our mercyfull lorde fhal gyue audyence vnto vs. Notwithftandynge eternall punyffhement is promyfed to all fynners. But agayne this is trouth, yf they wyll be returned from theyr fynfull lyuynge, they fhall be receyued vnto grace. And theyr fynnes neuer after fhal be caft in theyr tethe, but muft nedes be true. For almyghty god affermeth the fame. Therfore of a furety bothe eternal payne and alfo forgyuenes be promyfed vnto fynners, but how, veryly thus. Eternall dampnacyon is promyfed to fuche as wyll not

The returning prodigal,

knowing his own indignity, had 'lever' be called a servant than a son.

Dear friends, let us have the same affection; remembering God's benefits and our unthrifty living,

let us be penitent,

not naming Him Father with polluted mouth, but meekly calling Him Lord.
Lord hear my prayer.
Two things seem to withstand forgiveness:

1 God's truth, who 'threttе' sinners to die eternally;
2 His rightwiseness.
[* yy i, back]

But neither of these may let us to be heard; they are rather our succour.

I God's truth promises punishment to sinners, but also grace to penitents;

their sins shall never be cast in their teeth.

returne & be penytent for theyr fynne. And to them whiche be repentaunt & forowfull for theyr fynnes with a full purpoſe neuer after to offende is promyſed forgyuenes. Almighty god ſayth. *Quandocumque enim* peccator ex corde ingemuerit, *omnium* iniquitatum eius non recordabor. Whan ſoo euer a ſynner is very contryte & forowfull for his ſynnes, I ſhall neuer after call them to mynde. Therfore let vs hertely deſyre of our mercyfull lorde that he vouchefaue to here our peticion made with a penytent herte to thentent his owne forefayd wordes may be veryfyed on vs. Auribus percipe obſecrationem meam in veritate tua. Lorde take vp my prayer, mercyfully accepte it, graunte me forgyuenes of my ſynnes lyke as thou graunted to all true penytent ſynners, whiche graunt may neuer be vntrue, it may not be broken in ony condycyon. Alſo the ryghtwyſnes of god is not ſo gretly to be fered of wretched ſynners, namely of ſuche as hath taken vpon them the ryght way of lyuynge, that is to ſay after goddes lawes, & be truly *repentaunt for theyr offences done & paſt, the ſayd ryghtwyſnes is vnto all thoſe rather a grete helpe & ſocour, for almyghty god of his ſydelyte & Iuſtyce muſt nedes forgyue them that be confeſſed truly and with good wyll do penaunce for theyr ſynnes. Saynt Iohan the euangelyſt ſayth. Si confiteamur peccata noſtra fidelis eſt deus et iuſtus vt remittat nobis peccata noſtra et emundet nos ab omni iniquitate. If we truely confeſſe our ſynnes and be forowfull for them. Almyghty god of his ſydelyte and ryghtwyſnes is of power and wyll to forgyue vs and at his pleaſure may purge vs from all our iniquyte, for this cauſe let vs inſtauntly aſke of hym to be herde in this[1] ryghtwyſnes, ſayenge. Exaudi me in tua iuſticia. Lorde here me gracyouſly lyke as thou arte true and ryghtwyſe of thy pro-

Forgiveness is promised to penitents.

God will not call to mind the sins of the contrite.

Let us pray that His words may be verified on us.

II God's rightwiseness not to be feared of sinners who have taken on them the right way of [* yy ii] living;

of His justice He must forgive them that be confessed truly and do penance, as St. John saith.

Let us ask of Him to be heard in His rightwiseness.

[1] *sic* 1509, 1555. Qu. his?

myſe. Ferther, perauenture we ſhall gyue accompte of his ſubſtaunce receyued of our blyſſed lorde whiche we haue ſpente and deſtroyed lyuynge after the vnlawfull ſenſualyte of our bodyes, lyke as the prodygall chylde vſed hymſelfe. O whiche of vs can ſaye but he hath receyued of almyghty god many grete benefaytes and gyftes, bothe in ſoule and body with other. But fyrſt let vs remembre the grete benefaytes of almyghty god in thynges concernynge the body as a ſocour, without the whiche it coude not lyue. How many true & faythfull ſeruauntes of god be there in the worlde the whiche lacke brede wherby they myght repreſſe theyr hunger. Drynke for to ſtaunche theyr thurſt. Clothes for to couer theyr nakedneſſe. Fyre for to aſwage theyr grete colde. Beddes to refreſſhe theyr wery lymmes. How many alſo want lyberte beynge in priſons ſore bounde, perauenture *with chaynes of yren, harde it is to nombre them. But contrary wyſe (loued be god) we be not ſo hardly beſtadde, we neyther lacke meet, drynke, clothes, fyre, bedde, nor lyberte, but in euery nede al theſe be haboundauntly redy for vs at hande. To aſwage our hunger we haue grete plente of delycate metes. Agaynſt thurſt we haue dyuers kyndes of drynkes. To couer our nakednes, dyuers apparayles. Agaynſt the bytter colde ſtormes, fewell at the ful to make fyre. And ſo ofte as[1] our pleaſure is to lye downe & reſt vs, we haue a ſofte bedde well decked with goodly couerynges, we haue lyberte to go where we wyll, eyther on hors backe or on fote, we be neyther teyed by the handes ne fete. Suche as are ſtreyghtly kepte in pryſon, ſet in a ſtynkynge derke dungeon, bounde with fetters of yren and for lacke of meet lyke to dye for hunger, naked without clothes, in the ſharpe colde wynter no fyre to ſocour them. Theſe perſones haue

We must give account of our substance spent in unlawful sensuality.

We have all received great benefits in soul and body.

Many true servants of God lack bread to repress their hunger, drink to staunch their thirst, clothes, fire, beds.

Many are in prisons sore [* yy ii, back] bound.

We (loved be God) be not so hardly bestadde;

to asswage hunger we have delicate meats;

we have divers drinks and apparels,

'fewell' at the full;

a soft bed well decked with goodly coverings; liberty to go where we will.

Prisoners in a stinking dark dungeon,

hungry, naked, cold, fettered,

[1] of 1509. as 1555.

know how pleasant these said benefits be.

good cauſe why to knowe how grete and pleaſaunt theſe ſayd benefaytes be. Let vs now ſpeke of the goodnes longynge vnto the body as membres vnto the ſame,

Many lack arms, feet and other 'fetures' of their bodies;

how many lacke theyr armes, fete, handes, & other fetures of theyr bodyes, & how many haue theyr armes broken, elles the fleſſhe eten awaye with dyuers fores & infyrmytees, how many be depryued fro theyr beaute

many sometime wellfavoured be deprived of their beauty.

whiche ſomtyme were well fauoured of face, and wel proporcyoned in euery party of theyr bodyes. How

Many lie in streets full of carbuncles and other uncurable botches; many are crucified by aches.

many lye in ſtretes & hye wayes full of carbuncles & other vncurable botches, whiche alſo we dayly perceyue at our eye greuous to beholde, how many be crucyfyed in maner by intollerable aches of bones & Ioyntes *with* many other infyrmytees. And how many I praye you

Blind, deaf and dumb.

be blynde, deſe, and dombe. Suche as are troubled in this maner with theſe incommodytees reherſed, vn'derſtande perfytely the commodytees wherwith we be endued. Beſyde theſe *the* whiche be vexed with *the*

Men vexed with the 'frenſſhe pockes,' lying by the high ways almost rotten above ground.

frenſſhe pockes, poore, and nedy, lyenge by the hye wayes ſtynkynge and almooſt roten aboue the grou*n*de, hauynge intollerable ache in theyr bones, perceyue how

Such men prize soundness of body.

moche we be bou*n*de to our blyſſed lorde for his manyfolde grete benefaytes gyuen vnto vs. Laſt the goodly

Gifts to the soul.

and prouffytable gyftes gyuen vnto *the* ſoule be many,

Many creatures want reason, memory, free will.

and moche to be made of. We may ſe innumerable creatures that wante reaſon, memory, & lyberte of wyll, whiche thre be partes of the ymage of god, wherwith

Many men want the good use of these gifts.

the ſoule of man is made noble. We ſe alſo many that haue theſe gyftes, notwithſtandy*n*ge they wante the good vſe of them, as thus, they neyther can ſpeke nor

Some wits are too dull to perceive;

do ony thynge in a conuenyent ordre. Some there be whoſe wytte is ſo dull *that* in no maner they can not perceyue a thynge taught vnto them. Many haue ſo

some minds too 'slypper' to remember for an hour;

ſlypper a mynde that can not kepe in memory a thynge ſhewed vnto them by *the* ſpace of an houre. The wyll

some wills crooked, froward, intractable.

of ſome is ſo croked, ſo frowarde, ſo intractable that in

what company ſo euer they be, it is greuous and tedyous vnto them. I ſpake not yet of folyſſheneſſe, imprudent affeccyons & other vyces whiche doubtles be grete incommodytees vnto vs, & theyr contraryes are meruaylous grete benefaytes. How grete benefaytes they be, is perceyued by the natyfe folyſſhenes of the fole whome dayly we beholde whiche ſholde be in wors condycyon than ony vnreaſonable beeſt yf he myght haue his owne wyll. Ferther. Of whome had we the benefaytes, who gaue them vnto vs, truly our mooſt louynge fader almyghty god. It was our fortune to haue this goodly porcyon of ſubſtaunce, theſe ryche treaſures whiche peraventure many of vs hath ſpent and deſtroyed vnprouffytably, not alwaye to the honoure and pleaſure of our blyſſed lorde, but contrary wyſe rather to his ſhame and rebuke, ſoo moche as lyeth in vs. Alas what ſhall we do, how ſhall we behaue our ſelfe whan our fader and lorde ſhall aſke accompte at the dredefull daye of his ſtrayte Iugement how we haue ordred our porcyon of ſubſtaunce, euery man accordynge to his recepte. Therfore lette vs come before our ſayd fader by true confeſſyon and penaunce for our ſynnes callynge our ſelfe vnworthy to be named his chyldren, wolde god we myght be his true ſeruauntes and not come in to that Iugement with hym, let vs ſaye. Non intres in iudicium cum ſeruo tuo. Blyſſed lorde gyue vs grace in this lyfe ſo to ſpende the porcyon of ſubſtaunce whiche we receyued of thy goodneſſe, that at the ſerefull daye of dome where vnto all we ſhall be cyted, thou laye noo thynge vnto our charges, wherby we ſholde vtterly be condempned and put out from thy blyſſed company. For yf it be thy wyll to call vs vnto that ſtreyte examynacyon, truely neyther we nor ony other perſone may eſcape without condempnacyon, for all be ſynners, none can excuſe hymſelfe, and ſaye he hathe not offended thy goodneſſe. Saynt Iohan ſayth.

The native foolishness of the fool; if he might have his own will, he should be in worse condition than brutes.

All benefits come from God.

Many of us have spent our portion [* yy iii, back] unprofitably, not to God's honour, but rather to His rebuke.

How shall we give account at the judgement day,

how we have ordered our substance?

Let us now by confession and penance come to our Father, calling ourselves unworthy to be named His children.

Enter not into judgement with Thy servant; may we so spend our portion,

that when cited to the day of doom nothing be laid to our charge;

for we are all sinners without excuse.

Si dixerimus quia non peccauimus : mendacem illum facimus. If we ſaye that we haue not ſynned we make our ſauyoure Cryſte a lyer whiche taught vs to praye vnto the fader by theſe wordes. Dimitte nobis debita noſtra. Blyſſed lorde forgyue vs our dettes. Whiche be our dettes? Truly our ſynnes, wherfore we ſhall endure and ſuffre without ony doubte eternall dampnacyon yf that they be not forgyuen or euer we departe out of this worlde. *No man may excuſe hym but he is bou*n*de in theſe dettes, that is to ſaye in ſynnes. For yf ony man can ſaye the contrary than our ſauyour taught vs not right whan he ſhewed that we ſholde aſke pardon, forgyuenes, and releaſe of all our ſynnes. Iob that was bothe good and ryghtwyſe ſayd. Si iuſtificare me voluero[1] : os meu*m* condempnabit me. If I wolde iuſtyfy myn owne ſelfe, my wordes ſhall co*n*dempne me. For this cauſe who may thynke hymſelfe able and worthy to come in to Iugement with almyghty god, for yf ſaynt Joh*a*n the electe virgyn & pertycularly beloued chylde of our blyſſed lorde was not clene without euery ſpotte of ſynne. If alſo the good lyuer Iob ſholde be co*n*dempned in that ſtrayte Iugement, moche more we than ſhall be ſtraytely Iuſtyfyed. Therfore let vs all praye affectually in ſo moche his derely beloued children be they neuer ſo good are not ſuffycyently able for to pleade with hym in Iugement, that he vouchefaue not to call vs ſcante able to be his feruau*n*tes vnto the ſtreyghtnes of it. Quia no*n* iuſtificabitur in conſpectu tuo omnis[2] viuens. Blyſſed lorde god deale not ſtreytely with me in thy ferefull Iugement & dome to come, for no creature lyuynge of his owne merytes ſhall be able to come afore thy fyght. Moreouer let vs knowlege and confeſſe to our grete ſhame vnto what vngracyous cytezyn we haue put our ſelfe in ſeruyce in the regyon

If we say we have no sin, we make Christ a liar, who bad us pray : Forgive us our debts, *i.e.* our sins,

which must be forgiven before death, or we shall be damned.

[* yy iv]

The rightwise Job said : If I would justify myself, my words condemn me.

St John the elect virgin was not sinless.

If Job should be condemned in that strait judgement, how much more we.
Let us then pray that, as God's children cannot plead with Him in judgement, we who are scant able to be His servants, may not be called to the 'streyghtnes' of it.

No creature living of his own merits can come afore God's sight.
We have taken service with an ungracious citizen of the far country.

[1] uoluere 1509, uoluero 1555. [2] omnes 1509, omnis 1555.

& countre ſo ferre from our heuenly fader almyghty god. Who ſomeuer is the true and faythfull ſeruaunt of god as we all ought & ſholde be, his conuerſacyon is in heuen with the fader of heuen and the heuenly cytezyns there beynge in Ioye. He is alſo exempte fro *the regyon of this worlde, wherof the deuyll is prynce & chefe capytayne. Cryſt our ſauyour called *th*e deuyll prynce of this worlde, ſayenge. Princeps huius mundi. And ſaynt Poule calleth deuylles the rulers & gouernours of ſynful ſoules, he that foloweth the vanytees of it gooth into a ferre regyon awaye from god, myſuſynge the goodly and prouffytable gyftes of that blyſſed lorde. He is alſo troubled with inſacyable hunger, for the more that his appetyte is ſet to gete worldly goodes & pleaſures, the greter is his deſyre to encreaſe the fame, in ſo moche he hath put hym*ſ*elfe in ſeruyce to one of theſe cytezyns, that is to ſaye to a deuyll the whiche promyſeth hym many thynges, but all be falſe, vayne, & peryllous, wherby he is aboute to deuoure *th*e ſoule. Our wyttes be ſet to gete worldly delectacyons, & the fleſſhe is fyxed in the ſame purpoſe, ſo in *th*e meane ſeaſon *th*e ſely ſoule dooth peryſſhe. No man wyll call this cytezyn the deuyll but a cruell enemy. In the goſpell he is ſo named, where is ſayd. Inimicus ho*mo* venit: et ſuperſeminauit zizan*n*ia. He hath his name not without a cauſe, for euer he is purſuynge to deſtroye the ſoule whiche is mooſt dere & precyous vnto a man aboue all thyn*g*es. We therfore that be vexed with lyke perſecucyons may ſay. Quia perſecutus eſt inimicus a*n*im*a*m mea*m*. The deuyll our cruell enemy dayly purſueth to deſtroye our ſoules. Beſyde this he hath ſente vs in to his vyllage, there to kepe hogges. The deuyll putteth euery ſy*n*ner in to that vyle offyce, whiche is his ſeruaunt & ſo wyll contynue, what may better be vnderſtande by thunclennes of hogges or ſwyne than

God's servants have their conversation in heaven,

and are exempt from the devil's [* yy iv, back] service, who is prince of this world.

He who follows the world goes far from God, misusing His gifts;

he is troubled with insatiable hunger, for the appetite for worldly goods and pleasures is never content; he puts himself in service to a devil,

who (to devour the soul) makes many vain promises.

Our wits and our flesh are set on worldly delectations and our soul perishes.

The devil an enemy;

for he pursues what is most precious to a man, the soul.

He sends us into his village to keep hogs;

the fylthy appetyte of *the* flefſhe. Thoſe mooſt *vnclene ſynners whoſe affeccyon is ſet in fleſſhely pleaſures ought of a more congruence to be called ſwyne than the hogges whiche dayly walter themſelfe in myre and claye. Wherfore ſaynt Peter ſayth. Sus lota in volatubro luti. The ſynner is lyke vnto a ſowe ſowſed in dyrte & myre. O we cryſten people whoſe lyfe is made ſo vyle by vyces, what *con*dycyon be we in whiche are made lyke vnto the ymage of god, redemed with the mooſt precyous blode of cryſt, right enheryt- ours of heuen. Notwithſtandynge we haue forſaken our mooſt louynge fader, and choſen a lorde mooſt vngracyous and cruell aduerſary vnto hym. This aduerſary ſetteth vs in *the* offyce of kepynge ſwyne, that is to ſaye in folowynge the lybydynous appetyte of *the* fleſſhe vnable to be ſacyate. O myſerable vylet. O how deteſtable condycyon be we in. Let vs therfore crye vnto our mercyfull fader, beſyly aſke his helpe and ſhewe our myſery vnto hy*m* ſayenge. Humiliauit in terra vitam meam. This enemy the deuyll hath humyled my lyfe, hath ſet me in a vyle offyce folowynge worldly pleaſures and the fylthy deſyres of the fleſſhe. The deuyll our aduerſary is not onely *con*tent to ſet vs in this lowe and vyle offyce, but alſo he hath taken awaye the lyght of doynge good werkes, and ouercouered vs with derkenes, that is to ſaye with worldly concupyſcence, ſo by his meanes we be made oblyuyous of our heuenly fader and his manyfolde benefaytes, forgetynge our ſelfe, not regardynge *the* helth of our ſoules, in maner as madde people, more lyke deed than alyue. For all ſuche as ben enlumyned with grace are alyue, & haue vnderſtandynge to ordre themſelfe in *the* pleaſure of god. But al other that lacke grace be deed ſpyrytually, whoſe *myndes be alwaye ſet to fulfyll theyr beeſtly lyfe, and nouryſſhe theyr wyttes with vayne delectacyons, meruayloufly

[* zz i] *i.e.* to serve the filthy appetite of the flesh. Sensualists more truly swine than are hogs walter- ing in mire.

The sinner is like a sow 'sowsed in dyrte.'

We Christians, made like the image of God, redeemed with Christ's blood, inheritors of heaven, have for- saken our Father and chosen His adversary as our lord,

who sets us to keep swine (to follow the insati- ate lusts of the flesh).

O miserable 'vylet'!

Let us busily ask our Father's help saying:

The devil hath 'humyled' my life, hath set me in a vile office,

and taken away the light of doing good works, overcovering me with darkness (worldly concu- piscence) so that I forget my heaven- ly Father and my soul's health, like mad people more dead than alive.

They that are enlumyned with grace live and please God.

They that lack grace are spirit- [* zz i, back] ually dead,

blynded by the deuylles and rulers of this regyon the worlde, whiche many tymes in holy ſcrypture is named the regyon of dethe. Saynt Poule ſaythe. Tenebris obſcuratum habe*n*tes intellectu*m*: alienati a vita dei. Suche maner people as foloweth the pleaſures of this worlde be in derkeneſſe, hauynge an obſcure vnderſtandynge, & alyenate fro that lyfe of almyghty god, for this let vs adde vnto our complaynt that foloweth. Collocauit me in obſcuris ſicut mortuos ſeculi. Our aduerſary the deuyll hath ſet vs in the derkenes of vyces, taken awaye our good vnderſtandynge, and made vs as deed without grace. Hytherto we haue ſhewed of the ſynners ferre goynge awaye from god. Now let vs here of his retournynge agayne. Be the ſyn*n*er neuer ſo moche blynded with the deceytes of the deuyll, notwithſtandynge ſome ſparke remayneth in the ſoule that can not lyghtly be extyncte and quenched, as moche to ſaye, the ſuperyoure porcyon of *th*e ſoule whiche alway ſtryueth agaynſt ſynne. Alſo it entyſeth the body ſo moche as it may to do good yf we be dyſpoſed for to here it, and for to do therafter. But many perſones there be the whiche gyue more attendaunce to other vayne thynges, wherwith they are beſyly occupyed, and forgete themſelfe. Suche maner of people ben rather preſent with thoſe tranſytory thynges than with themſelfe. Saynt Auguſtyn ſayth. The mynde & thought of man is more where he loueth than with hymſelfe, wolde god theſe maner dyſpoſed people *wolde at the laſt retourne, here, ſe, and make due ſerche what is done in theyr conſcyences, lyke as we haue ſhewed of this prodygall chylde, whiche after his offence came agayne to hymſelfe, & knewe all his myſeryes, wolde god euery one of vs were in wyll to remembre the trouble of his owne ſoule, the whiche the inwarde conſcyence dooth ſuffre, to thentent all we myght ſaye with the prophete that foloweth.

blinded by the devils.
This world the region of death.
Seekers of this world's pleasure are in darkness,

alienate from the life of God.

The devil sets us in the darkness of vices and makes us dead without grace.

The sinner's return.
However the sinner may be blinded,
some spark remains in the soul that cannot lightly be extinct; the superior portion of the soul enticeth the body to do good.

Yet many persons, attending to vain things, forget themselves, are absent from themselves and present with those things.

St Augustine saith:
Man's mind is rather where he loveth than with himself.

[* zz ii]

O that such men would return and search their consciences, and like the prodigal child know all their miseries.

Anxiatus eſt fup*er* me ſpiritus meus. I knowe veryly by the ſerche made in my conſcyence how greuouſly I haue treſpaſſed agaynſt my lorde god, wherwith my ſoule is ſore greued. This remembrau*n*ce doubtles is begynnynge of the ſynners true conuerſacyon to almyghty god. For of a trouth whan he calleth to mynde (as we haue ſhewed) his myſerable errours wherin he hath be wrapped by contynuau*n*ce in the ſame a longe tyme, and that remembraunce contynually had, can not but gretely repent his owne folyſſhenes, namely yf he remembre whome he hath forſaken, and in to whoſe dau*n*ger he is fallen. Alſo call to mynde his loſſe how grete it is, & how moche vnprofytable is his wynnynge, he hath not forſaken aungell, man, or ony other creature, whome than? truly almyghty god the maker of all creatures, whiche alſo create euery thynge of nought and is mooſt myghty, mooſt lyberall, beſt, & mooſt fayre. This blyſſed lorde is to be ſet by aboue al thynge, he is to be loued beſt, for his inenarrable goodnes, all though he had neuer done more for vs. But aboue[1] theſe he maketh hymſelfe our fader. Qui proprio et naturali filio non pepercit: ſed pro nobis om*n*ibus morti tradidit illum. Whiche alſo for grete loue ſpared *not his owne naturall ſone, but gaue hym to ſuffre deth for *the* redempcyon of vs all. The ſynner hath forſake*n* this mooſt kynde & louynge fader folowynge the deuyl mooſt cruell enemy to all mankynde, alſo mooſt ferefull, mooſt enuyous, auctour of all ſynnes and myſchefe, what profyte hath the ſynner goten by his longe contynuau*n*ce in wyckednes, truly no thynge elles but dyſhoneſte & grete fylthynes of the ſoule w*ith* eternal dampnacyon, out of the whiche he ſhall neuer be delyuered without amendeme*n*t in this lyfe. He hath beſyde theſe loſt eternall lyfe & Ioyes euerlaſtynge.

The remembrance of sin the first step of conversion.

Remembrance leads the sinner to repentance if he remembers whom he has forsaken, into whose danger he has fallen, the greatness of his loss, the unprofitableness of his gain. He has forsaken no man nor angel, but the Creator most mighty, most liberal, fairest and best;

who is to be loved best for His inenarrable goodness, though He had done nothing for us,

but He has indeed given His Son to death for our redemption.

[* zz ii, back]

For this loving Father the sinner has followed the devil, author of all sins and mischief;

and has won dishonesty and great filthiness of the soul with damnation;

has lost eternal life and joys.

[1] aboute 1509, aboue 1555.

O wretched fynners. If ony of vs had loft a grete fomme of money, condempned to haue his heed ftryken of, yf he eyther were fallen in to the dau*n*ger of his mooft cruell enemy, loft his beft louynge frende, wold he not forowe moche, fholde he not be fore vexed in his mynde, yes of a lykelyhode. Therfore let vs retourne to our confcyence there to here thefe fayd domages, *that* we may wayle and forowe with true penau*n*ce fayenge vnto our fader of heuen. In me turbatum eft cor meu*m*. Blyffed lorde my herte is fore troubled, my wyfdome is co*n*fufed, I am fory & penyte*n*t for my trefpaffe done ayenft thy goodnes, for as moche as a man may take to grete forowe, and by his doynge perchaunce fall in to defperacyon, therfore a remedy muft be had, whiche is *th*e remembraunce of good hope and trufte of forgyuenes. And this fhall foone be done, yf we call to mynde how grete the mercy is of our heuenly fader. Doubtles mankynde *that* is fo croked & prone to fynne muft of very ryght be brought vnto a fere & drede by the greuous punyffhement of god, lyke as the cuftome & vfage was in the tyme of the olde lawe, for than who fo euer dyde breke the lawe, two or *thre wytneffes teftyfyenge the fame was anone Iuged to dye without mercy or forgyuenes. Notwithftandynge our mooft mercyfull lorde coude not but excercyfe his mercy in *that* fame cruel feafon, for many tymes by his prophetes he promyfed forgyuenes to all true penytent fynners. It is wryten in Ieremye. Tu fornicata es cum amatoribus multis : tamen reuertere ad me et ego fufcipiam te. Thou fynfull perfone haft offended many tymes folowynge the vnlawfull defyres of thy body, yet turne agayne to me & I fhal receyue .the. O mercyful fayenge of our blyffed lorde. In an other place it is wryten alfo. Si penitenciam egerit gens ifta a malo fuo : agam & ego penitenciam fuper malo quod

If any of us had lost a great sum of money, or were condemned to lose his head, or had fallen into the danger of his worst enemy, or lost his best friend, he would be sore vexed. Let us return to our consciences, to hear these said 'domages,' and sorrow with true penance, saying: My heart is sore troubled.

To avoid desperation, let us also have good hope of forgiveness,

calling to mind] God's great mercy. Mankind, crooked and prone to sin, must be brought to fear by God's punishment;

as under the old law offenders [* zz iii] were judged to die.

Yet even then God by His prophets promised forgiveness to penitents.

cogitaui vt facerem ei. If the people wyll do penaunce for theyr offences. I ſhall withdrawe my grete punyſſhement, or elles I ſhall not punyſſhe them as I had thought to haue done. Now for as moche as almyghty god was ſo mercyfull in the tyme of cruelte whan Moyſes lawe was put in execucyon, how plenteuouſly ſhall he excercyſe his mercy now in this tyme of grace. Shall not almyghty god fader of all comforte be more redy to ſhewe mercy on ſynners & cal them agayne to grace? yes doubtles. For this cauſe the remembraunce of his mercy ſhewed in the tyme of the olde lawe is moche prouffytable for vs in very hope and truſt to be forgyuen. Therfore it foloweth. Memor fui dierum antiquorum. Good lord I haue at all ſeaſons had in mynde the tyme of the olde lawe whan noo mercy myght be had for ony tranſgreſſours of it. I remembre how mer*cyfull thou were at that tyme. An other cauſe of good hope is this, let vs make ſerche through the werkes of god vnyuerſally, & we ſhall fynde in all them haboundaunt mercy & pyte. I beſeche you how ofte ſhewed he mercy in dede vpon the people of Iſraell whan they ſynned aboue meſure. How mercyfully delte he with the kynges Dauid, Nabugodonoſor, Achab, and Ezechie, with the people alſo, as is wytneſſed in holy ſcrypture of the niniuetes, what mercy ſhewed this blyſſed lorde on Peter the whiche denyed hym, what to Poule whiche purſewed hym. Mary Magdaleyne, the woman taken in auoutry, what to the publycane, alſo to the thefe a manqueller, with other innumerable. No man of this is ygnoraunt. Scrypture ſayth. Suauis dominus vniuerſis et miſerationes eius ſuper omnia opera eius. Our lorde is mercyfull vnto all people that wyll receyue mercy, and his mercyfull dedes be ſpredde vpon all his werkes. In euery thynge that god dooth is ſuauyte and mercy that is ſhewed in an

If God was so merciful in the time of cruelty (under Moses' law), how much more now in this time of grace.

[* zz iii, back]

In all God's works we find mercy and pity;

upon Israel again and again;

upon David, Nabugodonosor, Achab, Ezechie; upon the Ninevites; upon Peter; upon Paul; upon Mary Magdalene; the woman taken in avoutry; the thief a manqueller.

His mercy is over all His works; in every thing that He doeth is suavity.

other place. Uniuerſe vie domini miſericordia et veritas. All the wayes of god be grou*n*ded vpon mercy and trouth. The remembraunce of this enarrable[1] mercy on all his werkes, may cauſe vs to haue good hope and truſt of forgyuenes. For this is added. Et meditatus ſum in omnibus operibus tuis. Blyſſed lorde I call to mynde how mercyfull thou arte in all thy werkes, whiche is to me a ſpecyall truſt to obtayne forgyuenes. But now conſyderynge this why do we not haaſt ourſelfe, why ryſe we not from ſynne and come vnto our mercyfull fader of he*u*en As this prodygall chylde dyde to his fader. Is peraventure ony thynge yet behynde? ye truly. For this prodygall chylde remembrynge his owne myſery, thought vpon the ſeruau*n*tes in his faders houſholde how plenteuouſly they were ſedde. So lyke wyſe we muſt remembre our owne wretchednes and alſo the felycyte of thoſe creatures beynge in ſeruyce & houſholde of our heuenly fader. This prodygall chylde ſayd. Quanti mercen*n*arii in domo patris mei abundant panibus: ego autem hic fame pereo. How many ſeruauntes be in my faders hous, how haboundauntly ben they ſerued with mete and drynke, and I lyke a wretche dye here for hunger. A lyly is but a ſmall thynge in reputacyon, it hath neyther reaſon ne vnderſtandy*n*ge, yet noble kynge Salomon in all his royalte was neuer cladde with ſo fayre a colour and beaute, whiche our ſauyour ſhewed in a goſpel of Luke ſayenge. Conſiderate lilia agri. &c. Ame*n* dico vobis ſalomon in omni gloria ſua no*n* fuit veſtitus ſicut vnum ex hijs. Loke vpon the lylyes and fayre floures of the felde. I tell you playnly fayth our ſauyour. Salomon in all his glory was neuer ſo beauteuous as one of them. Sparowes be but ſmall byrdes and lytell ſet by amonge men. Et vn*us* t*amen* ex eis no*n* eſt i*n* obliuione cora*m* deo,

God's inenarrable mercy may give us hope of pardon.

Why do we not haste,

[* zz iv]
as did the prodigal, to our Father?
The prodigal thought how 'plenteuously' his father's servants were fed.

So must we remember the felicity in our heavenly Father's household.

A lily is a small thing,
yet Solomon in all his 'royalte' was never clad with so fair a beauty.

Sparrows are small birds, little set by amongst men,

[1] *sic* 1509. ĩerrable 1555. *Read* inenarrable.

yet not forgotten by God.

'All the heres of our hedes be nombred.'

[* zz iv, back]

All creatures abide upon God's goodness; when He opens His hand, all shall be satiate.

How much more does He set by men and women, for whose cause all things were made, than by unreasoning creatures.

Lord, I bear in mind how comfortable Thou art to all Thy creatures.

When a sinner is penitent and persuadeth with himself to ask mercy of his 'Fader,'

remembering the providence ordered for all his 'Fader's' servants, while he is forsaken by his own default, will he not, as the prodigal, lowly meek himself?

ſed et capilli[1] o*mn*es capitis numerati ſu*n*t. Notwithſtandynge none of them is out of mynde before god. All the heres of our hedes be nombred & had in his memory. Therfore our mooſt blyſſed lorde taketh hede of euery creature. Alſo the leeſt is not out of his remembrau*n*ce. He *maketh prouyſyon for them all. As the prophete Dauid ſhewed in a pſalme, ſayenge. Om*n*ia a te expectant vt des illis eſcam in tempore: aperiente te manum tua*m* omnia implebuntur bonitate. Blyſſed lorde all creatures abyde vpon thy goodnes, all haue theyr beynge and fode of the in tyme. And whan it is thy pleaſure to put forth & open thy plenteuous hande all ſhall be ſacyate and content with nouryſſhynge conuenyent for them. Be not men and women moche more ſet by with almyghty god than all vnreaſonable creatures, was not euery thy*n*ge made & create for mannes cauſe. Doubtles ſo it was. Than for as moche as almyghty god taketh charge & prouydeth for all other creatures. How grete cure ſhall we thynke hath he vpon his reaſonable creatures, whome he made lyke to his owne ymage. Therfore let vs remembre that foloweth, ſayenge. In factis manuum tuarum meditabar. Lorde I bere in mynde how comfortable thou arte to all thy creatures, none of them be had in oblyuyon with the. Now thus, whan a ſynner perceyueth the forowe of his foule, alſo the inwarde remors of his co*n*ſcyence, & by that is made wofull and penytent, whan he perſuadeth with hymſelfe to aſke mercy of his fader, remembrynge *th*e prouydence ſo plenteouſly ordred for all the faders ſeruau*n*tes, & beholdeth hymſelfe forſaken by his owne defaute, wyll he not ſhortly ryſe vp and go vnto his fader knowlegynge his errour and treſpaſſe. Shal he not lowly meke hymſelfe, and deſyre for to be forgyuen and pardoned of his grete vnkyndneſſe, the whiche this fayd prodygall

[1] capillis 1509, 1555.

chylde fulfylled after all theſe conſyderacyons as is
ſhe*wed whan he ſayd. Surgam et ibo ad patrem [* zz v]
meum dicamq*ue*: pater peccaui. I ſhall ryſe Father,
and forſake my ſynfull lyfe, go vnto my fader know- I have sinned.
legynge my greuous offence & ſaye, fader I haue ſynned
ayenſt the. A wretched ſynners,[1] why tary we ony Why do we tarry
lenger, why do we not ryſe from our wyckednes and longer,
forſake our ſynfull lyf, why do we not offre our ſelfe and not spread
vnto the fader of mercy? let vs lyfte vp our myndes abroad our hands,
ſayenge vnto hym. Expandi manus meas ad te. *i.e.* change our
I haue ſpredde my handes abrode, that is to ſaye I haue life by doing good
chau*n*ged my lyf by doynge many good werkes, wherfore works?
as before I gaue myſelfe to the vayne pleaſures and de-
lectacyons of this worlde. And for to ſhewe more
openly the inwarde deſyre of our myndes, let vs brynge Let us remember
to remembraunce the pleaſures of this worlde, how the vanity of this world's pleasures,
vayne they be, & how ſhortly they vanyſſhe awaye as
dooth a ſhadowe, for the more that ony perſone hath a
ſtedfaſt pleaſure and delectacyon in them, the more is the appetite for
his deſyre to encreaſe the ſame, and the leſſe is he which grows and is never satisfied.
ſatyffyed, lyke as our ſauyour ſayd vnto *the* woman
Samarytan. Qui bibit ex aqua: ſitiet iterum. Whosoever drink-
Who ſoeuer drynketh of this water ſhall be thyrſty eth of this water,
agayne, that is as moche to ſay, what maner of per- shall thirst again;
ſones ſoeuer they be that is inordynately deſyrous for to *i.e.* they who desire worldly pleasures and
haue worldly pleaſures, delectacions, and rycheſſe ſhall riches shall never be 'appetyted,'
neuer be ſatyffyed & appetyted, but euer his appetyte never content.
ſhall be to haue more & more, neuer co*n*tent. But there
is an other maner lycour, & yf a man drynke no more There is 'an other maner lycour,' of which if a man drinks but once, he thirsts no more.
but ones of it he ſhall be ſatyffyed and replenyſſhed
haboundau*n*tly, and neuer after be thyrſty, the whiche
lycour yſſueth out from the ryuer of all pleaſure, wher- [* zz v, back]
with all blyſſed *people ben gyuen drynke, & plenteu-
ouſly are facyate in heuen. It is wryten. Satiabor I shall be content
quum apparuerit gloria tua. Blyſſed lorde I ſhall when Thy joy shall appear.

[1] ſynner 1509. ſynners 1555.

be fully content. I ſhall haue pleaſure at wyll whan thy Ioye ſhall appere, that is to ſaye at ſuche tyme as I ſhall be aſſocyate with thy blyſſed company in heuen.

God is the fountain of this satisfyng 'lycour.'

Almyghty god is the fountayne of this ſayd pleaſure and mooſt delycate lycour, the whiche lycour all blyſſed ſoules deſyre feruently to haue. Amonge whome one ſayd. Quemadmodum deſiderat ceruus ad fontes aquarum: ita deſiderat anima mea ad te deus.

As the hart after he hath 'dronken' poison desires the fresh spring,

Blyſſed lorde, lyke as the wylde harte after he hath dronken poyſon deſyreth to come vnto the freſſhe ſpryngynge fountayne for his ſynguler remedy & comforte, euen ſo dooth my ſoule after the remembraunce of my ſynne, deſyre for to come vnto the by the fountayne of penaunce. Now ſyth it is ſo we knowe this mooſt delycyous lycour, and where it is, Let vs therefore ſprede our ſoules abrode deſyrynge to be facyate with it, wherof our ſelfe we be voyde from all moyſture of goodnes, and alyenate from al vertue. Our ſayenge ſhall be this as it foloweth. Anima mea ſicut terra ſine aqua tibi.

so doth my soul, after the remembrance of my sin, desire to come to Thee by the fountain of penance.

Let us spread abroad our souls, desiring to be satiate with this most delicious 'lycour.'

As earth without moisture is barren, so is my soul unless watered by God's grace.

Lyke as the erth of his nature without moyſture is drye & barayne, ſo is my ſoule of it ſelfe voyde from all goodnes, wherfore blyſſed lorde vouchefaue to water it with the lycour of thy grace, to the entent it may fynally come vnto thyn euerlaſtynge blyſſe. ¶ Hytherto ye haue herde the fall of the ſynner, alſo his ryſynge agayne. Now ferder let vs gyue hede to knowe what his deſyre ſhal be of almighty god. Fyrſt he prayeth to be herde. Alſo that god wold vouchefaue to loke vpon *hym with the eye of his mercy, defende hym from his enemyes, and lafte his petycyon to haue Inſtruccyon how he may fulfyll the pleaſure and wyll of our lorde god, he ſheweth reaſons why to be herde in all theſe. Whan a poore man cometh to a prynce not accuſtomed to ſhewe hymſelfe in the preſence of noble men, anone he is ſmyten with fere, waxeth pale in the face, quaketh for drede, & is ſo fore abaſſhed that

Having heard the sinner's fall and his rising again, let us 'ferder' give heed to his desire.

He prays that God would look [* zz vi] in mercy on him, defend him and teach him.

When a poor man comes to a prince he waxeth pale,

quaketh for dread,

in maner he woteth not what to ſaye, his ſpyryte begynneth to fayle hym. We dayly haue this in experyence, not onely in thoſe the whiche be baſſhefull and weyke ſpyryted, but alſo in them whiche be bolde of ſpyryte. We rede of quene Saba bothe wyſe and of grete power whan ſhe behelde the nobleneſſe of kynge Salomon bothe in his wyſdome and many other grete gyftes, all though ſhe came for to attempte hym in many derke queſtyons, notwithſtandynge ſhe was in maner beſyde herſelfe ſeynge his grete royalte, and almooſt wyſt not what to ſaye. O Ihefu how ſhall the poore ſoule behaue it ſelfe deformed with ſo many ſynnes whan it ſhall come to the ſerefull preſence of goddes hygh mageſte, whan it ſhall appere before the hyghnes of almyghty god, preſented vnto that ſerefull kynge that taketh awaye the ſpyryte & boldneſſe of worldly prynces and rulers, al erthly kynges fere hym. No meruayle it is yf than the ſely ſoule be ſore abaſſhed & wote not what to ſaye, namely yf the petycyon be not redely herde. For this let euery ſynner ſaye vnto god. Velociter exaudi me domine defecit ſpiritus meus. Lorde here me ſhortly for my ſpyryte fayleth me. But after that a kynge or pry*n*ce is redy to gyue audyence to a poore creature, yf alſo he loke not on hym with a gentyll and mery *countenaunce but ſhewe hymſelfe yrefull ayenſt his ſubgecte and beſecher, not onely than his ſpyryte ſhall fayle hym for fere, but alſo his ſtrength ſhall be taken awaye not able to ſuſtayne his body, but fall downe to the grou*n*de. For Salomon ſayd. Indignatio regis nuncius mortis eſt. The indygnacyon of a kynge is a meſſenger and token of deth. And contrary wyſe. In hilaritate vult*us* regis vita. By a kynges cherefull countenaunce is ſygnefyed lyfe. Syth the indygnacyon of a mortall kynge is ſo grete, how grete is the indygnacyon of almyghty god a kynge immortall. How many hath dyſpayred for fere of his

woteth not what to say.

Queen Saba when she beheld the wisdom of Solomon,

was in maner beside herself seeing his 'royalte.'

How shall the soul deformed with sins appear before God's high majesty?

The 'sely' soul is sore abashed, namely if the petition be not readily heard.

Lord, hear me shortly, for my spirit faileth me

If a king giving audience is ireful

[* zz vi, back]

against his beseecher, his strength shall be taken away.

The king's indignation is the token of death.

In a king's cheerful countenance is life.

If a mortal king's indignation is so great, how great shall be that of the King immortal!

How many have despaired for fear of it and slipt into hell.

indygnacyon & punyſſhement, whiche they deſerued to haue, and ſo in concluſyon ſlyppe downe in to the depe pytte of hell. And agayne how many by the reaſon of ſynne were drawen backwarde vnto hell. Notwithſtandynge beynge comforted with the hope of his mercy, they were erecte vnto eternal lyfe. For this euery penitent ſynner muſt aſke this petycyon of almyghty god, ſayenge. Ne auertas faciem tuam a me et ſimilis ero deſcendentibus in lacum. Blyſſed lorde turne not away thy face but loke vpon me with a mercyfull chere & countenaunce, gyue me grace and vertue that I be not lyke and ſemblable vnto them the whiche by the ſynne of dyſpayre do fall in to eternall dampnacyon. But yf a myghty prynce or grete eſtate wyll loke vpon his ſubgecte with neuer ſo mercy and cherefull loke and countenaunce, & in concluſyon excercyſe and ſhewe no mercy nor pyte vpon hym, what auayle or prouffyte is that vnto *the* ſayd poore man? Truly but very lytel. Therfore mercy is to be requyred & *aſked in the thyrde place. Almyghty god is mercyfull aboue all other, and hath more affeccyon vnto mankynde than the huſbande hath vnto the wyfe, the moder to the chylde, or the fader vnto his ſone. Of a trouth grete loue muſt be bytwene the huſbande & his wyfe. For it is wryten. Relinquet homo patrem & matrem & adherebit vxori ſue. A man ones maryed accordynge to goddes lawes, ſhall forſake his fader & moder, & kepe hym vnto his wyfe, as moche to ſaye, loue his wyfe better than his fader or moder. Many cauſes there be why a man may put his wyfe away from hym with ryght, & ſo put away yf ſhe come agayne he may vtterly reiecte her. But almyghty god loueth vs with a more conſtaunt mynde. For yf we ſynne neuer ſo ofte, neuer ſo greuouſly ayenſt hym, yet yf we wyll returne he anone taketh vs vnto hym at all tymes, wytnes his owne wordes ſpoken by his holy prophete Ieremye ſayenge.

Many sinners, comforted by hopes, have been erect unto eternal life.

Lord, turn not away Thy face; look on me with a merciful cheer,

that I be not semblable unto them who despair.

If a great estate look on his subject 'with never so mercy and cherefull loke,' and yet 'excercyse' no mercy on him, what avail is that?

[* zz vii]

Therefore we must ask for mercy. God loves mankind more than the husband loves the wife or the mother the child.

A man shall forsake his 'fader and moder' and keep him unto his wife;

yet for many causes he may reject his wife.

God loves us with a more constant mind; however oft we sin, He taketh us to Him at all times.

Si dimiſerit vir vxorem ſuam et recedens ab eo duxerit virum nunquid alterum[1] reuertetur ad eam ultra. If a man leue his wyfe and ſhe ſo gone awaye take an other huſbande, ſhall he take her agayne, is not that woman contamynate and polluted. But what ſayth almyghty god more. Tu autem fornicata es cum amatoribus multis: tamen reuertere ad me dicit dominus & ego ſuſcipiam te. Thou ſynfull perſone haſt offended with many louers, yet turne agayne & I ſhall take the to mercy. Here we ſe that god loueth vs moche more conſtauntly than a man dooth his wyfe. Alſo it is manyfeſt how tenderly thoſe *that* are moders do loue theyr *chyldren, by the grete labours and aduerſytees whiche they ſuffre for theyr cauſes to brynge & nouryſſhe them forth in this worlde, but almyghty god is ferre aboue them in louynge, for whan the moders perceyue and fele thunkyndnes of theyr chyldren, anone they forgete them. Almyghty god deleth not ſo with vs, whiche he confermed by his prophete Eſaye, ſayenge. Nunquid poteſt mulier obliuiſci infantem ſuum vt non miſereatur filio vteri ſui: et ſi illa oblita fuerit, ego tamen non obliuiſcar tui. May a woman forgete her enfant or chylde and not be mercyful vnto the chylde borne of her owne body? and yf ſhe ſo do at ony tyme for vnkyndnes ſhewed, yet ſayth our lorde I ſhall not forgete the, be thou neuer ſo vnkynde, yf thou wylte aſke mercy. Therfore we be more derely beloued of god than chyldren ben of theyr moders. Laſt, faders whoſe loue is lenger durynge & more conſtaunt vnto theyr chyldren, be not to be compared vnto *the* loue of almyghty god. No carnall fader may loue his chylde better than our heuenly fader loueth vs. It is wryten. Quomodo miſeretur pater

If a married woman take another husband, she is polluted; her first husband will not take her again.

God will take again the sinner who has offended with many lovers.

[* zz vii, back] Love of 'moders' seen in the adversities which they suffer for their children;

but when they feel their children's unkindness, they forget them. Not so God.

He will not forget us, be we never so unkind, if we ask for mercy.

Fathers' love 'lenger durynge' than mothers', but not comparable to God's love.

[1] *sic* 1509, 1555. *Read* virum alterum, numquid reuertetur, etc.

filiorum, ita miſertus eſt dominus timentibus ſe. As the carnal fader is mercyful vnto his chyldren, ſo our lord god almyghty is mercyfull vnto all that fere hym. And doubtles he is moche more mercyfull, as Cryſt ſhewed in a goſpell ſpekynge vnto carnall faders. Si vos quum ſitis mali noſcitis data bona dare filijs veſtris: quanto magis pater veſter celeſtis dabit ſpiritum bonum petentibus ſe. If ye carnal faders beynge euyl of yourſelfe, can fynde in your *hertes to gyue good gyftes to your chyldren. How moche more ſhall your heuenly fader, whiche is all good and itſelfe goodnes, rewarde them with his grace that wyll aſke it. This thynge appered well in this prodygall chylde whan he came towarde his fader to aſke forgyuenes. Anone his fader beholdynge his comynge aferre was moued with mercy, went towarde his chylde, & at theyr metynge toke hym about the necke & kyſſed hym. O ſynguler loue of a fader. O grete pyte, not a lytel to be merualyed of. Let vs wretched ſynners retourne from our ſynfull lyfe, come vnto our heuenly fader lyke as this prodygall chylde dyde. Aſke mercy with true penaunce and hope of forgyuenes. For elles we can not haue it. This ſhall be our ſayenge. Auditam fac michi mane miſericordiam tuam: quia in te ſperaui. Blyſſed lorde graunt that I may obtayne thy mercy ſhortly whan I call for it with true penaunce and hope of forgyuenes, for why I haue euer truſted in the. But whan ſo euer a ſynner hath obtayned mercy of almyghty god, his cauſe is than that more to take hede with a dylygent ſtudy as he can, leeſt peraventure he offende agayne, and ſo be in werſe caſe than he was before. This yteracyon to ſynne may happen .iii. maner wyſes. Fyrſt by ygnoraunce of the good rule and cuſtome that he ought to vſe beynge in clene lyf for the contynuaunce of the ſame. Seconde the crafty meanes of his enemyes may perchaunce cauſe hym to returne to

God more merciful than carnal fathers;

[* zz viii] who yet, being evil, give good gifts to their children. God is 'itselfe goodnesse.'

When the prodigal came to ask forgiveness,

the Father took him about the neck and kissed him.

Let us return to our heavenly Father with penance and hope of forgiveness.

The pardoned sinner is the more bound to take heed lest he offend again,

and so be in 'werse' case than before. Iteration to sin may happen 1 by ignorance of the good rule for abiding in clean life; 2 by the craft of enemies;

fynne, after he hath knowlege of this fayd good ordre & cuſtome. Thyrde by his fraylte and redynes to fynne he may offende agayne, he maketh petycyons folowynge to be defended from theſe fayd thre perylles. Almyghty god hath euer ben ſo mercyfull vnto all ſuche as call to hym with *a true mynde vnfaynedly and for a good entent to gyue them knowlege in thynges that be doubtfull. This appered manyfeſtly in the noble man called (Cornelius centurio) whiche all though he was a gentyle and not lerned in the maner of Iewes nor of cryſten people, neuertheles he prayed to god beſyly to haue knowlege of the ryght & true waye. Our mooſt gentyll lorde ſent vnto hym an aungell, whiche gaue vnto hym monycyon to go vnto Symon peter of whome he ſholde knowe al his deſyre. Alſo a certayne man named Phylyp a cheſe ruler of a towne called Gaza, this fayd Philyp gaue hymſelfe many tymes to praye, & on a tyme as he wente to Iheruſalem in pylgrymage, it fortuned that faynt Phylyp the apoſtle by the commaundement of god companyed with hym by the waye, taught hym the maner and lawe of Cryſt wherof he was ygnoraunt before. And why dyde almyghty god ſhewe to theſe perſones the waye whiche they ſholde folowe, but onely bycauſe theyr myndes were lyfte vp vnto hym callynge for helpe in the waye of trouth, for a good entent and without faynynge. For it is wryten in an other place. Prope eſt dominus omnibus inuocantibus eum: omnibus inuocantibus eum in veritate. Our lorde is nygh vnto all that call vnto hym, namely to all ſuche as call vnto hym in trouth. Therfore let euery ſynner not wyllynge to contynue and erre in the derkenes of ygnoraunce, go vnto almyghty god by prayer, ſaye vnto hym with an hole mynde, (not ſpekynge one thynge & thynke an other) theſe wordes folowynge. Notam fac michi viam in qua ambulem[1] quia

3 by frailty.

God gives to those who call on Him [* zz viii, back] unfeignedly knowledge in things doubtful; *e. g.* to Cornelius, a gentile, neither Jew nor Christian,

an angel gave monition to go to Simon Peter.

As Philip, a chief ruler of Gaza, went to Jerusalem in pilgrimage,

the apostle Philip companied with him by the way and taught him the law of Christ.

These were shewn the way because they called on God without 'faynynge.'

Our Lord is nigh unto all that call upon Him.

Let every sinner therefore pray to God with a whole mind (not saying one thing and thinking another):

Lord, shew me

[1] ambulam 1509. ambulem 1555.

[* && i] the way wherein I shall walk.

ad te leuaui animam meam. Lorde gy*ue me knowlege, ſhewe me the way wherin I ſhal walke, gyue me inſtruccyon of thy co*m*maundementes for I haue lyfte vp my mynde vnto the. Beſyde this whan *th*e

Knowing the right way, the sinner may yet fear lest his enemies by 'gylefull baytes' bring him out of that way.

ſynner knoweth the ryght way wherin he ſhall walke fulfyllynge goddes co*m*mau*n*dementes, yet it may fortune hym to fere left his enemyes which haue layde in his waye gylefull baytes brynge hym out of that waye, & make hym to erre agayne. The deuylles our grete

The devils are very strong,

enemyes be very ſtronge, ſcrypture ſayth. No*n* eſt poteſtas ſup*er* terra*m* que co*m*paret*ur* eis. None erthly power may be compared to them. And

and when they perceive a sinner 'folowe thordre of true penaunce,' their purpose is set to bring him out of that way;

whan they perceyue a ſyn*n*er leue his ſynfull waye, and folowe thordre of true penaunce than is theyr full purpoſe ſet to contryue how to brynge hym out of that waye by theyr vayne deceytes, whiche none erthly creature may reſyſt without the helpe of our mooſt myghty

only God, at whose sight they tremble and flee, may be our 'socour' against these enemies. He is a 'toure,' within whose 'cyrcuite' none enemies can hurt us.

lorde god, vnto whoſe ſyght all they trem*b*le & flee. He onely may be our ſocour & helpe agaynſt theſe mooſt cruell enemyes. Almyghty god is as a ſtronge toure for our defence agaynſt all aduerſaryes. Turris fortitudinis a facie i*n*imici. Who ſoeuer may come with in the cyrcuite of this toure none enemyes ſhall at ony tyme haue power to hurt hym in body nor ſoule. Cade*n*t a latere eius mille & decem milia a dextris eius[1] ad cu*m* aute*m* no*n* appropinquabu*n*t. Therfore *th*e penytent ſynner muſt praye vnto god with al his myght to thentent theſe fayd enemyes craftely compaſſe hym not by theyr ſubtyll meanes, & ſo let hym fro his good purpoſe. Eripe me de inimicis meis domine ad te confugi. Lorde delyuer me fro myn enemyes. I come vnto the for *ſocour. Laſt euery penytent ſynner hath cauſe to fere left perauenture his owne freylte cauſe hym to erre agayne whiche many do after they haue entred *th*e way of penau*n*ce.

Therefore the penitent must pray to God that these enemies compass him not and so let him from his good purpose.

[* && i, back]

Every penitent must also fear his own 'freylte.'

[1] eis 1509. eius 1555.

And our freylte is ſo grete that without the mercy of god we all ſholde declyne from the ryght way. Saynt Poule ſayth. Non *enim* volentis eſt nec curren*tis* ho*min*is ſed miſere*n*tis dei. Man hath no power of hymſelfe, it lyeth not in his wyll to co*n*tynue or do ony goodnes, but onely by the mercy of god. A certayne wyſe man ſayd. Sciui q*uoni*am aliter no*n* poſſu*m* eſſe co*n*tinuus[1] niſi tu dederis. Lorde I haue alway knowen for a ſurety that I can not co*n*tynue by ony meanes in my good purpoſe w*ith*out the helpe of the. Saynt Auſtyn ſayd vnto almyghty god. Iubes do*mi*ne: & iube quod vis. Lorde grau*n*te me to fulfyll thy co*mm*au*n*dement, & co*mm*au*n*de me what thou wylte, as who ſayth *the* wyll of god can not be kepte without his helpe, he made vs & endued vs with reaſon & frewyll bycauſe we ſholde gyue hede & kepe his co*mm*au*n*dementes. He may requyre of vs by a more Iuſte tytle ony thynge *that* we can do, than ony mortall lorde may of his ſeruauntes, notw*ith*ſtandynge he *that* hath domynyon & rule in this worlde wyll ſtraytely co*mm*au*n*de his ſeruau*n*tes to fulfyll his mynde. For they let the penytent ſynner make his prayer to god fayenge. Doce me facere volu*n*tate*m* tua*m*: q*uia* de*us* me*us* es tu. Lorde teche me to accomplyſſhe thy wyll, for *tho*u arte my god. ¶ Hytherto is treated of *the* ſynners fall, alſo of his ryſynge agayne, & in what maner his returny*n*ge was. Thyrde we haue ſpoken of his petycyon made to *the* fader. Now in *the* .iiij. place *we ſhall ſpeke of the rewarde whiche in co*n*cluſyon he ſhal receyue of his fader. What els ſhall a meke & mercyful fader do to his ſone returny*n*ge to him w*ith* ſo grete penau*n*ce & full purpoſe to amende, but ſhortly brynge hym in to his hous. So *the* fader of this prodygall chylde vſed hymſelfe to his ſone, co*mm*au*n*ded alſo his ſeruau*n*tes to cloth hy*m* newe & prepayre a

It lies not in man's will to do any goodness, but in God's mercy.

St Austyn's prayer: *Da quod iubes: et iube quod vis.*

God gave us reason and free will that we might keep His commandments. He has a more just title to our obedience than any mortal lord to that of his servants.

Having treated of the sinner's fall and rising again,

and of his petition,

[* && ii] we shall speak of the reward which he shall receive.

The prodigal's father brought his son home, bid his servants clothe him and

[1] cõtumus 1509. continuus 1555.

prepare a great feast.

God will bring the returning sinner into the 'moost plenteuous countre';

it is *terra recta*, 'a londe without erre'; *terra viuentium*, 'the londe of euerlastynge lyf'; *regio viuorum*.

Many fathers would cast their repentant children into strait prisons;

but our heavenly Father's spirit is much more meek.

'Wote ye not of what spyryte ye be?'

[* && ii, back] God only deserves the name of Father; of whom every fatherhood in heaven and earth is named.

grete feeſt. Shall not our heuenly fader do in lyke maner to a ſynner returnynge to hym? yes *with*out doubte, & moche more, for he ſhall bry*n*ge his childe not in to an hous of a lytel circuyte, but *in* to his mooſt large ky*n*gdome, in to *the* beſt & mooſt plenteuous countre. Who ſoeuer is ones entred in to it may neuer after erre, or do amyſſe, for *the* whiche thy*n*ge *that* kyngdome of god is here called (terra recta) a londe *with*out erre. In an other place it is named (terra viue*n*tium) *the* londe of euerlaſtynge lyf. Many tymes it is alſo called (regio viuo*rum*) *the* regyon of them *that* ſhall lyue euerlaſtyngly. Many faders there be, vnto whome yf theyr children returned *that* wolde caſt them in to ſtrayt pryſons there to be ſore puniſſhed for theyr myſſlyuynge. But our heue*n*ly fader whoſe ſpyryte is moche more meke, as it is reme*m*bred by our ſauyour in a goſpel ſpekynge to his dyſcyples whan they deſyred puniſſhement on *the* ſamarytanes, he ſayd to them. Neſcitis cuius ſp*irit*us eſtis wote ye not of what ſpyryte ye be. As who ſayth of a benygne & gentyl, not prone to do vengeau*n*ce, but alway redy to mercy, the fader of heuen is of a meke ſpyryte. It is wryten in *the* boke of ſapyence. O q*uam* bonus et q*uam* ſuauis eſt d*omi*ne ſp*irit*us tuus in o*mn*ibus. Lord how good & gentyl is thy[1] ſpiryte in all thy werkes. This gentyl ſpiryte of our heuenly fader ſhall brynge vs in to the londe *with*out errour, in to the regyon of eternall lyfe. For he onely *is worthy to be named a fader. A quo o*mn*is paternitas que in celo & que in terra eſt nominatur. Of whome euery faderhode bothe in heuen & erth hath his begynnynge & name. In ſo moche therfore as he aboue all other hath the name of a fader, therfore his dely*n*ge ſhall be *the* more meke & gentyll vnto vs, ſo *that* the penytent may ſaye as foloweth in the nexte verſe.

[1] this 1509. thy 1555.

Sp*irit*us tuus bonus deducet me in terra*m* rectam: propter nomen tuum d*omi*ne. Lorde thy good ſpyryte ſhall brynge & lede me in to the londe of eternall pleaſure, not by myn owne deſeruynge, but for thyn onely name. More ouer no doubte of this prodygall chylde was meruayloufly co*m*forted & reuyued by the ſwete confolatory wordes of his fader where before he was in maner deed & peryffhed, as is ſhewed in the goſpell. Filius meus mortuus fuerat & reuixit. My chylde was deed & now is reuyued. How is he reuyued, truly by the equyte of his fader. Equitas is called the thynge that phyloſophers named epicheia whiche is proprely the mynde of *the* lawe. A Iuge ought rather to folowe the mynde of *the* lawe than the extremyte of the wordes wryten in it. Elles as Cicero ſayd. Su*m*mum[1] ius ſumma iniuria erit. The lawe is vſed extremely after the wordes as they be wryten ſhall be many tymes grete wronge. Example. Perauenture there is certayne conſtytucyons made in a Cyte by this maner. If after a certayne houre in *the* nyght ony perſone aſcende and come ouer the walles of the Cyte he ſhall ſuffre deth. It fortuneth after enemyes to come and laye ſyege to that Cyte, thynkynge for to gete it the nyght folowynge, whiche thynge is vnknowen to all the cyte*zyns excepte one, that by chaunce was that nyght ſhette out of the gates. This man knowynge the counſeyle of thoſe enemyes, ſhortly clym*m*eth ouer the walles of *the* cyte, gyueth warnynge to all other cytezyns, & ſo by hym the cyte is ſaued. Now accordynge to the wordes of the lawe he ſholde ſuffre deth, notwithſtandynge *the* mynde of hy*m* whiche made *that* lawe was ferre contrary. Thus after Iuſtyce wryten he ſholde dye, but accordynge to equyte he were worthy to haue a grete rewarde. Euen ſo it is wryten amonge *the* lawes & ordynaunces of god. A*nim*a que

The prodigal was revived by his father's consolatory words;

by his father's equity.

Ἐπιείκεια is the mind of the law, which a judge ought to follow rather than the extremity of its words. *Summum ius summa iniuria.*

Example.

If in a city the penalty of death were appointed for any one who should climb the walls after a certain hour,

[* && iii] and a citizen 'shette' out of the gates, knowing that enemies would attempt the city on a certain night, climbed the walls and saved the city; by the words of the law he must die, but not by the mind of the lawgiver. Written justice demands his death, according to equity he deserves a reward.

[1] fum̄a 1509. fummum 1555.

By God's written law the soul that sinneth shall die.

By the letter of the law few should be saved, since all (few except) have sinned. The mind of the law we gather of other places in scripture.

peccauerit: ipſa morietur. That ſoule that is ſynfull ſhall dye eternally. If this ſayd conſtytucyon & lawe ſholde be obſerued accordynge as the wordes do founde, fewe or none ſholde be ſaued, ſyth no creature was euer borne without ſynne, fewe excepte. But the mynde of this ſayd lawe & inſtytucion is to be taken hede of more than the letter as it lyeth, whiche mynde & entent we may gader of other places in ſcrypture. Almyghty god ſayth by his prophete Ezechyell. Nolo mortem peccatoris: ſed vt conuertatur et viuat. I wyll not the eternal deth of a ſynner, but that he be conuerted from his wycked dyſpoſycyon, & by his ſo doynge come to euerlaſtynge lyfe. Lo almyghty god wyll thus, this is his mynde, that a ſynner beynge in deedly ſynne is worthy to dye eternally, but agayne yf he forſake ſynne & by penaunce turne to that blyſſed lorde, he ſhall be ſaued. This is the equyte of this ſayd lawe, wherof the penytent ought to take grete comforte & faye that foloweth. Viuificabis me in equitate tua. Lorde thou ſhalte comforte me by the equyte of thy lawe. For where as I by ſynne am deed ſpyrytually, I ſhal remembre it and call for mercy, & ſo be reuyued. The felicite & pleaſure of the heuenly cyte is meruayloufly grete, for who ſoeuer is ones entred in to it & made parte taker of that grete feeſt ſhal neuer after fele ony myſery, neyther of body nor ſoule. Fyrſt the body ſhall neuer after be mortall. Alſo where it was orygynally brought forth in[1] corrupcyon, than it ſhal ryſe in incorrupcyon[2] without poſſybylyte of deth. Our bodyes be naturally feble & weyke, but than they ſhal ryſe with ſtrength inenarrable. Ferther as touchynge the dyfformyte of the body, than it ſhall be all in glory ſhynynge bryght as the ſonne, where alſo it is gyuen vnto ſenſualyte, than it ſhal be all ſpirituall & the appetyte contynually obedyent vnto

I will not the eternal death of a sinner, but that he be converted and saved.

This is the equity of God's law.

By sin I am spiritually dead; [* && iii, back] I call for mercy and am revived. In the heavenly city is no misery of body or soul.

The body shall rise in incorruption,

with strength inenarrable,

bright as the sun,

spiritual with its appetite obedient

[1] in 1509. by 1555. [2] corrupcyon 1509, 1555.

reaſon. No ſlouth or ſluggyſſhenes ſhall than be in it, but al agylyte & quycknes. No groſſenes, but it may perce thrugh ony ſtone, be it neuer ſo thycke, no ſpotte, no blemyſſhe but all ſhynynge in glory. The body ſhall than haue no mynde of ony corruptyble thynge, for euer after it ſhal be immortall & impaſſyble, it ſhall be at *that* tyme ſo ſpyrytual that no rebellyon may be bytwene body & ſoule, none enuy, ne deſyre to be exalted, no couetyſe of ryches ſhall than greue *the* body, but euery man gladde of other without all theſe fayd tran*ſy*tory thynges. Pleaſure ſhal there be plenteuous, for all ſhal be ſacyate contynually with the ryuer of all pleaſure. The prophete ſayth. Saciabor quum apparuerit gloria tua. Blyſſed lorde I ſhall be fulfylled and content whan thy Ioye ſhall appere, that is to ſaye at ſuche tyme as it ſhal be thy pleaſure to call me vnto thy kyngdome. More ouer in that celeſtyall regyon is reſt alwaye without trouble. There ſhal euery man and woman be content to the vttermooſt without ony murmure. But contrary wyſe, in the regyon and countre of *this worlde can not be but trouble and yrkeſomnes. For whyther we conferme our ſelfe vnto the worlde or forſake it ſo moche as we may, yet ſhall we ſuffre grete laboures & afflyccyon of the ſoule. I proue it by this queſtyon. Dooſt not thou that arte deſyrous to haue worldly pleaſures come vnto them by thouſandes and in maner innumerable laborous meanes. Alſo whan thou haſte optayned thy wyl dooſt thou not fynde as many dyuers wayes to kepe them. And laſt no man can tell how moche it greueth the to remembre how thou ſhalte leue all theſe pleaſures. Eyther to be take*n* away by force or ony other chau*n*ce. Suche as gyue themſelfe to worldly voluptyes may well ſaye. Laſſati ſumus in via iniquitatis[1] vias difficiles. We be made wery in the

to reason; no sloth shall be in it, but all agility; without grossness or spot;

immortal and impassible. There shall be no rebellion between body and soul, no envy or 'couetyse';

every man shall be glad of other and all satiate with the river of all pleasure.

I shall be content, Lord, when Thou shalt call me to Thy kingdom.

There is untroubled rest, content without any murmur.

[* && iv] In this world there must be trouble and irksomeness: whether we conform ourselves to the world or forsake it.

Laborous means by which men come to pleasures

and keep them;

soon they shall be left; lost perhaps by force.

Such as give themselves to worldly 'voluptyes'

[1] 1509, 1555 omit here 'et perditionis et ambulauimus.'

walk hard ways to get worldly goods.

laborous waye of iniquyte to gete worldly goodes, & we haue walked harde wayes, that is to ſaye taken grete paynes vpon vs to haue them contynually in poſſeſſyon.

Every penitent after this life ſhall come unto everlasting rest.

For this cauſe euery penytent after this lyfe ſhall haue the thyrde commodyte whiche is this, he ſhall be vtterly delyuered from theſe grete trybulacions & come vnto euerlaſtynge tranquyllyte & reſt.

So that he ought to trust in God for deliverance.

In ſo moche he ought to put his truſt onely in god ſayenge *that* ſoloweth. Educes de tribulatione animam meam. Lorde thou ſhalte brynge my ſoule out of all trybulacyon.

Some had envy that the prodigal was so lovingly entreated. His elder brother took it grievously, and by means of a servant had envy of it.

It is alſo ſhewed in the goſpell how ſome had enuy that this prodygall chylde was ſo louyngly and mercyfully entreated of his fader. For his eldeſt broder the whiche was at al tymes permanent and abydynge in his faders houſholde toke it greuouſly, alſo by the meanes of other ſeruauntes had enuy at it.

[* && iv, back]

By this we may perceyue two kyndes of aduerſaryes.

Some adversaries think that they have deserved more than others.

One is of ſuche as thynke themſelfe to haue deſerued more than other, as they the whiche be occupyed inceſſauntly in doynge good werkes and operacions without intermyſſyon of ony deedly ſynne, and by that preſume of theyr deſeruynge.

Other adversaries entice a man to envy.

The other is of thoſe that wyl entyſe a man to haue enuy.

Devils bring into good men's minds vain praises for their deservings; as we see in the parable of the labourers hired into the vineyard;

And they ben deuylles the whiche many tymes brynge in to the myndes of good folkes ſuche vayne prayſes for theyr deſeruynges. This thynge we rede done in an other parable, where is ſhewed how they that were hyred aboute none of the daye to werke in the vyneyarde receyued as moche for theyr labour & trauayle as they the whiche had wrought all the hole daye, wherfore

those who had wrought the whole day grudged when all received equal wages.

ſome had enuy & grudged agaynſt theyr houſholde fader at the payment of theyr wages, but he anone ſwaged theyr enuy with his anſwere ſayenge.

May I not do what I will?

An non licet michi quod volo facere. May not I do what I wyll.

Envy of the elder brother.

Lyke maner the elder broder of this prodygall chylde ſayd. Ecce tot annis ſeruio tibi

et nunq*uam* mandatum tuum preteriui: et nunq*uam* dedifti michi hedu*m* vt cu*m* amicis meis epularer: fed poftq*uam* hic filius tuus qui deuorauit fubftantiam fuam cum meretricibus venit: occidifti illi vitulum faginatum. Fader I haue done the feruyce all the dayes of my lyfe hytherto, & at all tymes kepte thy co*m*maundement, yet thou neuer gaue vnto me fo moche good as a kydde for to make mery amonge my frendes. But at *the* comynge agayne of this prodygall chylde whiche hath fpent his fubftaunce with comyn women folowynge the fenfuall appetyte *of his body, thou haft kylled a fatte calfe & made good chere for his returnynge. Now ye perceyue with how grete indygnacyon this elder broder tòke the forgyuenes & pyte exhybyte to his yònger broder by his good fader. But this gentyll fader feynge the dyfdeynynge mynde of his eldeft fone, came vnto hym with fwete and fofte wordes fayenge. Fili tu femp*er* mecu*m* es & o*mn*ia mea tua funt: epulari aute*m* et[1] gaudere oportebat: q*uia* frater hic tuus mortuus erat et reuixit: perierat & inuentus eft. Sone thou hafte ben with me contynually, & all that I haue is thyn, be not wrothe for where as thy broder was in maner deed, now is he reuyued, he was loft and now is fou*n*de agayne. For this caufe I coude do no leffe but make mery and be Ioyous. On this maner our heuenly fader fhall anfwere our enemyes for the loue of his penytent chylde, with colde and fofte wordes, wherfore it foloweth. Et in m*ifericordi*a tua diſperdes inimicos meos. Blyffed lorde *thou* fhalte with mercy mytygate the enuy of myn enemyes, fo that they fhall haue no power ayenft me. This fyrft kynde of enemyes fhall peryffhe and come to nought by proceffe. But the other whiche as we fayd is the enuyous kynde of deuylles that dayly

Father, I have done thee service all my life, yet thou never gavest me a kid to make merry among my friends;

but for the prodigal thou hast killed a fat calf and made good [* && v] cheer.

See the indignation of the elder brother against his father's compassion.

The father's sweet and soft reply.

Son, be not wroth;

thy brother was in manner dead, now he is revived;

I could do no less but make merry.

So will our heavenly Father answer with cold and soft words,

mitigating the envy of our enemies.

The first kind of enemies shall perish in process of time; the second (devils),

[1] te 1509, 1555.

who put envy into men's minds, shall be destroyed.

& hourely be aboute to put in to *the* myndes of good folkes this calumnyous vyce of enuy & malyce ſhall vtterly be deſtroyed. Without doubte theſe mortall

Devils lie in wait to catch good people

enemyes at all tymes laye wayte with as many ſubtyl craftes as they can to catche good people in to theyr daungers, they coueyte no thynge more than to haue

and bring them into damnation. They scourge and crucify souls, and when they see a penitent mightily [* && v, back] ascend unto the throne of virtue,

foules in captyuyte, & ſo brynge them in to eternall dampnacyon. They euer vexe, ſcourge, & crucyfye foules in this lyfe, and theyr deſyre is to contynue without ende, whan *alſo they perceyue a penytent ſynner forſake his ſynfull lyfe & myghtely aſcende vnto *the* trone of vertue with co*n*tynuau*n*ce in the ſame

they stir such as would be good to envy, as the servant enticed the elder brother:

in ſpyte of them, than many tymes they ſtere ſuche as wolde be good vnto the ſyn*n*e of enuy lyke as the feruau*n*t entyſed *the* elder broder whan he ſayd. Frater tuus venit & occidit pater tuus vitulu*m* ſaginatu*m* q*uia* ſaluu*m* illu*m* recepit. Thy broder is comen home, & for Ioye that he is returned ſaue & ſou*n*de thy fader hath ſlayne a fatte calfe. With the

'Thy fader hath slayne a fatte calfe.' Which words moved the elder brother to anger. After this life the penitent shall no more be troubled;

whiche wordes anone this elder broder was moued to indygnacyon & for anger wolde not come in to the hous. But after this lyfe the penytent ſhall be endued with this other grete co*m*modyte, *tha*t is to ſaye, he

his enemies shall be cast down into the dungeon of hell.

ſhall neuer after be troubled with theſe ſayd enemyes, for they ſhal be caſt downe in to the depe dungeon of hell for euermore. Et perdes o*mn*es qui tribula*n*t a*nim*am mea*m*. Blyſſed lorde *tho*u ſhalte vtterly confou*n*de myn enemyes whiche now put my ſoule to grete trybulacion. Our gentyll lorde & fader ſhal gyue

Our Lord will give these commodities to the sinner who hath made himself God's servant, the devil's servitude utterly 'abiecte.' This wise Crafts-master must recognise His own handywork, when the deformity is done away, *i. e.* when our

with a good wyl all theſe ſayd co*m*modytees vnto the penytent ſynner whiche hath made hymſelfe goddes feruau*n*t, the feruytude of the deuyl vtterly abiecte & caſt awaye. This mooſt wyſe craftes mayſter almyghty god can not but make recognycyon of his owne handy werke, namely whan the diſformitie & blottynge is clene done awaye, that is to ſaye whan our ſynnes wherwith the deuylles made blacke our ſoules in the ſyght of

god, be clene expulſed by forowe & penaunce, he can not ſe penytent ſoules to peryſſhe, for why they be his lykenes. God create man of nought & made hym lyke his ymage, therfore man is a peculer thynge onely impropred to god for two cauſes. Fyrſt for by his power he was create of *nought. Seconde bycauſe he was lyke to his owne ymage. But beſyde theſe our lorde may clayme man for his owne by a Iuſter tytle in ſo moche he bought hym with ſo grete a pryce, that is to ſaye, with the precyous blode of his onely begoten ſone. For this he may call hym his owne of ryght. Let the penytent ſynner come to this blyſſed lorde & ſaye. O my lord god beholde thy creature that thou haſte made to thyn ymage, whiche alſo *thou* redemed with *the* precyous blode of thy ſone, make recognycyon of thyn owne ſymylytude. Helpe to put away all that is not of the. I beſeche the be to me as ryghtwyſe as thou haſte ben to other, ſocour me that am about to ryſe fro ſynne & come vnto the. Brynge thyn owne out of the myſerable ſeruytude of deuylles wherin it hath be put downe a longe ſeaſon. Not bycauſe I am thy ſone, for of a trouth I am vnworthy ſo to be called. But *Quoniam* ego ſeruus tuus ſum. bycauſe I am thy ſeruaunt. ¶ Thus is the fall of the ſynner in to myſery made open and ſhewed. Alſo his ryſynge agayne, what his petycyon ſhall be vnto the heuenly fader. And laſt, how many grete *com*modytees he ſhall optayne, whiche our blyſſed lorde fader of mercy graunt vnto vs all. Amen.

sins be clean expulsed by penance.

Man is 'impropred' to God
1 as to his Creator;
[* && vi]
2 as made in His image;

and by a yet juster title as bought by His Son's blood.

Let the penitent say: Behold, Lord, Thy creature, made in Thine image, redeemed by Thy Son's blood;

put away all that is not of Thee;

be as rightwise to me as Thou hast been to other;

not because I am Thy son, but because I am Thy servant.

We have seen the sinner's fall and restoration;

also the commodities he shall obtain; which God grant us all.

¶ Here endeth the expoſycyon of the .vij. pſalmes. Enprynted at London in the Fleteſtrete at the ſygne of the ſonne, by Wynkyn de Worde prynter vnto the mooſt excellent prynceſſe my lady the kynges grau*n*dame. In the yere of our lorde god .M.CCCCC. and .ix. the .xij. daye of the moneth of Iuyn.

Printed in Fleet-street at the sign of the sun by Wynkyn de Worde printer to the king's 'graundame' 12 June 1509.

*[Device of Wynkyn de Worde.]

[* && vi, back]

[* A i] *[Woodcut. Bishop Fisher preaching. The king's body lying in state.]

This sermon was said in St Paul's Cathedral in the presence of the body of H. VII 10 May 1509, and printed at the special request of the king's mother Margaret countess of Richmond and Derby.

¶ This fermon folowynge was compyled & fayd in the Cathedrall chyrche of fayut Poule Within *the* cyte of London by the ryght reuerende fader in god Iohn byffhop of Rochefter, the body beynge prefent of the mooft famoufe prynce kynge Henry the .vij. the .x. day of Maye the yere of our lorde god .M.CCCCC.ix. whiche fermon was enprynted at the fpecyall requeft of *the* ryght excellent prynceffe Margarete moder vnto the fayd noble prynce and Counteffe of Rychemonde and Derby.

[* A i, back] *[Royal Arms.]

[* A ii] DIlexi &c. For as moche as this honorable audyence now is here affembled to profecute the funeral obferuaunces & ceremonyes aboute this mooft noble pry*n*ce late our kynge and fouerayne, kynge Henry *the* feuenth. And all be it I knowe well myne vnworthynes & vnhabylytees to this fo grete a mater, yet for my moft bounden duty, and for his gracyous fauour and fynguler benefeytes exhybyte vnto me in this lyfe, I wolde now after his deth ryght affectuoufly fome thynge faye, wherby your charytees *the* rather myght haue his foule rec*o*mmended. And to that purpofe I wyll entreate the fyrft pfalme of the dirige, whiche pfalme was wryten of the holy kynge and prophete kynge Dauyd, co*m*fortynge hym after his grete falles and trefpaffes

Though I know mine 'vnhabylytees' to this so great a matter, yet for my bounden duty and the late king's benefits 'exhybyte' unto me, I would right affectuously something say to recommend his soul. I will entreat of the first psalm of the Dirige,

ayenſt almighty god & redde in the chyrche in the funerall obſequyes of euery cryſten perſone whan that he dyeth. And ſpecially it may be redde in the perſone of this mooſt noble prynce, for in it is compryſed all that is to be ſayd in this mater. And in *the* ſame ordre that the ſeculer oratours haue in theyr funerall oracyons mooſt dylygently obſerued whiche reſteth in .iij. poyntes. Fyrſt in the *com*mendacyon of hym that deed is. Seconde in a ſtyrynge of the herers to haue compaſſyon vpon hym. And thyrde in a comfortynge of them agayne. Whiche .iij. be done by ordre in this ſame pſalme as by the grace of our lorde it may here after appere. Fyrſt as touchynge his laude and *com*mendacyon let no man thynke that myn entent is for to prayſe hym for any vayne tranſytory thynges of this lyfe, whiche by the example of hym all kynges & prynces may lerne how ſlydynge, how ſlyppery, how faylyng *they be. All be it he had as moche of them as was poſſyble in maner for ony kynge to haue, his polytyque wyſedome in gouernaunce it was ſynguler, his wytte alway quycke and redy, his reaſon pythy and ſubſtancyall, his memory freſſhe and holdynge, his experyence notable, his counſeylles fortunate and taken by wyſe delyberacyon, his ſpeche gracyous in dyuerſe languages, his perſone goodly and amyable, his naturall compleccyon of the pureſt myxture, his yſſue fayre and in good nombre, leages and confyderyes he hadde with all cryſten prynces, his mighty power was dredde euery where, not onely within his realme but without alſo, his people were to hym in as humble ſubgeccyon as euer they were to kynge, his londe many a day in peas and tranquyllyte, his proſperyte in batayle ayenſt his enemyes was meruaylous, his delynge in tyme of perylles and daungers was colde and ſobre with grete hardyneſſe. If ony treaſon were conſpyred ayenſt hym it came out wonderfully, his treaſour and rycheſſe in-

read at the obsequies of every Christian.

Secular orators in their funeral orations

1 commend the dead;
2 stir the hearers to have compassion on him;
3 comfort them again. All these three are done by order in this psalm.
I Commendation.

Not for any vain transitory things will I praise the dead;

his example may shew how sliding,

[* A ii, back]

how slippery, worldly things be.

His politic wisdom, ready wit, pithy reason, holding memory, notable experience, fortunate counsels,

speech gracious in divers languages, goodly person,

well mixed complexion, fair issue, leagues with all Christian princes, mighty power 'dredde' everywhere;

subjection of his people, peace at home, prosperity in battle,

his dealing in perils 'colde and sobre with grete hardynesse.' Treasons conspired against him came out

wonderfully, his treasure was incomparable, his buildings most goodly.
All is now a smoke and a shadow; nor shall I praise him for it.

comparable, his buyldynges mooſte goodly and after the neweſt caſt all of pleaſure. But what is all this now as vnto hym, all be but Fumus & vmbra. A ſmoke that ſoone vanyſſheth, and a ſhadowe ſoone paſſynge awaye. Shall I prayſe hym than for theym. Nay forſothe. The grete wyſe man Solon whan that the kynge Creſus hadde ſhewed vnto hym all his gloryous ſtate and condycyon that he was in as touchynge the thynges aboue reherſed he wolde not afferme that he was bleſſyd for all that but ſayd. Expectandus eſt finis. The ende is to be abyde*n* & loked vpon, wherein he ſayd full trouth, all be it perauenture not as he entended, but veryly a trouth it is, in the ende is all togyder, a good ende and a gracyous concluſyon of the lyf maketh all, and therfore Senec in his epyſtles ſayth. Bonam vite *clauſula*m impone. In ony wyſe make a good concluſyon of thy lyfe, whiche thinge I may conferme by holy letters. In the prophete Ezechiel it is wryten & ſpoken by the mouth of god in this maner. iuſticia iuſti non liberabit eu*m* in quacu*n*q*ue* die peccauerit & impietas impij no*n* nocebit ei in quacu*n*q*ue* die co*n*uerſus fuerit ab impietate ſua. That is to ſay, yf the ryghtwyſe man haue lyued neuer ſoo vertuouſly, & in the ende of his lyf co*m*mytte one deedly fyn*n*e & ſo departe, all his ryghtwyſe delynge before ſhal not defende hym from euerlaſtynge dampnacyon, & in contrary wyſe, yf the fynfull man haue lyued neuer ſoo wretchedly in tymes paſte, yet in the ende of his lyfe yf he retourne from his wyckednes vnto god, all his wyckednes before ſhall not let hym to be ſaued. Let noo ſynner preſume of this to doo amyſſe or to contynue the lenger in his ſynne, for of ſuche preſumers ſcante one amonges a thouſande cometh vnto this grace but the deth taketh them or they beware. Let noo man alſo murmure ayenſt this, for this is the grete treaſour of the mercy of al-

The great wise man Solon would not affirm that Croesus was blessed for all his glorious state,

but said: The end is to be 'abyden.'

In the end is all 'togyder,' a gracious conclusion of the life maketh all.
Sen. ep. 77 fin.

[* A iii]

The testimony of Ezechiel.

If the rightwise man have lived never so virtuously and at last commit one deadly sin and so die, all his rightwise dealing before shall not defend him from damnation;

If the sinful man in the end of his life return to God,

all his wickedness shall not let him to be saved.
Let no sinner presume of this to continue in sin; for of such presumers scant one in a thousand cometh to this grace.
Let none murmur against this 'grete

myghty god, & ayenſt ſuche murmures is ſuffycyently anſwered in the ſame place, for what ſholde become of ony of vs ne were not this grete mercy. Quis poteſt dicere mundum eſt cor meum innocens ego ſum a peccato. Who may ſaye (ſayth eccleſiaſticus) myn herte is clene, I am innocent & gyltles of ſynne. As who ſayth, noo man may ſpeke this worde. Whan than all men haue in theyr lyfe treſpaſſed ayenſt almyghty god, I may well ſaye that he is gracyous that maketh a bleſſyd ende. And to that purpoſe ſaynt Iohn in the appocalyps ſayth. Beati mortui qui in domino moriuntur. Bleſſyd are tho whiche haue made vertuous ende and concluſyon of theyr lyfe in our lorde, whiche verily I ſuppoſe this mooſt noble prynce hath done, the profe wherof ſhall ſtande in foure poyntes. The fyrſt is a true tournynge of his ſoule from this wretched worlde vnto the loue of almighty god. Seconde is a faſt hope & confydence *that* he had in prayer. Thyrde a ſtedfaſt byleue of god and of *the* ſacramentes of the chyrche. Fourth in a dylygent aſkynge of mercy in *the* tyme of mercy, whiche .iiij. poyntes by ordre be expreſſed in the fyrſt parte of this pſalme. As to the fyrſt at the begynnynge of lent laſt paſſed he called vnto hym his confeſſour a man of ſynguler wyſdome, lernynge and vertue, by whoſe aſſured inſtruccyon I ſpeke this that I ſhall ſaye. This noble prynce after his confeſſyon made with all dylygence & great repentaunce, he promyſed thre thynges, that is to ſaye, a true reformacyon of al them that were offycers & mynyſtres of his lawes to the entent that Iuſtyce from hens forwarde truly and indyfferently myght be executed in all cauſes. An other that the promocyons of the chyrche that were of his dyſpoſycyon ſholde from hens forth be dyſpoſed to able men ſuche as were vertuous & well lerned. Thyrde that as touchynge the daungers and Ieopardyes of his lawes for thynges done in tymes paſſed

treasour' of God's mercy; for

who may say: My heart is clean?

As all have trespassed, I may well say that he is gracious that maketh a blessed end.

The vertuous end of Hen. VII seen [* A iii, back] in

1 a true turning of his soul from the world to God;

2 his confidence in prayer;
3 his belief in God and in the sacraments;
4 a diligent asking of mercy.

1 At the beginning of last Lent he called to him his confessor (who told me)

and after confession promised

1 to reform his officers, that justice might be executed indifferently;

2 to dispose church promotions to virtuous and well learned men;

3 to grant a general pardon

he wolde graunte a pardon generally vnto all his people, whiche .iij. thynges he let not openly to ſpeke to dyuerſe as dyd reſorte vnto hym. And many a tyme vnto his ſecrete ſeruauntes he ſayd *that* yf it pleaſed god to ſende hym lyfe they ſholde ſe hym a newe chaunged man. Furthermore with all humblenes he recognyſed the ſynguler and many benefeytes that he had receyued of almyghty god, & with grete repentaunce & meruayl-ous ſorowe accuſed hymſelfe of his vnkyndnes towardes hym, ſpecyally that he no more feruently had procured the honoure of god, and that he had no more dylygently perfourmed the *wyll & pleaſure of hym, wherin he promyſed by the grace of god an aſſured amendement. Who may ſuppoſe but that this man had veryly ſet his herte & loue vpon god, or who may thynke that in his perſone may not be ſayd Dilexi. That is to ſaye, I haue ſet my loue on my lorde god. Kynge Dauid that wrote this pſalme, all be it he had ben an auoutrer & murdrer alſo, yet with one worde ſpekynge his herte was chaunged ſayenge. Peccaui. This kynge ſayd & confeſſed it many tymes with grete ſorowe and grete repentaunce, promiſynge fully a true amendement of all his lyf, wherfore in his perſone it may alſo be ſayd Dilexi. That is to ſaye, I haue turned myn herte & loue vnto god. The cauſe of this loue was *the* faſt hope *that* he alway had before in prayer, It is not vnknowen the ſtudyous & deſyrous mynde that he had vnto prayer. Whiche he procured of relygyous & ſeculers chyrche thrughout his realme. In all *the* chirches of englonde dayly his collecte was ſayd for hym. Beſydes that dyuerſe yeres about lent he ſente money to be dyſ-trybuted for .x.M. maſſes peculeer to be ſayd for hym. Ouer this was in his realme noo vertuous man that he might be credyble enfourmed of, but he gaue hym a contynuall remembraunce yerely to praye for hym, ſome .x. marke, ſome .x.li. beſydes his yerely & dayly almes

These things he let not to speak of;

saying that if God would send him life he would be a changed man.

Remembering God's benefits, he repented that he no more fervently procured His honour and promised amendment.

[* A iv]

Who will suppose that this man had not set his love upon God?

David, who wrote this psalm, though an avoutrer and murdrer, was changed by one word from the heart *Peccaui.*

Henry confessed it many times with sorrow;

wherefore in his person may also be said *Dilexi.*

Hope that he had alway in prayer,

which he procured of religious and seculars throughout his realm; in every church his collect was daily said, divers years about Lent he paid for 10,000 peculiar masses; gave to every virtuous man known to him a remembrance (10 marks or £10) yearly to pray for him;

vnto the pryſoners, & the other poore & nedy, for the whiche it may be thought vndoutedly that he had grete hope and confydence in prayer, whiche prayer and confydence therin, no doubte of was cauſe of the very tournynge of his ſoule to the faſte loue of god. And for that he ſayth. Dilexi quoniam exaudiet dominus. I loue bycauſe I had an hope that my lorde ſholde gracyouſly here me, but what ſhall he here. Vocem deprecationis mee. The voyce of a prayer maketh it more audyble. A ſofte *breſt may not be herde ferre of, his prayer therfore was holpen with all theyrs that prayed with hym & for hym, & theyr prayer was as the voyce of hym whiche was ſoo grete that it muſte nedes be herde. Impoſſibile eſt multorum preces non exaudiri ſayth ſaynt Auſtyn, that is to ſaye, the prayer of many can not be but herde. One of the kynges of Iuda whoſe name was Menaſſes after many grete abhomynacyons & outrages ayenſt almyghty god as it appereth in the fourth boke of the kynges, & in the ſeconde of paralipomenon, he prayed vnto hym for mercy with true repentaunce, & mercy was gyuen vnto hym. If this ſoo grete a ſynner for his owne prayer were herde of god. How may we doubte, but where ſo grete a nombre prayeth for one as dyd for our late kynge & ſouerayne but that all that nombre ſhall be herde. Quoniam exaudiet dominus vocem deprecationis mee. The cauſe of this hope was the true byleue that he had in god, in his chirche & in the ſacramentes therof, whiche he receyued all with meruaylous deuocion, namely in the ſacrament of penaunce, the ſacrament of the auter, & the ſacrament of anelynge. The ſacrament of penaunce with a meruaylous compaſſyon & flowe of teres, that at ſome tyme he wepte & ſobbed by the ſpace of thre quarters of an houre, the ſacrament of the auter he receyued at mydlent, & agayne vpon eeſter day with ſo grete reuerence that all that were preſent were aſtonyed therat, for at his

his alms to prisoners and to the poor,

all prove his confidence in prayer, which turned his soul to the fast love of God.

I love because I hope that God shall hear the voice of them that pray for and with me.

[* A iv, back]

St Austyn saith: The prayer of many cannot but be heard.

The prayer of Menasses was heard and mercy given to him. If this great sinner were heard for his own prayer, much more shall the great number be heard that prayed for our late king;

who trusted in God and in the sacraments of penance, of the 'auter' and of 'anelynge.'

In receiving the sacrament of penance he wept sometimes ¾ of an hour;

at mydlent and on Easter day

he took off his bonnet and crept to the place where he received the sacrament of the altar.

fyrſt entre in to the cloſet where the ſacrament was he toke of his bonet & kneled downe vpon his knees & ſo crept forth deuoutly tyl he came vnto *the* place ſelfe where he receyued the ſacrament.

Two days before his death, though too feeble to receive the sacrament, he asked for the 'monstraunt'; when his confessor brought it,

Two dayes nexte before his departy*n*ge[1] he was of that feblenes *that* he myght not receyue it agayn. yet neuertheles he deſyred to ſe the monſtrau*n*t wherin it was conteyned, the good fader his confeſſour in goodly maner as was conuenyent brought it vnto him,

[* A v]

he with beatings of his breast did obeisance thereunto, and kissed, not the self place, where our Lord's body was contained, but the foot of the 'monstraunt'; so that the bystanders might scarcely contain them from tears.

he with ſuche a *reuerence, w*i*th* ſo many knockynges & betynges of his breſt, with ſo quycke & lyfely a countenaunce, w*i*th* ſo deſyrous an herte made his humble obeyſau*n*ce therunto, & w*i*th* ſoo grete humblenes & deuocyon kyſſed not the ſelfe place where *the* bleſſyd body of our lorde was conteyned, but the loweſt parte the fote of the monſtraunt, that all that ſtode aboute hym ſcarſly myght conteyne them from teres & wepynge.

For the sacrament of 'anelynge'

The ſacrament of anelynge whan he wel perceyued that he began vtterly to fayle, he deſyrouſly aſked therfore, and hertely prayed that it myght be admynyſtred vnto hym,

he offered every part of his body and answered in the suffrages.

wherin he made redy & offred euery parte of his body by ordre, & as he myght for weykenes turned himſelfe at euery tyme & anſwered in *the* ſuffrages therof.

On the day of his death he heard mass of the virgin.

That ſame day of his departynge he herde maſſe of the gloryous virgyn the moder of cryſte to whome alwaye in his lyfe he had a ſyngu-

The crucifix he beheld with great reverence, often kissing it and beating his breast.

ler & ſpecyal deuocyon. The ymage of the crucyfyxe many a tyme that daye full deuoutly he dyd beholde with grete reuerence, lyftynge vp his heed as he myght, holdynge vp his handes before it, & often embraſynge it in his armes & with grete deuocion kyſſynge it, & betynge ofte his breſt,

Who will doubt that he believed that God's ear was open to him?

Who may thynke that in this maner[2] was not perfyte fayth, who may ſuppoſe that by this maner of dely*n*ge he faythfully beleued not *that* the eere of almighty god was open vnto hym & redy to here hym crye for mercy, and aſſyſtent vnto theſe ſame

[1] departȳhe. [2] Qu. man ther?

facramentes whiche he ſoo deuoutly receyued, & therfore in his perſone it may be ſayd. Quia inclinauit aurem ſuam michi. For the fourth poynt whiche was a dylygent aſkynge of mercy in the tyme of mercy. It foloweth. Et in diebus meis inuocavi. That is to ſaye, and in my dayes I haue called for mercy. Whiche were his dayes. Veryly all the tyme of his lyfe. As longe as a man lyueth in this mortall lyfe and truly calleth vpon almyghty god for mercy, *he may truſt affuredly to haue it. So it appereth by ſaynt Iohan in the appocalyps ſayenge. Ecce dedi illi tempus vt penitentiam ageret. I haue gyuen hym tyme to repente hym, and all this tyme almyghty god mercyfully abydeth the retourne of the ſynner to the entent he may haue mercy vpon hym, as it is wryten in the prophete Eſaye. Expectat vos deus vt miſereatur veſtri. There is no parte of his lyfe but a ſynner yf he truly call for mercy he may haue it, wytneſſynge the prophete Ezechiel. Impietas impij non nocebit ei in quacunque die conuerſus fuerit ab impietate ſua. In what daye ſoeuer the ſynner tourneth hym from his ſynne, his ſynne ſhall not noye hym, moche rather than yf he do it many dayes and ſpecyally thoſe dayes that be to almyghty god mooſt acceptable as be the dayes of lent, of whome the chyrche redeth. Ecce nunc tempus acceptabile ecce nunc dies ſalutis. This is the tyme acceptable, theſe be the dayes of helth and mercy, than for all penytentes the hole chyrche maketh ſpecyall prayer, wherfore it is veryly to be truſted that ſo true a turnynge to the loue of god, deſpyſynge this worlde, ſo faſt an hope in prayer, ſo ferme a byleue in the ſacramentes of the chyrche, & ſo deuoute a receyuynge of them, ſo many holdynge vp of his handes, ſo many lyftynge vp of his eyen, ſo many betynges and knockynges of his breſt, ſo many ſyghes, ſo many teres, ſo many callynges for mercy, by all that

In my life I called for mercy, which

[* A v, back]

God is always waiting to bestow.

Whenever the sinner turneth from his sin, it shall not 'noye' him; much more if he do it many days, and specially those days (as Lent), which are to God most acceptable. In Lent the whole church maketh prayer for all penitents; if throughout this Lent Henry turned to God, despising the world, hoping in prayer, believing in the sacraments, lifting up his eyen,

beating his breast, with sighs and tears,

with the help of the whole church praying for him, his suit could not be in vain.

gracyous tyme, by all the hole lente, with the helpe of the hole chyrche than prayenge for hym, coude not be in vayne, for the whiche as I ſayd before, he thus departynge made (I doubte not) a gracyous ende and concluſyon of his lyf whiche was the fyrſt parte promyſed.

[* A vi] Part II of the psalm should stir us to have pity on this noble king:

*The ſeconde parte of this pſalme I ſayd ſholde ſtyre vs to haue compaſſyon & pyte vpon this mooſt noble kynge, and that for a lamentable & pyteous complaynt folowynge whiche reſteth in foure poyntes. Fyrſte touchynge the ſorowes of deth in his body. Seconde touchynge the dredes of his Iugement in his ſoule. Thyrde touchynge the miſeryes of this worlde full of labour and greuaunce. Fourth touchynge his forowfull crye to god for helpe and ſocour. As to the fyrſt it is ſayd. Circumdederunt me dolores mortis. The ſorowes of deth hath enuyronned me. Whan we here a lamentable complaynt of ony perſone that is in forowe or heuyneſſe, yf there be in our hertes ony gentylnes or pyte it wyll moue vs to compaſſyon though he were ryght ſymple & of poore and lowe degre, moche rather yf it were ſome noble man whiche of late had ben in grete proſperyte, but mooſt of all our lord & ſouerayne, that ſhold perſe our hertes with forowe to here hym lamentably complayne of ony of his forowfull greuaunces, & what can be more forowful & more paynful than be the paynes & forowes of deth. Mors omnium terribiliſſima. Sayth Aryſtotle. And why is deth ſo ferefull, but for the greuous paynes *that* are in it, there is ſo grete an amyte bytwene the ſoule & *the* body, & ſo furely a Ioyned knotte & bonde, that dyſſeueraunce of them is to paynfull, whiche thynge appered well in our ſauyour cryſt Iheſu. Where here[1] remembrynge the hyghneſſe[2] of his deth complayned hym vnto his apoſtles, ſayenge. Triſtis eſt anima mea

1 for the sorrows of death in his body;
2 for the fear of judgement;
3 for this world's miseries;
4 for his sorrowful cry to God for help.
I The sorrows of death have environed me. The lamentable complaint of any sufferer, though simple and of low degree, will move us to compassion; much rather that of a nobleman;

most of all should it pierce our hearts to hear our sovereign complain.

Death, says Aristotle, is of all things most fearful.

There is between body and soul such an amity, that the dissever-ance of their knot is very painful; as we see in our Saviour's agony.

[1] Qu. he? [2] Qu. nyghnesse?

vſq*ue* ad morte*m*. And after for *the* very drede of tho paynes was in ſo grete agony of body & foule that he ſwete water & blode for the onely remembraunce, he than that is wrapped in dede in *the* very forowes & paynes of deth, he feleth moche greuau*n*ce, ſpecyally yf his body be *delycate, & he of tender & fenſyble nature as was this noble kynge. Let vs therfore tender his complaynt, fayenge in this maner. Circu*m*dederu*n*t me dolores mortis. That is to ſay, the bytter forowes of deth haue enuyroned me on euery parte, not onely one forowe, but many forowes. Dolores and many forowes of deth whiche is mooſt paynfull. Dolores mortis not touched hy*m* or pynched hym, but on euery parte hath affayled & oppreſſed hym. Circu*m*dederu*n*t me. And *that* no ſhorte whyle but by longe contynuau*n*ce by the ſpace of .xxvij. houres togyder, ſo longe I vnderſto*n*de he laye co*n*tynually abidynge the ſharpe affautes of deth, and therfore he ſayth pyteouſly co*m*playnynge. Circu*m*dederu*n*t me dolores mortis. Secondly as touchinge his ſoule, in what agony ſuppoſe ye that was, not for the drede of deth onely, but for *the* drede of the Iugement of almyghty god, for all be it he myght haue grete confydence, by the reaſon of his true co*n*uerſyon vnto God, and by the ſacramentes of cryſtes chyrche whiche he with full grete deuocyon had receyued before, yet was not he without a drede. Nemo nouit an ſit odio an amore dignus. There is no man be he neuer ſo perfyte oneles he haue it by reuelacyon *that* knoweth certaynly wheder he be in the ſtate of grace or no, for of an other maner be the Iugementes of god than of men. And the holy abbot Hely ſayd lyke wyſe. Thre thinges ſayd he there be that I moche drede, one is what tyme my ſoule ſhall departe out of my body, another is whan I ſhall be preſented before my Iuge, the thyrde is what ſentence he ſhal gyue wheder with me or ayenſt me. If theſe

[* A vi, back]

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King Henry's body delicate, and he of tender and sensible nature;

not one but many sorrows, sorrows of death, not only pinched him, but assailed him on every part;

for the space of 27 hours he lay abiding the 'sharpe assautes' of death.

II Agony of his soul for dread of God's judgement;

notwithstanding his conversion and devout receiving of the sacraments.

No man (unless by revelation) knows certainly 'wheder' he be in the state of grace or no.

The holy abbot Hely dreaded

1 the hour of death,
2 the appearing before his Judge,
3 the final sentence.

If holy fathers, who had forsaken the world, were in this fear, no [* A vii] marvel if this great man, daily occupied in worldly 'besynes,' were in great fear.

holy faders whiche had forſaken this worlde & had lyued ſo vertuouſly were in this fere, no meruayle though this grete *man whiche had ſo moche worldly beſynes & dayly occupyed in the cauſes therof, noo meruayle though he were in grete fere, & therof he complayneth ſayenge. Et pericula[1] inferni inuenerunt me. That is to ſaye, & the perylles of hell dyd fynde me.

The perils of hell, if we make not our remembrance 'famuler' with them before,

Who that wyl not make his remembraunce famuler with them before, & often ſet them before *the* eye of his

will at the hour of death offer themselves to the mind; as 'wood dogges, grete mastyues,' are gentle to those whom they know, but 'ragyously' gape against strangers.

foule, they ſhall at *the* houre of deth in more terryble maner offre theymſelfe vnto his mynde, euen as ye ſe theſe wood dogges theſe grete maſtyues that be tyed in chaynes, vnto ſuche as often vyſyte theym they be more gentyll & eaſy, but to the ſtraungers whiche haue none acqueyntaunce of theym they ragyouſly & furyouſly gape and ryſe ayenſt them as they wolde deuoure them. Et pericula inferni inuenerun*t* me.

III Worldly pleasures brought king Henry then rather discomfort,

Thyrdely touchynge theſe worldly pleaſures wherin men ſet grete parte of theyr comforte bothe in body & foule, he had than full lytell comforte or pleaſure in them but rather dyſcomforte & ſorowe, al his goodly

his houses, 'galaryes of grete pleasure, gardyns with knottes curyously wrought,' his 'orcheyardes,' his 'treasour,' his delicate meats and drinks.

houſes ſo rychely dekte & appareyled, his walles & galaryes of grete pleaſure, his gardy*n*s large & wyde with knottes curyouſly wrought, his orcheyardes ſet *with* vines & trees mooſt dilicate, his meruaylous rycheſſe & treaſour, his metes & drynkes were they neuer ſo dilycately prepared might not than helpe hy*m*, but

Long before his death his meat was so loathsome to him, that 'but onely to folowe counseyle he wold not for all this world receyue it.'

rather were paynfull to hy*m*, ſo moche *that* longe before his deth his mete was to hym ſo lothſome (were it neuer ſo dilycately prepayred) that many a tyme he ſayd, but onely to folowe cou*n*ſeyle he wold not for all this world receyue it, wherin he well perceyued *the* myſeryes of this wretched worlde. Than lo he had

Even as Solomon reported that all was vanity.

experience of that, *that* longe tyme before the grete & wyſe Salamon reported in his boke eccleſiaſtes. Cu*m*-

[1] periculã.

q*ue* me *con*uertiſſem ad vniuerſa op*er*a q*ue* fecera*n*t man*us* mee et ad labores in q*ui*bus fruſtra *ſudaueram vidi in o*mn*ibus vanitate*m* et afflictionem animi. That is to ſaye whan I had tourned my remembraun*ce* to all that I had ordeyned, & to the labours wherin I ſwette in vayne I founde in them all but vanyte & turmentry of ſoule. This co*n*cluſyon our late kynge and ſouerayne full truly than had lerned & the vayne troubles and labours whiche many take for this wretched worlde, wherin as I ſayd full lytell pleaſure than he had but moche diſpleaſure and ſorowe, wherfore it foloweth in his co*m*playnt. Tribulatione*m* & dolore*m* inueni. The fourth percell of his complaynt is a lamentable crye vnto almyghty god for helpe and ſocoure, for whan he ſawe playnly that noo where elles was ony ſocoure or comforte, the cruell aſſautes of deth was fyers and ſharpe ayenſt him, the daungerous perylles whether he ſholde become was importunely greuous, all this worlde and worldly pleaſures were to hym vnſwete & full dyſpleaſaunt, therfore with al his myght & power he cryed vpon the name of our lord, for the whiche name is promyſed by ſaynt Poule. O*mn*is quicu*nque* inuocauerit nomen d*omi*ni ſaluus erit. That is whoſoeuer call vpon the name of our lorde he ſhall be ſafe, he therfore full beſyly, full ſtudyouſly, full erneſtly called vpon that bleſſyd name for ſocour & helpe, and ſo it foloweth in the pſalme. Et nomen d*omi*ni inuocaui. O my bleſſyd Ihеſu, o my mooſt mercyfull Ihеſu, o my lorde & creatour Ihеſu. O d*omi*ne libera a*nim*am mea*m*. O my lorde delyuer my ſoule, delyuer my ſoule from the myſeryes of this worlde, delyuer my ſoule from theſe deedly paynes, delyuer my ſoule from this corruptyble body, delyuer my ſoule from the bondes of ſynne, delyuer my ſoule from my mortall enemyes, de*lyuer my ſoule from the daungers of euerlaſtynge deth.

[* A vii, back]

My labours 'turmentry' of soul.

King Henry had full little pleasure in this world.

IV He cried to God for help,

seeing the 'assautes of deth fyers and sharpe,'

his state in the next world uncertain, this world unsweet.

He called studiously on the name of Jesus.

O 'blessyd Ihesu,'

deliver my soul from pain,

from sin, from

[* A viii]

everlasting death.

Ah, my lords and masters, let this piteous complaint of your king sink into your breasts.

O *domi*ne libera *ani*mam mea*m*. A my lordes & mayſters let this pyteous and lamentable co*m*playnt of hym that of late was your kynge and ſouerayne, let it entre and ſynke into your breſtes. Scrypture there vnto dooth moue you ſayenge this wyſe. Fili in mortuu*m* pro*d*uc lachrimas et quaſi dira paſſus incipe plorare. And in an other place thus. Supra mortuu*m* plora, defecit eni*m* lux eius. Example herof we haue of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus Emilius,[1] Tiberius Graccus, Marcus Marcellus, whan he ſawe theyr bodyes lye deed before hym. And in holy letters alſo kynge Dauyd, whan it was tolde vnto hym the deth of his enemyes, at dyuerſe tymes he wepte ryght pyteouſly as at the deth of Saul, Abſolon and Abner. If they ſo grete & noble men ſoo moche pyteed the deth of theyr mortall enemyes, We ſholde moche rather tender and pyte the deth of our own kynge & ſouerayne. But wherto reherſe I them, whan he that was the lorde of all this worlde our ſauyour cryſte Iheſu wepte at the monument of Lazarus whan he had ben buryed the ſpace of foure dayes, gyuynge vnto vs all therby example of pyte. If he *that* was the kynge of all kynges wepte for the deth of his ſubgecte ſoo longe after his buryall, what ſholde we that be ſubgectes do for the deth of our kynge & ſouerayne hauynge yet the preſence of his body vnburyed amonges vs, forſothe it ſholde moue vs to haue pyte & compaſſyon the rather vpon hym. A kynge Henry kynge Henry yf thou were on lyue agayne, many one that is here preſent now wolde pretende a full grete pyte & tenderneſſe vpon the. It is remembred in the boke of the kynges how a ſeruau*n*t of kynge Dauid whoſe na*m*e was Ethay whan his lorde & ſouerayne was in trouble he wolde not forſake him, but anſwered hym

Weep for the dead;

as Hannibal pitied Paulus Æmilius, Tib. Gracchus, M. Marcellus;

as David wept right piteously at the death of Saul, Absolom, Abner.

If they, so great men, pitied the death of their mortal enemies, much more should we tender the death of our own king.

Jesus, the Lord of all this world, wept for Lazarus; the King of kings wept for His subject,

how much more we subjects for our king, whose body lies unburied among us.

'A kynge Henry, kynge Henry, yf thou were on lyue agayne,' many here present would pretend great pity.

[* A viii, back] King David's servant Ethay, when his lord was in trouble,

[1] Enulius.

playnly in this maner faynge. In quocu*n*q*ue* loco fuer*is* dom*in*e mi rex fiue i*n* morte fiue i*n* vita, ibi erit feruus tuus. That is to fay in what place foeuer thou fhalte be my lorde my kynge, in the fame place fhall thy feruaunt be. A fquyer alfo of kynge Saul whan he fawe his lorde & mayfter deed, his forowe was fo grete that he flewe hymfelfe incontynent. Alas where is the true pyte & very compaffyon become that fhold be in the hertes of men. Thefe two perfones had fo grete ruthe and compaffyon of theyr mayfters that they refufed not to fuffre *th*e deth with them. How harde are our hertes, how ftony, how flynty. If we relent not with pyte & compaffyon, herynge fo lamentable a complaynt of our late fouerayne, and herynge him fo pyteoufly crye fayenge. O dom*in*e libera a*n*im*a*m mea*m*. O my lorde delyuer my foule. Let vs helpe hym at the left with our prayers befechynge almyghty god for his infynyte mercy to delyuer his foule and to pardon it. And or we procede ony ferder of our pfalme let vs here deuoutly and affectually faye for his foule and all cryften foules euery of vs one paternofter.

declared that he would remain with him in life or in death.

Saul's squire, seeing his master dead, slew himself incontinent.

Where is the true pity fled, which made these two die with their masters?

How flinty are our hearts, if we relent not on hearing our late sovereign's piteous cry!

Let us at least help him with our prayers;

saying 'or we procede ony ferder' one paternoster for his and all 'crysten' souls.

The thyrde parte of this pfalme entreateth of comforte, whiche is co*n*teyned in .iiij. poyntes. Fyrft *that* almyghty god is mercyfull, feconde *that* he hath taken hy*m* into his cuftody, thyrde *that* he hath delyuered hy*m* fro*m* al euylles, fourth *that* hens forwarde he fhall contynue in the gracious fauoure of almyghty god. For the fyrft it foloweth. Mifericors dom*in*us & iuftus et de*us* no*fte*r miferet*ur*. That is to faye. The lorde is mercyfull and ryghtwyfe and our god wyll haue pyte. who is this lorde that is mercyfull & ryghtwyfe, who but our fauyour cryft Ihefu whiche of *his infynyte mercy came into this worlde to dye for fynners. Chriftus iefus venit in hu*n*c mu*n*dum faluos facere pe*cca*tores. Why than fayth he. Et iuft*us*. that he is ryght wyfe alfo, that rather

Part III of the psalm entreateth of comfort; because God
1 is merciful,
2 has taken the king into His custody,
3 has delivered him from all evil,
4 and will henceforward continue His favour to him.

I The Lord is merciful and rightwise,

even Jesus who of His mercy [* B i] came into this world to die for sinners.

His rightwiseness makes not against the sinner, but for him,

1 because of the promise everywhere in scripture made to the penitent;

if we 'knowlege' our sins, the Lord is just to forgive all our sins:

2 Our Saviour is *iustus*, because He is guiltless, and therefore a sufficient vocate for us before His Father's face.

If any of us have sinned, let us not despair, for we have an Advocate just and without sin, and He shall be a mean for all the world's sin.

He hath paid for the 'raunsome' [* B i, back] of sin His precious blood,

and pleads before His own Father;

who is Himself piteous.

fholde make ayenſt the ſynner than for hym. Nay forſothe, the prophete and kynge Dauyd brought in this worde for hymſelfe & not ayenſt hym. Two wayes[1] it maketh for the ſynner, one by reaſon of promyſe made thrugh out all ſcrypture vnto the penytent that wyll vtterly forſake his ſynne. Our lorde *that* is mooſt Iuſte of his promyſe wyll pardon the ſynner ſoo repentynge hymſelfe and ſoo truly retournynge, whiche thynge ſaynt Iohan playnly wytneſſeth in his fyrſt epyſtle. Si co*n*fitemur p*e*cc*a*ta no*ſ*tra fidelis & iuſtus eſt vt remittat nobis p*e*cc*a*ta no*ſ*tra et emundet nos ab om*n*i iniq*u*itate. That is to ſaye. If we wyll knowlege our ſynnes *the* lorde is faythfull & Iuſte in his promyſe to forgyue all our ſyn*n*es & make vs clene from all wyckednes, this is one waye. An other waye alſo it may make & that is this. Our ſauyour Ihe*ſ*u is Iuſtus, for he is innocent and gyltles, & therfore he is a conuenyent meane, a ſuffycyent vocate for vs before the face of his fader accordynge to the wordes of the ſame ſaynt Iohan. Si q*u*is peccauerit aduocatu*m* habem*us* ap*u*d patre*m* ieſu*m* *chriſtu*m iuſtu*m*, & ipſe eſt p*ro*piciatio p*ro* p*e*cc*a*tis, no*n* pro no*ſ*tris t*antu*m ſed & tocius mu*n*di. That is to ſaye. If ony of vs haue ſynned, let vs not diſpayre, for we haue an aduocate for vs before god, our ſauyour whiche is Iuſte & without ſynne, & he ſhall be a meane for our ſynnes, not for ours all onely, but for all *the* worldes. Who may be thought a more conuenyent vocate for ſynners than he *that* neuer dyd ſynne, than he *that* ſuffycyently hath payed for *the* raunſome of ſynne *his owne mooſt precyous blode & paynfull & bytter deth, than he that is the ſone of almyghty god and that before his owne fader. But perauenture his fader is harde and ſtraunge and wyll not be moued. Nay forſothe, for rather the contrary, he is full pyteous & full redy

[1] dayes 1509.

to haue mercy. And therfore it foloweth. Et deus noſter miſeretur. And our god wyll haue pyte & mercy. For the whiche ſaynt Auſtyn ſayth in his boke de penitentia. Quecunque neceſſitas peccatorem ad penitenciam cogit neque quantitas chriminis, nec breuitas temporis, nec enormitas ſceleris, nec hore extremitas, ſi pura fuerit voluntatis mutatio excludit a venia That is to ſaye, what neceſſyte ſoeuer compell the ſynner to repentaunce, neyther the gretnes of his ſynne, nor yet the ſhortneſſe of tyme, nor the enormyte of his treſpaſſe, ne yet the vttermoſt houre of his lyfe ſhall exclude hym from pardon, yf ſo be *that* his wyll be clerely chaunged & tourned to god. This is than one grete comforte that our late kynge and ſouerayne may haue, and all tho that bere hym true fayth and feruyce. The ſeconde comforte that he was taken in to the cuſtodye of our lorde foloweth in the nexte verſe. Cuſtodiens paruulos dominus. humiliatus ſum et liberauit me. Who that is in thraldome of ſynne is in full ſhrewed cuſtody, and yf he wolde be at lyberte he muſt do as theſe pryſoners doo that ſomtyme vndermyne the walles and crepe vnder them out at a ſtrayte and narowe hole. And ſo they eſcape out of the cuſtody of pryſone and come to theyr lyberte. In lyke wyſe the ſynner muſt doo, he muſte vndermyne the ſtronge walles of ſynne by true humblynge and lowynge of himſelfe, and make hymſelfe lytell to the entent he may crepe out at the narowe hole from the daunger of ſynne and ſoo come vnto the lyberte of grace. For the whiche our ſauyour ſayd. Niſi conuerſi fueritis et efficiamini ſicut paruuli. Oneleſſe ye be chaunged and be made lytell ye cannot enter to lyberte. Saynt Anthony ſawe by reuelacyon that all the worlde was full of ſnares, and he aſked this queſtyon. Bleſſyd lorde ſayd he who ſhall paſſe theſe daungers? It was anſwered hym

St Austin sayth: No amount of crime, nor shortness of time, excludes from pardon,

if the sinner's will be turned to God. A great comfort for the late king and his loyal servants. ¶ The king was taken into our Lord's custody.

Sin's thrall is in full shrewd custody; he must do as prisoners, who undermine walls and creep out at a strait hole;

he must undermine the strong walls of sin, by lowing himself [* B ii] he must creep out at the narrow hole into the liberty of grace.

St Anthony seeing by revelation that all the world was full of snares, was told that lowliness alone could pass these dangers.

Sola humilitas, Onely humblenes and lowlyneffe. The kynge Achab of whome fcrypture fayth that he dyd more dyfpleafure vnto god than all the kynges of Iſrahell that were before his tyme, he dyde ſo grete ydolatry, he ſlewe ſo many prophetes, not withſtondynge ſo many wonderfull tokens & myracles that were ſhewed vnto hym, yet at the laſt whan the prophete Hely came to hym in meſſage & thretened hym ſore in the name of god, he began to repente hym, & to humble hymſelfe in the ſyght of god, for the whiche incontynent almighty god ſayd vnto the prophete Hely. Nonne vidiſti humiliatum achab coram me: quia igitur humiliatus eſt mei cauſa non[1] inducam malum in diebus eius. That is to ſay, Dyde thou not ſe Achab humbled before me, I tell the for that he by-cauſe of me dyde ſo humble hymſelfe I ſhall not doo that euyll that I purpoſed in his tyme to haue done. O ſynguler goodneſſe and gentylnes of almyghty god. O meruaylous redyneſſe of hym vnto pyte and mercy. Soo ſoone as the ſynner can humble and make lytell hymſelfe, ſoo ſoone he ſetteth hym at lyberte and taketh hym in to his cuſtodye and tuicyon, herefore gretely[2] we may be gretely[2] comforted in our late kynge and ſouerayne, whiche ſoo moche humbled hymſelfe before his deth, *humbled hym vnto god, humbled him vnto his confeſſour, humbled hym vnto penaunce, humbled hym vnto the ſacrament of the auter, and to the other ſacramentes, humbled hym vnto the crucifyxe, and with a more humblenes and pacyence toke this feke-neſſe & euery thynge in it than euer he dyd before to the meruayle of all that were aboute hym, wherfore he now may ſaye to our and his comforte. Cuſtodiens paruulos dominus: humiliatus ſum & liberauit me. That is to ſaye, our lord taketh into his cuſtodye the lytell & humble perſones. I was humbled & he

King Ahab,

who did great idolatry and slew many prophets,

yet, when the prophet Hely threatened him,

repented,

and was spared because he humbled himself before God.

O singular gentleness of God!

So soon as the sinner can make himself little, God takes him into His tuition. We may therefore be greatly comforted in our late king, who so humbled himself [* B ii, back] unto God, unto his confessor, unto the sacraments,

and took his sickness with more patience than ever before.

[1] eā in 1509. Corrected by Tho. Baker. [2] *sic.*

ſet me at lyberte. The thyrd comforte is that he is now at reſt and the myſeryes of this world hath eſcaped, what is in this lyfe but myſerable vanyte, ſo he dooth wytneſſe that therof had experyence at the full, he that had mooſt haboundaunce of all worldly pleaſures, I ment[1] the kynge Salomon whiche ſayd. Vanitas vanitatum & omnia vanitas. quid habet homo amplius de labore ſuo qui laborat ſub ſole. That is to ſaye, vanyte of vanytees & all is but vanyte, what hath ony man more of all his labour and beſynes vnder the ſonne. A my lordes and mayſters that haue this worldly wyſdome, that ſtudy and employ your wyttes to caſt & compaſſe this world, what haue ye of all this beſynes at the laſt but a lytell vanyte. The ſpyder craftely ſpynneth her thredes and curyouſly weueth and Ioyneth her webbe, but cometh a lytell blaſt of wynde & dyſapoynteth all togyder. to the whiche purpoſe Cicero in his thyrde boke de oratore maketh this exclamacyon. O fallacem hominum ſpem fragilemque fortunam et inanes noſtras contentiones, que medio in ſpacio ſepe franguntur et corruunt. That is to ſaye. O deceytefull hope of men & bryttell fortune & vayne *enforſementes whiche often breke & come to noughte or euer they haue entred halfe theyr courſe, whiche thynge wyſely conſyderynge this noble prynce ordred hymſelfe therafter, let call for his ſone the kynge that now is our gouernour & ſouerayne endued with all graces of god & nature & with as grete habylytees & lykelyhodes of well doynge as euer was in kynge, whoſe begynnynge is now ſo gracyous & ſo comfortable vnto all his people, that the reioyſynge in hym in maner ſhadoweth the forowe that elles wolde haue ben taken for the deth of his fader. He called (I ſaye) vnto hym and gaue hym faderly and godly exhortacion, commyttynge vnto hym

III He is now at rest from this vain world.

Vanitas vanitatum, saith the preacher.

'A my lordes and maysters,' that employ your wits to cast and compass this world, what have you at last but vanity? The spider craftily spinneth her threads and weaveth her web, but a little blast disappointeth all together.

Cic. de or. III § 7 *o fallacem hominum spem.*

O brytell fortune and vain enforce-
[* B iii]
ments of men, which often come to naught or ever they have entered half their course. King Henry sent for his son our king that now is (endued with as great 'habylytees' as ever was in king, whose beginning is so gracious that rejoicing for him shadows the sorrow for his father's death),

gave him godly exhortation, committing to him

[1] *sic.* Qu. mene?

the laborous gouernaunce of this realme, & gaderinge his owne ſoule in to the true reſte comfortynge it & fayenge vnto it. Conuertere anima mea in requiem tuam quia dominus benefecit tibi. Be tourned my ſoule in to thy reſt, for thy lorde hath ben benefycyall vnto the, benefycyal at euery tyme before, but now ſpecyally by this mooſt gentyll & mercyfull callynge by ſo longe reſpyte & ſpace gyuynge of repentaunce wherby he hath eſcaped ſo many daungers, daungers of euerlaſtinge deth, daungers of euerlaſtynge teres & wepyng, & daungers of fallynge agayne to fynne, for the fyrſt it is fayd. Quia eripuit animam meam a morte. That is for he hath delyuered my ſoule from deth, bothe temporall & euerlaſtynge. daungers of euerlaſtynge wepynge & forowe, for the whiche the good fader Arſenius ſayd vnto his brethren. Brethren ſayd he, eyther we muſt nedes wepe here with teres that wyll waſſhe our ſoules, or elles after this with teres that wyll brenne bothe bodyes & ſoules, from theſe teres alſo he is delyuered, & therfore it foloweth. Oculos meos a lachrimis. And myne eyen from teres. Thyrdly from the daungers of fallynge to ſynne agayne. *Noo man that lyueth here can be aſſured not to fall. And therfore ſaynt Poule ſayth. Qui ſtat videat ne cadat. He that ſtandeth let him beware that he flydeth not, for the waye is flyppery, but tho that be hens departed in the ſtate of grace be aſſured neuer to fall agayne. And for that it foloweth. Et pedes meos a lapſu. The fourth and the laſt porcyon of his comforte, whiche is to be aſſured of continuaunce in the fauour of almighty god, paſſeth all the other. A grete comforte it is vnto the forowfull penytent that he hath a mercyfull lorde & god. A grete comforte alſo that he is taken in his tuicyon and cuſtodye. A greter yet that he is delyuered from ſoo many euylles & perylles. But the greteſt whiche fur-

the laborous governance of this realm, and 'gadering' his soul to the true rest, saying to it: Be turned to thy rest, for thy Lord hath been beneficial unto thee.

By the long respite for repentance he has escaped dangers (1) of everlasting death,

(2) of everlasting weeping (Arsenius said:

we must weep here with tears that wash our souls or hereafter with tears that burn both body and soul),

(3) of falling to sin again.
[* B iii, back]

He that standeth let him beware that he slideth not, for the way is slippery.

IV King Henry assured of continuance in God's favour.

God's mercy and tuition are great comforts;

deliverance from perils is a greater comfort;

mounteth all other is to haue the preſence of that mooſt bleſſyd countenaunce & to be aſſured euer to contynue in that gracious fauour. no tonge can expreſſe, no ſpeche can declare, no herte can thynke, how grete, how farre paſſynge this comforte is. Si decem mille iehennias quis dixerit ſayth Cryſoſtome Nichil tale eſt quale eſt ab illa beata viſione excidere & exoſum eſſe a *chriſto*. If one wold thynke the greef of .x. M. helles, all that is yet no thynge lyke to be excluded from that bleſſyd countenaunce & to be hated of cryſt. If this greef be ſo exceſſyfe and ferre paſſynge, the contrary therof muſt nedes be of as extreme comforte and Ioye agayne, that is to ſaye to haue the contynuall preſence of that bleſſyd ſyght, & to knowe the aſſured fauoure and grace that he ſtandeth in for the whiche is ſayd. Placebo *domino* in regione viuo*rum*. That is to ſaye, I ſhall pleaſe my lorde god in the regyon and countre of lyuynge perſones, where as is the very lyfe euer contynued without ony interupcyon of deth. Thus accordynge to my pro*myſe* at the begynnynge I haue peruſed this pſalme in the perſone of this noble man, deuydynge it in thre partes, in a co*m*mendacyon of hym, in a mouynge of you to haue compaſſyon vpon hym, & in a comfortynge of you agayne. The co*m*mendacyon ſtode in foure poyntes, fyrſt in a very tournynge of his loue to god, ſeconde in a faſt hope & confydence of prayer, thyrde in a ſtedfaſt byleue of the ſacramentes and a deuoute receyuynge of them, fourth in a dylygent callynge for grace. The mouynge to compaſſyon ſtode alſo in .iiij. poyntes, fyrſt for the paynfull greuau*n*ces of deth that he felte in his body, ſeconde for the ferefull remembraunce in his ſoule of the Iugement of god, thyrde for the myſerable vanytees of this lyfe wherin he founde but payne and trauayle, fourth for the lamentable crye to god for helpe and ſocour. The comfortynge agayne

the greatest comfort is the assured presence of God's countenance for evermore.

Chrysostome says: The grief of 10,000 hells is nothing to exclusion from Christ.

The contrary of this grief, His continual presence, must be of extreme comfort.

Placebo, I shall please God in the land where is no death.

Thus I have divided this [* B iv] psalm into

1 a commendation,
2 a moving to compassion,
3 a comforting.

Henry commended for
1 love to God
2 hope in prayer;
3 belief of the sacraments;
4 his diligent calling for grace.

Motives of compassion:
1 his bodily pains;
2 his fear of God's judgements;
3 his pain and travail from this world's vanities;
4 his lamentable cry to God for help.

Motives of comfort: 1 God's mercy; 2 Henry's being now in God's tuition; 3 delivered from so many perils; 4 henceforward to continue in God's favour.

was lyke wyfe in .iiij. poyntes, fyrſt for that he hath ſoo mercyfull a lorde and god, ſeconde for that he is taken in to his tuicyon and cuſtody, thyrde for that he is now delyuered from ſo many perylles, fourth for that he ſhall from hens forwarde contynue in the gracyous fauour of almyghty god, the whiche comforte he grau*n*te hym *that* for us all dyed vpon the croſſe our ſauyour cryſt Ihеſu. Amen.

¶ Thus endeth this notable ſermon. Enprinted at London in Fleteſtrete at the ſygne of the ſonne by Wynkyn de Worde, prynter vnto the mooſt excellent pry*n*ceſſe my lady the kynges graundame. The fyrſt yere of the reygne of our ſouerayne lorde kynge Henry the .viij.

[* B iv, back] *[Device of Wynkyn de Worde.]

*¶ Here after foloweth a mornynge remembraunce had at the moneth mynde of the noble prynces Margarete counteſſe of Rychemonde & Darbye moder vnto kynge Henry the .vii. & grandame to oure fouerayne lorde that nowe is, vppon whoſe ſoule almyghty god haue mercy

[* A i] Morning remembrance at the 'moneth mynde' of Margaret (grandame to our 'souerayne lorde' that now is), on whose soul God have mercy.

[Woodcut. Bishop Fisher preaching. Before him a table (or coffin) covered with a pall. At the four corners tapers, guttering.]

[Blank.] [A i, back]

¶ Dixit Martha ad Iheſum. [A ii]

THis holy goſpell late red, conteyneth in it a dyalogue that is to ſaye a comynycacyon betwyxt the woman of bleſſyd memory called Martha and our ſauyour Iheſu, whiche dyalogue I wolde applye vnto this noble pry*n*ces late deceaſed, in whoſe reme*m*braunce this offyce & obſeruau*n*ces be done at this tyme. And thre thynges by the leue of god I wyll entende. Fyrſt to ſhewe wherin this noble prynces may wel be lykened & compared vnto the bleſſyd woman Martha. Seconde how ſhe may complayne vnto our ſauyour Iheſu for the paynfull dethe of her body, lyke as Martha dyde for the dethe of her broder Lazarus. Thyrde *the* comfortable anſwer of our ſauyour Iheſu vnto her agayne. In the fyrſt ſhall ſtonde her prayſe & co*m*mendacyon. In the ſeconde our mornyng for *the* loſſe[1] of her. In

The gospel (Luke x 38 39), a dialogue ('comynycacyon') between Martha and our Saviour; I would apply it to this noble princess, in whose remembrance this office is done.

1 Wherein the lady Margaret resembled Martha;

2 she might complain for her own, as Martha for her brother's, death;

3 our Saviour's comfortable answer.

I Her praise;

II our mourning;

[1] greate loſſe MS.

III our comfort.

The countess like Martha
1 in nobleness,
2 in discipline of body,
3 in godliness of soul,
4 in hospitality.

I Martha, of noble blood, inherited Bethany castle.

[* A ii, back] Nobleness of manners. Boethius says, if aught be good in noble blood, it is that nobles should be ashamed to go out of kind.

Nobleness of nature often found in the children of unnoble parents.

Increased nobleness by marriage into a nobler family.

These four kinds of nobleness found in the lady Margaret.
1 A lineal descendant of Edw. III, daughter of John d. of Somerset and Margaret his wife;

2 noble in manners, bounteous,

the .iij. our confort agayne. Fyrſt I ſaye *that* the comparyſon of them two may be made in .iiij. thy*n*ges. In noblenes of perſone, in dyſcyplyne of theyr bodyes, in orderyng of theyr ſoules to god, in hoſpytalites kepy*n*ge & charitable dealing to[1] their neybours. In whiche .iiii. the noble woman Martha (as ſay *th*e doctours entreatynge this goſpell, & her lyfe) was ſyngulerly to be co*m*mended & prayſed, wherfore let vs conſyder lyke wiſe whether in this noble cou*n*teſſe may ony thyng lyke be fou*n*de. Fyrſt *th*e bleſſyd Martha was a woman of noble blode to whom by enheritau*n*ce belonged *th*e caſtel of bethany, & this noblenes of blode they haue which deſce*n*ded[2] of noble lygnage. Beſyde this there is a noblenes *of maners, withouten whiche the noblenes of bloode is moche defaced, for as Boecius ſayth. Yf oughte be good in the noblenes of bloode it is for that therby the noble men and women ſholde be aſhamed to go out of kynde from the vertuous maners of theyr auncetrye before. Yet alſo there is another noblenes, which aryſeth in euery perſone by the goodnes of nature, wherby full often ſuche as come of ryght pore and vnnoble fader and moder, haue grete abletees of nature, to noble dedes. Aboue all theſe ſame[3] there is a foure maner of noblenes, whiche may be called an encreaſed noblenes, as by maryage and affynyte of more noble perſones ſuche as were of leſſe condycyon maye encreaſe in hyer degre of noblenes. In euery of these I ſuppoſe this counteſſe was noble. Fyrſt ſhe came of noble blode lyneally deſcendynge of kynge Edwarde the .iij. w*i*th*i*n the .iiij. degre of the ſame. Her fader was[3] Iohan duke of Somerſet her moder was called Margarete ryghte noble as well in maneres as in bloode. To whome[4] ſhe was a veray doughter in all noble maners[5], for ſhe was bounteous & lyberall to euery

[1] vnto MS. [2] descende MS. [3] om. MS.
[4] her mother was Margarett. To whome MS.
[5] in all nobulnes MS.

perſone of her knowlege or aquayntaunce. Auaryce and couetyſe ſhe mooſt hated. And forowed it ful moche in al perſones, But ſpecyally in ony *that* belonged vnto her. She was alſo of ſingular eaſynes to be ſpoken vnto, & full curtayſe anſwere[1] ſhe wolde make to all *that* came vnto her. Of meruayllous gentylneſſe ſhe was vnto all folkes, but ſpecyally vnto her owne, whom ſhe truſted and loued ryghte tenderly. Unkynde ſhe wolde not be vnto[2] no creature, ne forgetefull[3] of ony kyndnes or ſeruyce done to her before, whiche is no lytel parte of veray noblenes. She was not vengeable, ne cruell, but redy a*none to forgete and to forgyue iniuries done vnto her at *the* leeſt deſyre or mocyon made vnto her for *the* ſame. Mercyfull alſo & pyteous ſhe was vnto ſuche as was greuyd & wrongfully troubled And to them *that* were in pouerty or ſekenes or ony other myſerye. To god & to the chirche full obedyent & tractable ſerchynge[4] his honoure & pleaſure full beſyly. A warenes of herſelf ſhe had[5] alwaye to eſchewe euery thynge *that* myght dyſhoneſt ony noble woman, or dyſtayne her honour in ony condycyon. Tryfelous thynges *that* were lytell to be regarded ſhe wolde let paſſe by, but the other *that* were of weyght & ſubſtaunce wherin ſhe myghte prouffyte ſhe wolde not let for ony payne or laboure to take vppon hande. Theſe & many other ſuche noble condycyons lefte vnto her by her auncetres[6] ſhe kepte & encreaſed them with a grete dylygens. The thyrde noblenes alſo ſhe wanted not whiche I ſayd was *the*[7] noblenes of Nature, ſhe had in maner all *that* was prayſable in a woman eyther[8] in foule or in body. Fyrſt ſhe was of ſinguler wyſedome ferre paſſynge *the* comyn rate of women, ſhe was good in remembraunce & of holdyng memorye. A redy wytte ſhe had alſo to

hating covetise,

affable, making 'full curtayſe anſwere' to all that came to her;

gentle to all,

unkind to none, nor forgetful of kindness, 'whiche is no lytel parte of veray noblenes'; not vengeable ne [* A iii] cruel, but ready anon to forgive;

merciful and piteous to sufferers from wrong,

to the poor and sick; tractable to God and to the church;

eschewing whatever might 'dyshoneſt' any noble woman; 'tryfelous' things she would pass by, things of weight she would not let for any pain to take in hand.

These conditions, inherited from her ancestors, she diligently increased.

3 Noble in nature, she had all that is praisable in woman,

wisdom,

a holding memory, a ready wit,

[1] awnſers MS. [2] to MS. [3] ne forgetles MS. [4] feching MS. [5] was MS. [6] auncetrie MS. [7] om. MS. [8] other MS.

diligence in study of English and French books (some French books of devotion she translated).

conceyue all thynges.[1] Albeit they were ryght derke, right ſtudyous ſhe was in bokes whiche ſhe hadde in grete nombre bothe in Englyſſhe[2] & in Frenſſhe, & for her exercyſe & for *the* prouffyte of other ſhe dyde tranſlate dyuers maters of deuocyon out of Frenſſhe into Englyſſhe.

Often she complained that she had not in her youth studied Latin (the rubric of the ordinal for saying her service she well understood).

Ful often ſhe complayned *that* in her youthe ſhe had not gyuen her[3] to *the* vnderſtondynge of latyn wherin ſhe had a lytell perceyuynge ſpecyally of *the* rubryſſhe of *the* ordynall for *the* fayeng of her feruyce whiche ſhe dyde wel vnderſtande.

[* A iii, back] In favour, words, demeanour, such nobleness appeared that what she spake or did became her marvellously.

Here vnto in fauour, in wordes, in geſture, in eue*ry demeanour of herſelf ſo grete noblenes dyde appere, *that* what ſhe ſpake or dyde it meruayllouſly became her.

4 Her increased nobleness.

The .iiii. noblenes whiche we named a noblenes goten or encreaſed ſhe had alſo. For albeit ſhe of her lynage were ryght noble, yet neuertheles by maryage, & adioynyng of other blode it toke some encreaſement.

In her tender age her towardness of nature and likelihood of inheritance brought her many suitors; the d. of Suffolk would have had her for his son,

For in her tendre aege ſhe beynge endued *with* ſo grete towardnes of nature, & lyklyhode of enherytau*n*ce many fued to haue had her to maryage. The duke of ſuthfolke[4] whiche tha*n* was a man of grete experye*n*ce mooſt dylygently procured to haue had her for his[5] ſone and heyre.

Hen. VI. for his brother Edm. earl of Richmond.

Of *the* contrary parte kinge Henry *the* .vi. dyd make meanes for Edmonde his broder then therle of Rychemo*n*de.

She, not then fully 9 years old, was advised by an old gentlewoman to commend herself to St. Nicholas;

She whiche as then was not fully .ix. yeres olde, doutfull in her mynde what ſhe were beſt to do aſked counſayll of an olde gentylwoman whome ſhe moche loued & truſted, whiche dyde aduyſe her to co*m*mende herſelfe[6] to ſaynt Nycholas *the* patron & helper of al true maydens[7], & to beſeche him to put in her my*n*de what ſhe were beſt to do.[8]

accordingly the night before the day when she

This cou*n*ſayl ſhe folowed[9] & made her prayer ſo full often[10], but ſpecyally *that* nyght whan ſhe ſholde *the* morowe after

[1] receyue all thing MS. [2] engliſche and in laten MS. [3] hir ſelf MS. [4] Bokyngham MS. [5] hir MS. by mistake. [6] hir MS. [7] maydes MS. [8] what were beſt for hir to do MS. [9] folowed ſhe MS. [10] oftentymes MS.

make anſwer of her mynde determynatly. A meruayl-
ous thing *that* ſame nyghte as I haue herde her tell
many a tyme, as ſhe lay in prayer callynge vpon ſaynt
Nicholas, whether ſlepynge or wakyng ſhe coude not
affure, but aboute .iiii. of *the* clocke in *the* mornyn*g*e
one appered vnto[1] her arayed like a biſſhop, & naming
vnto her Edmonde[2] bad take hy*m* vnto her huſbande.
And ſo by this meane ſhe dyde enclyne her mynde
vnto Edmonde *the* kinges broder & erle of Rychemonde.
By whom ſhe was made moder of *the* kinge *that* deed
is, whoſe ſoule god p*ar*don, & granda*m*e to[3] our ſoue-
rayne lorde kyng Henry *the* viii. whiche now by *the*
grace of god gouerneth *the* realme. So what by lygnage
what by affinite ſhe had .xxx. kinges & quenes within
the .iiii. degre of maryage vnto her. Beſyde erles,
markyſes, dukes, and princes. And thus moche we
haue ſpoken of her noblenes.

was to make answer of her mind ('as I haue herde her tell many a tyme'), sleeping or waking she could not say,

about 4 a.m. she saw one arrayed like a bishop, who bad her take Edmond to her husband.

So she inclined her mind to the earl of Richmond,

by whom she was made mother of [* A iv] the king that dead is, whose soul God pardon.

So by lineage or affinity she had 30 kings or queens within the 4th degree of alliance.

Seconde *the* bleſſyd Martha is prayſed in chaſtyſynge
her body by cryſten dyſcyplyne, as in abſtynence,
faſtyng, ſharpe clothes werynge, chaſtite w*i*th other.
Whiche thing albeit neceſſary to euery cryſten perſone
wyllynge to be ſaued, yet it is moche more to be prayſed
in the nobles, hauyng this worldly lyberte.[4] As it was
in this noble prynces late deceaſed whome my purpoſe
is not vaynly to extol or to magnyfye aboue her merytes,
but to *the* edefyenge of other by thexa*m*ple of her. I
wold reherce ſomwhat of her demeany*n*g in this be-
halue, her ſobre temperau*n*ce in metes & drynkes was
knowen to al them *that* were conuerſau*n*t w*i*th her,
wherin ſhe lay in as grete wayte of herſelf as ony
p*er*ſone myght, kepinge alway her ſtrayte *meſure, &
offendyng as lytel as ony creature myght. Eſchew-

II Martha chastised her body by abstinence, fasting, hard clothes wearing, a discipline necessary to all Christians, most to be praised in nobles.

The lady Margaret (whom I purpose not to extol above her merits, but would edify others by her example)

was very temperate in meats and drinks,

[1] vntill MS. [2] Edmu*n*d vnto hir MS.
[3] vnto MS.
[4] willing to entre into the Ioyes of heven yet in them that be of noble linage and haue this worldly libertye it is much more to be prayſed and magnified MS.

eschewing 'bankettes, rere-soupers, ioncryes betwyxe meles,' keeping diligently the appointed fasts,

ynge bankettes, rereſoupers, ioncryes betwyxe meales[1]. As for faſtynge for aege & feblenes albeit ſhe were not bounde, yet tho dayes *that* by *the* chirche were appoynted ſhe kept them diligently & ſereouſly, & in eſpecyall *the* holy lent, thrughout *that* ſhe reſtrayned her appetyte tyl one mele & tyl one fyſſhe[2] on *the* day, beſyde her other peculer faſtes of deuocion, as ſaint Anthony, mary Maudeleyn, ſaynt Katheryn *with* other. And thorowe out al *the* yere *the* fryday & ſaterday ſhe full truely obſerued. As to harde clothes wering ſhe had her ſhertes & gyrdyls of heere, whiche whan ſhe was in helth eueri weke ſhe fayled *not certayne dayes to weare ſomtyme *that* one, ſomtyme *that* other, *that* full often her ſkynne as I herde her ſay was perced therwith. As for chaſtyte thoughe ſhe alway contynued not in her vyrgynyte yet in her huſbandes dayes longe tyme before that he deyede [3]ſhe opteyned of hym lycence & promyſed to lyue chaſt, in the handes of the reuerende fader my lorde of London, whiche promyſe ſhe renewed after her huſbandes dethe in to my handes agayne, wherby it may appere *the* dyſcyplyne of her body.

eating one meal and one fish a day in Lent, besides her peculiar fasts of devotion Sts. Anthony, Mary Maudeleyn, Katheryn; Friday and Saturday she observed through the year. Her shirts and [* A iv, back] girdles of hair often pierced her skin.

In her husband's days she made a vow of chastity to bp. Ri. Fitzjames,

which she renewed to me after her husband's death.

III Martha ordered her soul to God by often kneelings, weepings and prayers.

Thyrdly *the* bleſſyd Martha is co*m*mended[4] in orderynge of her ſoule to god, by often knelynges, by forowfull wepynges, & by contynual prayers & medytacyons, wherin this noble prynces ſomwhat toke her part. Fyrſt in prayer euery daye at her vpryſynge whiche comynly was not longe after .v. of *the* clok ſhe began certayne deuocyons, & ſo after theym *with* one of her gentylwomen *the* matynes of our lady, whiche kepte her to then ſhe came in to her cloſet, where then *with* her chapelayne ſhe ſayd alſo matyns of *the* daye. And after *that* dayly herde .iiij. or .v. maſſes vpon her knees, ſoo contynuynge in her prayers & deuocions

The lady Margaret at her uprising (not long after 5 a.m.) began devotions, then the matins of our lady with one of her gentlewomen, then in her closet with her chaplain matins of the day; daily she heard 4 or 5 masses on her knees till

[1] joncres atwixt the mealis MS. [2] appetide till on mele of fleſhe MS.
[3] before his death MS. [4] contendid MS.

vnto *the* hour of dyner, whiche of *the* etynge daye was .x. of *the* clocke, & vpon *the* faftynge day .xj.[1] After dyner ful truely fhe wolde go her ftacyons to thre aulters dayly. Dayly her dyryges[2] & co*m*mendacyons fhe wolde faye. And her euenfonges[3] before fouper bothe of *the* daye & of our lady, befyde[4] many other prayers & pfalters[5] of Dauyd thrugh out *the* yere. And at nyght before fhe wente to bedde fhe faylled not to reforte vnto her chapell, & there a large quar*ter* of an hour to occupye her in deuocyo*n*s. No meruayl though al this long tyme her knely*n*ge was to her *paynfull, and fo paynfull that many tymes it[6] caufed in her backe[7] payne and dyfeafe. And yet neuertheles dayly whan fhe was in helth fhe faylled not to fay the crowne of our lady whiche after the manere of Rome conteyneth .lx. and thre aues, and at euery aue to make a knelynge. As for medytacyon fhe had dyuers bokes in Frenffhe wherwith fhe wolde occupy herfelfe whan fhe was wery of prayer. Wherfore[8] dyuers fhe dyde tranflate oute of Frenffhe into Englyffhe. Her meruayllous wepynge they can bere wytnes of whiche here before haue herde her confeffyon whiche be dyuers and many, & at many feafons[9] in *the* yere lyghtly euery thyrde daye[10], can alfo recorde the fame tho *that* were prefent[11] at ony time, wha*n* fhe was houfylde whiche was ful nye a dofen tymes euery yere: what flodes of teeres there yffued forth of her eyes, fhe myght wel faye. Exitus aquarum deduxeru*n*t oculi mei. And more ouer to thentente all her werkes myght be more acceptable and of gretter meryte in the fyght of god, fuche godly thynges fhe wolde take by obedyence, whiche obedyence fhe promyfed to the fore named fader

dinner (10 a.m. on eating days, 11 on fasting days); then she went her stations to three altars; said her diriges and commendations, evensong of the day and of our lady, beside many other prayers and psalms; at night in her chapel she occupied a large quarter of an hour in devotions;

[* A v] her kneeling often caused in her back pain and disease. Daily when in health, she said the crown of our lady (63 *aves*) kneeling at every *ave*.

Her French books for meditation,

divers of which she translated.

Her weeping at confession

(often every third day);

when she was 'houfylde' (nigh a dozen times a year), floods of tears issued from her eyes.

That her works might be of greater merit in God's sight, she would take such godly things by obedience pro-

[1] at xj MS. [2] dirige MS. [3] Evinfong MS. [4] befydes MS. [5] prayers of mony pfalters MS. [6] tyme that it MS. [7] blake MS. by mistake. [8] *sic.* Read with MS. whereof. [9] diu*er*fe and many feafons MS. [10] e*very* thriday MS. [11] that prefent were MS.

mised first to bp. Fitzjames, then to me.

my lorde of London for the time of his beynge *with* her. And afterwarde in lyke wyfe vnto me[1] whereby it may appere the dylygent ordre of her foule to god.

Martha's hospitality brought much 'besynes' upon her.

Fourthe the holy Martha is magnyfyed for her godly[2] hofpytalyte and charytable delynge to her neyghbours. Moche befynes there is in kepynge hofpytalyte. And therfore oure lorde fayd vnto her. Martha martha folicita es & t*ur*bar*is* erga pl*uri*m*a*[3]. The houfholde feruau*n*tes muft be put in fome good *ordre.

Order in the household; [* A v, back]

hospitality to 'straungers of honeste' who visit the sovereign; hearing of suitors;

The ftraungers of honefte whiche of theyr curtefy reforteth for to vyfyte the fouerayne muft be confydered. And the futers, alfo whiche cometh compelled by neceffyte to feche[4] helpe & focoure in theyr caufe, muft be herde. And the poore & nedy, fpecyally wold be releued & conforted. Fyrft her owne houfhold with meruayllous dylygence & wyfdome this noble prynces ordred prouydynge reafonable ftatutes & ordynau*n*ces for them, whiche by her offycers fhe co*m*mau*n*ded to be redde[5] .iiij. tymes a yere. And oftentymes by herfelf fhe wolde foo louyngly courage euery of them to doo well. And fomtyme[6] by other meane[7] perfones. Yf ony faccyons or bendes were made fecretely amongeft her hede offycers, fhe *with* grete polycye dyde boulte it oute and lyke wyfe yf ony ftryfe or contreuerfy, fhe wolde *with* grete dyfcrecyon ftudy the reformacyon therof.

comforting the needy.

The lady Margaret's statutes for her household read 4 times a year.

She would courage every of them to do well;

factions or 'bendes' among her head officers she would 'boulte' out,

and reform strife.

Strangers she would 'of her veray gentylnes' entertain according to their degree and 'hauour.'

¶ For the ftraungers, o meruayllous god what payn, what labour fhe of her veray gentylnes wolde take *with* them to bere them maner and company, & intrete euery perfone. And entertean them accordynge to theyr degre and hauour, & prouyde by her owne co*m*maundement that nothynge fholde lacke *that* myght

[1] afterward to me in likewife MS. [2] holy MS.
[3] pl*uri* 1509. pl*urim*a MS. [4] such MS. by mistake.
[5] redy MS. by mistake.
[6] and fome tyme And fome tyme MS. [7] meaf MS.

be conuenyent for them, wherin ſhe had a wonderfull redy remembraunce & perfyte knowlege.

¶ For the ſuters, it is not vnknowen how ſtudyouſly ſhe procured Iuſtyce to be admynyſtred by a long ſeaſon ſo longe as ſhe was ſuffred. And of her owne charges prouyded men lerned for the ſame purpoſe euenly & indyfferently to here all cauſes, and admynyſtre ryght and Iuſtyce to euery party, whiche were in no ſmall nombre. And yet mete and drynke was denyed to none of them.

For suitors, so long as she was suffered, she procured justice to be administered, providing at her own charge men learned to hear indifferently all causes.

Meat and drink denied to no suitor.

*¶ For the poore creatures, albeit ſhe dyd not receyue in to her houſe our ſauyour[1] in his owne perſone as *the* bleſſyd Martha dyde, ſhe neuertheles receyued theim that dothe repreſent his perſone. Of whome he ſayth hymſelfe Quod vni ex minimis meis feciſtis michi feciſtis. Poore folkes to *the* nombre of .xij. ſhe dayly and nyghtly kepte in her houſe, gyuynge them lodgyng, mete & drynke &[2] clothynge, vyſytyng them as often as ſhe conuenyently myght. And in theyr ſykenes vyſytynge them & confortynge them, & mynyſtrynge vnto them with her owne handes. And whan it pleaſed god to call ony of them out of this wretched worlde ſhe wolde be preſente to ſe theym departe and to lerne to deye. And lyke wyſe brynge them vnto the erthe, whiche as Bonauenture affermeth is of gretter meryte than yf ſhe had done all this to the ſelfe perſone of our ſauyour Iheſu. And *the* other ſeruaun*t*es and mynyſtres of our lorde. Whom ſhe herde were of ony deuocyon & vertue ful glad ſhe was at al tymes whan ſhe myght gete theym to whome ſhe wolde lyke wyſe ſhewe the comforte[3] *tha*t ſhe coude. Suppoſe not ye that yf ſhe myghte haue[4] goten our ſauyoure Iheſu in his owne perſone, but ſhe wolde as deſyrouſly and as feruently haue mynyſtred vnto hym as euer

[* A vi] Though she did not receive, as Martha did, our Saviour, she received them that represent Him.

Twelve poor folks she kept in her house, giving them lodging, meat and drink and clothing.

In their sickness she ministered to them with her own hands; at their death she would see them depart and so learn to die; she would bring them to the grave. Bonaventure saith that this is of greater merit than if done to the self person of our Saviour. To devout and virtuous ministers of our Lord she shewed all the comfort she could.

Would she not have ministered to Him as desirously as ever Martha did,

[1] faviour Criſte MS. [2] om. MS.
[3] ſhewth comforth MS. [4] om. MS.

when thus much she did 'vntyll' His servants for His sake?

dyde Martha, whan thus moche ſhe dyde vntyll[1] his ſeruaun*t*es for his ſake.

¶ Thus it maye appere ſome compariſon of *th*e bleſſid Martha & of this noble[2] prynces whiche was the fyrſt promyſed.

II The soul of this noble princess may complain for the [* A vi, back] death of her body. Many lamentable exclamations in scripture against God, because He seems to favour the wicked more than the good liver.

For the ſeconde that is to ſaye for the complaynynge & lamentacyon *tha*t the ſoule of this noble prynces myghte make for the dethe of her only[3] body. *It is to be conſydered that oftentymes in ſcrypture *th*e vertuous and holy faders maketh lamentable exclamacyons agaynſte almyghty god, for that he ſemeth to be more indulgent and ſauourable vnto *th*e wycked perſone then vnto the good lyuer. The prophete Dauyd ſayth in this maner. zelaui ſuper iniquos: pacem *pecca*to*rum* videns. Quia non eſt reſpectus morti eorum nec firmamentu*m* i*n* plaga eoru*m*. That is to ſaye it perceth[4] my ſtomacke to ſe the reſt & eaſe that ſynners often haue. It is not loked for *th*e deth of them nor none abydynge ſtroke or punyſſhemente falleth vpon them. The prophete Iheremy ſayth alſo complaynynge vpon god. Quare via impiorum proſperatur bene eſt o*mn*ibus qui preuaric*an*tur et inique agunt. Why dothe the wycked perſones[5] proſpere in theyr way. wele it is with al them that breke the lawes, and do wyckedly. The prophet Abacuc ſayth lyke wyſe cryenge vpon god. Quare reſpuis contemptores et taces concultante impio[6] iuſtiore*m* ſe. why lokeſt thou ſauourably vpon them *tha*t deſpyſe the. And ſuffereſt a ſynner to bere downe him that is more ryght wyſe than he is. And the holy man Iob. Quare ergo i*m*pii viuu*n*t ſubleuati ſu*n*t confortati q*ue* diuitiis. Why then be the wycked perſones ſuffred for to lyue. They be ſet alofte, and they be comforted with rycheſſe.

So Iheremy: Why doth the wicked prosper?

So Abacuc: Why sufferest thou a sinner to bear down him that is more rightwise?

So Job: The wicked be set aloft and comforted with 'rychesse.'

[1] vnto MS. [2] noble noble MS. [3] om. MS. Qu. owne? [4] pleaſith MS. by mistake. [5] *per*ſon MS. [6] conculante nupio 1509. conculcante impio MS.

¶ The reaſon that moueth them thus to murmure & complayne may be this. There is in almighty god .ij. vertues ſpecyally commended & magnyfyed thorowe out al ſcrypture. That is to ſay mercy & ryghtwyſnes. *And bothe theſe ſholde moue hym rather to be fauourable vnto the good than vnto *the* badde. Fyrſt his mercy ſholde moue him ther to haue pyte and compaſſyon where is the gretter cauſe of pyte. but the greuaunce trouble and vexacyon of the good perſone hath gretter cauſe of pyte and is moche more pyteous than of the euyll perſone. Wherfore it may be thought that almyghty god whiche[1] of his owne proprety is mercyful and redy to gyue[2] mercy. Deus cui proprium eſt miſereri. He ſholde rather ſhewe his mercy vpon *the* good than vpon the badde. And here vnto his ryghtwyſnes alſo ſholde enclyne hym, for of his ryghtwyſnes he ſholde gyue vnto euery perſone accordynge to his deſerte. But the good deſerueth rather by theyr goodnes to haue fauoure ſhewed vnto them then the badde. Wherfore the holy faders ſeynge in this world the wycked in proſperyte And the good in trouble & aduerſite make theſe complayntes and exclamacions aboue reherſed agaynſt almyghty god, and ſome crye vpon hym as though he were a ſlepe. Exurge, quare obdormis domine. Some other threpe *that* he hathe forgoten theym. Quare obliuiſſeris inopie noſtre, & tribulationis noſtre. Some thy*n*ke there is noo god at all. Dixit incipiens[3] in corde ſuo non eſt deus. Some weneth at *the* leeſt he is abſente & aſketh where he is. Ubi eſt deus tuus. In thys condycion was *the* bleſſyd woman Martha. She knew that our fauyour Iheſu was ſo good and mercyfull, And ſhewed his goodnes generally to al perſones, ſhe byleued faythfully that yf he had be preſent at *the* dethe *of Lazarus her brother whom for his goodnes he loued ſo moche, he

Reason for these complaints.
In God two vertues are specially commended, mercy and rightwiseness;

[* B i]
both should move Him to favour the good rather than the bad.
His mercy should move Him to pity the good;

for His property is to have mercy.

His rightwiseness should incline Him to give unto every person according to his desert.

Seeing the wicked in prosperity, the good in adversity, the holy fathers cry upon God as though He were asleep;

or 'threpe' that He hath forgotten them.

Some think that there is no God,

or that He is absent.
In this condition was Martha;

she believed that our Saviour, if
[* B i, back]
present, would not have suffered

[1] which is MS. by. mistake. [2] haue MS.
[3] *sic* 1509. infcipiens MS.

Lazarus to die.

wolde not haue ſuffred hym to deye. And therfore ſhe ſayd vnto hym. Domine ſi fuiſſes hic, frater meus non fuiſſet mortuus. That is to ſaye Syr yf thou had ben preſente my brother had not ben deed. And in lyke maner *the* ſoule of this noble pryncess whiche had *the* body adioyned vnto it in fauour & loue as ſyſter & brother it myght complayne for the dethe of *the* body, ſyth[1] euery parte of *that* ſame body had ben ſo occupyed in the ſeruyce of god before. Her eyes in wepynges & teares ſomtyme of deuocion ſomtyme of repentaunce, her eares herynge the worde of god & the dyuyne ſeruyce whiche dayly was kept in her chapell *with* grete nombre of preeſtes, clerkes and chyldren to her grete charge & coſt, her tongue occupyed in prayer moche parte of the daye, her legges and fete in vyſyt-ynge the aulters and other holy places goynge her ſtacyons cuſtomably whan ſhe were not let, her handes in gyuynge almes vnto the poore and nedye, and dreſſynge them alſo whan they were ſyke and mynyſtrynge vnto them mete and drynke. Theſe mercyfull and lyberall handes to endure the mooſt paynful cra*m*pes ſoo greuouſly vexynge her and compellynge her to crye. O bleſſyd Ihefu helpe me. O bleſſyd lady ſocoure me. It was a mater of grete pyte, lyke a ſpere it perced *the* hertes of all her true feruau*n*tes *that* was aboute her & made theym crye alſo of Ihefu for helpe & ſocoure *with* grete haboundau*n*ce of teares. But ſpecyally whan they ſawe[2] *the* dethe ſo haſt vpon her and that ſhe muſt nedes departe from them, and they ſholde forgo ſo gentyll a mayſtris[3], ſo tender a lady, then wept they *meruayllouſly, wepte her ladyes and kynneſwomen to whom ſhe was full kynde, wepte her poore gentylwomen whom[4] ſhe had loued ſo tenderly before, wept her chamberers to whome ſhe was full deare, wepte her chapelaynes and preeſtes, wepte her other true & faythfull

So the soul of this noble princess, joined to the body as sister and brother, might complain for the death of the body, of which every part had been occupied in God's service; eyes in tears of devotion and repentance; ears in hearing God's word and divine service daily kept in her chapel with many priests, clerks and children; tongue in prayer; legs in going her stations; hands in giving alms, dressing the sick, ministering meat and drink. These liberal hands endured most grievous cramps, so that she cried: O blessed Jesu, help me! O blessed Lady, succour me! Her pain like a spear pierced the hearts of her true servants,

specially when they saw death haste upon so 'gentyll a mayſtris';

[* B ii] wept her ladies, her gentlewomen, her chamberers, chaplains and priests.

[1] ſithen MS. [2] ſaye MS. [3] mayſtrts 1509. [4] to whome MS.

ſeruauntes. And who wolde not haue wept that there had ben preſente. All Englonde for her dethe had cauſe of wepynge. The poore creatures *that* were wonte to receyue her almes, to whome ſhe was alwaye pyteous and mercyfull. The ſtudyentes of bothe the vnyuerſytees to whome ſhe was as a[1] moder. All the lerned men of Englonde to whome ſhe was a veray patroneſſe. All the vertuous and deuoute perſones to who*m* ſhe was as a louy*n*ge ſyſter, all *the* good relygyous men and women whom ſhe ſo often was wont[2] to vyſyte and comforte. All good preeſtes and clerkes to whome ſhe was a true defendereſſe. All the noble men and women to[3] whome ſhe was a myrroure and exampler of honoure. All *the* comyn people of this realme for whom ſhe was in theyr cauſes a comyn mediatryce[4], and toke ryght grete dyſpleaſure for them, and generally the hole realme hathe cauſe to complayne & to morne her dethe. And all we conſyderynge her[5] gracyous and charytable mynde. So vnyuerſally & conſyderynge the redynes of mercy and pyte in our ſauyour Ihеſu may ſaye by lamentable complaynt of our vnwyſdome vnto him. Ah domine ſi fuiſſes hic. Ah my lorde yf thou hadde ben preſent and had herde thes[6] forowfull cryes of her thy ſeruaunte with the other lamentable mornyn*g*es of her frendes & ſeruaun*t*es thou for thy goodnes wold not haue ſuffred her to dye, *But thou wolde haue take pyte and compaſſyon vpo*n* her. It foloweth in the[7] goſpell by the mouthe of Martha. Sed et nunc ſcio quia quecun*q*ue popoſceris a deo dabit tibi deus. That is to ſaye what ſo euer thou wylt aſke[8] of god thy fader I knowe wel he wyll graunte it vnto the. Who may doubte but *the* ſone of god of whome ſaynt Poule ſayth. In diebus carnis ſue preces et ſupplicationes

All England had cause of weeping: the poor who received her alms,

the students of the universities to whom she was a mother, all learned men of England, all devout persons,

religious men and women,

good priests to whom she was a defenderesse, nobles to whom she was a mirror and exampler of honour, the commons of the realm for whom she was a mediatrice.

All of us may say by lamentable complaint of our unwisdom: *Ah, Domine, si fuisses hic!*

[* B ii, back]

Martha added: Whatsoever Thou wilt ask of Thy Father He will grant.

[1] was a MS. [2] to whome ſhe was wont MS. [3] of MS. [4] was a co*m*myn mediatrice in their cauſis MS. [5] the MS. [6] this 1509. [7] om. MS. [8] aſked MS.

offerens exauditus eſt pro ſua reuere*n*tia. That is to ſaye in the dayes of his mortalite whan he was mortall here in erthe, yet neuertheles he was herde of almyghtye god in his prayer and aſkynge his fader for his reuerente behauoure. Who may doubte but moche rather now he ſhall be herde whan he is in ſoo gloryous maner aboue in heuen. And there preſente before the face of his fader for our cauſe as ſayeth ſaynt Poule. In troiuit ipſe[1] celum vt appareat vultui dei p*ro* nobis. He hathe entred the heuen to appere before *the* vyſage of his fader for vs, to ſhewe the woundes whiche he dyde ſuffre for the delyueraunce of vs from ſyn. Yf in his mortall body he prayed & aſked forgyuenes for his enmyes that crucefyed him and cruelly put hy*m* vnto the dethe. And yet neuertheles he opteyned hys petycyon for them. Moche rather it is to ſuppoſe that he ſhal opteyne his aſkynge for[2] her that had ſo often compaſſyon of his bleſſyd paſſyon, and dyd bere it ſo often in her remembraunce as dyd this noble prynces. Tha*n* for his mortal enmyes whiche were many and but vylaynes, he prayed vndefyred of ony, he let not[3] ſo to do by *the* greuous paynes of dethe whiche he there[4] ſuffred. Nowe therfore he beyng in ſo grete glorye aboue and *at all lyberte, Yf all we call & crye vpon hym by prayer for this[5] one ſoule of this mooſt noble prynces whiche was his faythfull & true ſeruaunt.[6] Who maye thynke but *tha*t he for his infynyte goodnes wyll haue mercye there vpon. We wyll not craue vpon hym *tha*t he ſhal reſtore the body agayne to lyfe, as he dyde the body of lazarus[7], we muſte be contente w*ith* the dethe of it, & lerne therby to prepayre our owne bodyes to *the* ſame poynt within ſhorte tyme. But we ſhall[8] w*ith* mooſt entyer mindes beſeche hym to

If in the days of His mortality He was heard

how much more now when He is present before His Father's face?

He hath entered heaven to appear before the visage of His Father for us.

If in His mortal body He obtained forgiveness for His enemies,

much more shall He obtain His asking for her that had so often compassion of His passion,

as this noble princess.

For His mortal enemies, many and 'vylaynes,' He prayed undesired under the pains of death; how much more

[* B iii]

now at liberty and in glory, if we all pray for this one soul of this His faithful servant, will He have mercy!

We will not ask of Him to restore her body to life,

as He did Lazarus; we must learn from her death to prepare ourselves to die.

But we shall be-

[1] introiuit in ipſum MS. [2] for MS. om. 1509. [3] eny & not lett MS. [4] then MS. [5] om. MS. [6] true lovyng *ſeruaunte* MS. [7] did lazarus MS. [8] muſt MS.

accepte *that* ſwete ſoule to his grete mercy to be parteyner of *the* euerlaſtynge lyfe *with* hym & *with* his bleſſyd fayntes aboue in heuen, whiche I pray you al nowe[1] affectually[2] to praye, &[3] for her now at this tyme mooſt deuoutly to ſay one Pater noſter.

seech Him to accept that sweet soul to be 'parteyner' of everlasting life, and for her at this time devoutly say one *Pater noster*.

FYrſt ye haue herde[4] *the* goodly[5] condicyons of this noble prynces whome we dyde reſemble vnto the bleſſyd woman Martha. Ye haue herde alſo in the .ij. place a pyteous[6] complaynt of the parte of her ſoule for the dethe of her body made vnto our ſauyour Ihe*ſu*. Nowe wyll I rememembre *the* comfortable anſwer of our mercyfull ſauyoure agayne vnto[7] her wherof we all may[8] be gretely comforted & take cauſe & matere of grete reioyſynge. It foloweth in the goſpell. Dixit ei ieſus, reſurget frater tuus. That is to ſaye in Englyſſhe. Ihеſu ſayd vnto her, thy broder ſhal ryſe agayne. I ſaid before that conſyderynge[9] the loue and amyte that is betwyxe[10] the ſoule & the body they maye be thought to be as broder and ſyſter. A trouthe it is the ſoules that be hens departed out of theyr bodyes, *haue neuertheles a natural deſyre and appetyte to be knytte & ioyned *with*[11] them agayne, whiche thinge not onely the theologyens wytneſſe, but *the* phyloſophers[12] alſo. A grete comforte then it is vnto the ſoule *that* hath ſo longynge deſyre vnto the body to here *that* the body ſhal ryſe agayne. And ſpecyally in *that* maner & forme of ryſynge, wherof ſaynt Poule ſpeketh in this wyſe. Seminat*ur* in corruptione: ſurget in incorruptione.[13] Se*min*atur in ignobilitate: ſurget in gloria. Se*min*atur i*n* infirmitate: ſurget in

Ye have heard the goodly condicions (like Martha's) of this noble countess;

and a piteous complaint on the part of her soul for the death of her body.

I will now remember our Saviour's comfortable answer:

Thy brother shall rise again.

Soul and body are as 'broder and ſyſter.'

Souls departed have an appetite [* B iii, back] to be knit to their bodies again,

as theologians and philosophers witness.

A great comfort it is to the soul to hear that the body shall rise again; especially in that form whereof St. Paul speaketh: Sown in corruption, raised in incorruption.

[1] you now all MS. [2] effectually MS. [3] om. MS.
[4] Ye haue herd firſt MS. [5] goddly MS. [6] pitiously MS.
[7] to MS. [8] we may all MS.
[9] saide *that* co*n*ſidering bifore MS. [10] atwixt MS.
[11] with with MS. [12] ffiloſophiens MS. [13] corrupti*o*ne MS.

vi*r*tute. Se*mi*natur corpus a*nim*ale ſurget corpus ſp*iri*tuale. Foure condycyons *the* body hathe when it dyeth & is put in to the grou*n*de. Fyrſt it anone begynneth to putrefye & reſolue in to[1] foule corrupcyon. The ayre dothe alter it: the grounde dothe moyſte it, the wormes dothe brede of it & fede alſo. Seconde it is vyle & lothely to behold & ryght vngoodly to *the* ſyght. Thyrde it is vnweldy, & not of power to ſtyre itſelf or to be conuayed from place to place. Fourth it is ſo groſſe *that* it occupyeth a rowme & kepeth a place & letteth other bodyes to be preſe*n*t in *the* ſame place. Agaynſt theſe four *the* bodyes of them *that* ſhall be ſaued ſhall take at theyr ryſynge[2] agayne .iiij. other excellent gyftes. Agaynſt *the* fyrſte it ſhall be in *that* condicion *that* neyther[3] *the* ayre, ne *the* water, ne fyre, ne[4] knife, nor wepen nor ſtroke, nor ſekenes ſhall anoye it. Agaynſt *the* .ij. it ſhall ryſe bryght & gloryous and in *the* mooſt goodly & beauteous manere. Agaynſt *the* thyrde it ſhall be more nymble & more redy to be conuayed to ony place where *the* ſoule wolde haue it then is ony ſwalowe. Agaynſt the .iiij. it ſhall be ſubtyle *that* it ſhall perce thorowe the ſtone walles without ony anoya*un*ce of *them. This ſhall be a farre dyfference & a grete dyuerſyte of her body as ſhe had it before, and as ſhe ſhall in conclu*ſ*yon receyue it agayne. But yet me thinke I ſe what the ſoule of this noble prynceſſe may anſwere agayne ſomwhat to leſſe[5] & to mynyſſhe this confort[6] after the ſame maner that Martha dyde anſwere vnto our ſauyour Iheſu. Scio q*uia* reſurget[7] in reſurrectione in nouiſſimo die. That is to ſay I knowe well *that* it[8] ſhall ryſe agayne in the laſte daye of *the*

When put into the ground the body
1 putrefies; the air alters it, the ground moists it, worms breed and feed of it;

2 it is 'lothely & ryght vngoodly to the syght';
3 it is 'vnweldy,' not of power to stir itself;
4 it is so gross, that it letteth other bodies to be in the same place. The bodies of them that shall be saved
1 shall not be annoyed by air, water, fire, knife, 'wepen,' stroke, 'fekenes';

2 shall rise bright and glorious;

3 more nimble than any swallow;

4 'subtyle' to 'perce thorowe' [* B iv] stone walls without annoyance of them.

The soul of this noble princess might less and minish this comfort by saying with Martha: I know that it shall rise again at the last day,

[1] putriffi in to MS.
[2] of theyme that ſhalbe at their reiſying MS. [3] nother MS.
[4] ne the fire nor MS. [5] leſſen MS.
[6] *com*forthe MS. dyſconfort 1509. [7] reſurgens MS.
[8] all MS.

general refurreccyon, but *that* is farre hens, that is long to come. Et ſpes que differtur[1] affligit animam. And the hope of a thynge delayed tormenteth *the* foule in the meane tyme. Therfore our fauyour more comfortable anfwereth to her agayne & fayth in this maner. Ego ſum refurrectio[2] & vita. That is, I am fayth he the veray cauſe of rayſynge of the body. And I am alſo the veraye cauſe of lyfe vnto the foule. As who ſaye tho[3] the ryſynge of the body be delayed for a ſeaſon, the foule neuertheles ſhal for the meane tyme haue a pleaſaunt & a ſwete lyfe. A lyfe full of comfort, a lyfe full of ioye & pleaſure, a lyfe voyde of all forow & encombraunce, a lyf not lyke vnto *the* lyfe of this wretched world whiche is alway entermelled *with* moche bitternes, eyther with forowes, eyther *with* dredes or elles with perylles. In hoc mundo non dolere, non timere, non periclitari impoſſibile eſt. Sayeth ſaynt Auſtyn. It is impoſſyble to lyue in this worlde & not to forowe, not to drede, not to be in peryl. This ſame noble prynces yf ſhe had contynued in this worlde, ſhe ſholde dayly haue herde & ſene mater & cauſe of forowe as well in herſelfe as in her frendes parauen'ture. Her body dayly ſholde haue waxen more vnweldy, her ſyght ſholde haue be derked, and her herynge ſholde haue dulled more and more, her legges ſholde haue faylled her by & by. And all the other partyes of her body waxe[4] more crafed euery daye, whiche thynges ſholde haue ben mater to her of grete[5] dyſcomforte. And albeit theſe thinges had not fallen vnto her forthwith, yet ſhe ſholde haue lyued alwaye in a drede and a fere of them. Dare I ſay of her ſhe neuer yet was[6] in that proſperyte but the gretter it was *the* more alwaye ſhe[7] dredde the aduerſyte. For

but that is far hence.

Hope delayed tormenteth the soul.
Our Saviour's comfortable answer:
I am the 'veray' cause of raising the body and of life unto the soul.

Though the rising of the body be delayed for a season, the soul meantime shall have a pleasant life, void of encumbrance, not like this world's life 'entermelled' with sorrows, or dreads, or perils.

In this world, saith St Austyn, it is impossible not to sorrow, not to dread, not to be in peril.
If this noble princess had continued in this world,

[* B iv, back] her body should daily have 'waxen more vnweldy,' her sight have 'derked,' her hearing have dulled, her legs have failed her; and all other parts have waxen more crasy; at least she should have lived in dread of these things.

In prosperity she always 'dredde' adversity;

[1] diffentur 1509. MS. [2] refurgens MS. (*gens* erased).
[3] thoff MS. [4] waxen MS. [5] of hir grete MS.
[6] yett neu*er* ſhe was MS. [7] ſhe alway MS.

at her son's coronation and at prince Arthur's marriage she wept marvellously; at the last coronation, wherein she had great joy, she let not to say that some adversity would follow.

whan the kynge her ſone was crowned in all *that* grete tryumphe & glorye, ſhe wepte meruaylloufly. And lyke wyfe at the grete tryumphe of the[1] maryage of prynce Arthur. And at the laſte coronacyon wherin ſhe had full grete Ioye, ſhe let not to ſaye *that* ſome aduerſyte wolde folowe, ſo that eyther[2] ſhe was in forowe by reaſon of the preſent aduerſytes[3], or elles whan ſhe was in proſperite ſhe was in drede of *the* aduerſyte for to come. I paſſe ouer *the* perylles & daungers innumerable whiche dayly & hourly myght haue happed vnto her wherof[4] this lyf[5] is ful. And therfore ſaynt Gregory ſayth. Vita hec terrena eterne vite comparata mors eſt potius dicenda quam vita. And for that cauſe who *that* ones hathe taſted the pleaſures of *that*[6] lyfe, this is vnto them a veray dethe for euer after. Example of Lazar*us* whiche after *that* he was reſtored to *the* myſeryes of this lyfe agayne, he neuer lough but was in contynuall heuynes and penſyfneſſe. Now[7] therfore wolde I aſke you this one queſtyon. Were it[8] ſuppose ye al this[9] conſiderd a meetly thy*n*g for vs to deſyre to haue this noble princes here amo*n*geſt vs agayn to forgo *the* ioyous lyfe *aboue, to wante *the* preſence of *the* gloryous trynyte who*m* ſhe ſo longe hathe fought & honoured, to leue *that* mooſt noble kyngdome, to be abſent frome the mooſt bleſſyd company of ſayntes & ſayntes[10] & hether to come agayn to be wrapped & endau*n*gered with *the* myſeries[11] of this wretched worlde, w*i*th the paynfull dyſeaſes of her aege, w*i*th the other encomberaunces *that* dayly happethe in this myſerable lyfe. Were this a reaſonable requeſt of oure partye, were this

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Either she was in present adversity or in dread of adversity to come;

daily and hourly perils innumerable might have happed unto her.

This life, says St Gregory, compared with life eternal, is death.

Therefore they who have tasted that life count this a 'veray dethe.'

Lazarus after his resurrection never 'lough,' but was in continual pensiveness.

Were it then a meetly thing for us to desire this noble princess to forgo the joyous life above, to [* B v] want the presence of the Trinity, to be absent from saints and saintesses, and again to be wrapped in the miseries of this world, the painful diseases of her age, the other encumbrances of this life?

Were this a gentle wish, that whereas

[1] om. MS. [2] that eu*er* ather MS. [3] of prefent aduerſite MS. [4] wherefore MS., the last syllable dotted. [5] bleſſed liff MS. [6] the MS. [7] in euer continuall hevynes. Nowe MS. [8] it MS.; it not 1509. [9] theſe MS. [10] & ſayntes om. MS. [11] myſteres 1509. MS.

a kynde deſyre, were this a gentyl wyffhe *that* where ſhe hathe ben ſo kinde & louy*n*g a mayſtreffe vnto us, all we ſholde more regarde our owne prouffytes then her more ſynguler wele & comfort? The moder *that* hathe ſo grete affeccyon vnto her ſone *that* ſhe wyll not ſuffre hym to departe from her to his promocyon & furtherau*n*ce but alway kepe hym at home, more regardynge her owne pleaſure than hys wele, were not ſhe an vnkinde & vngentyl moder? yes verayly, let vs therfore thy*n*ke our mooſt louyng mayſtres is gone hens for her promocyon, for her grete furtheraunce, for her mooſt wele & prouffyte. And herin comforte vs, herin reioyſe ourſelfe & thanke almyghty god whiche of his infynyte mercy ſo gracyouſly hathe dyſpoſed for her. But ye wyll ſay vnto me Syr yf[1] we were ſure of this we wolde not be ſory, but be ryght hertly glad & ioyous therfor[2]. As for ſuerte veray ſuerte can not be had but only by *the* reuelacyon of god almighty[3]. Neuertheles as farre as by ſcrypture this thy*n*ge can be affured, in thende of this goſpel folowingly is made by our ſauyour a ſtronge argument almoſt demo*n*ſtratyue of this ſame thynge. *the* argume*n*t is this. Euery perſone *that* putteth theyr full truſte in cryſt Ihe*ſ*u, *Albeit they be deed in theyr bodyes, yet ſhall they neuertheles haue lyfe in theyr ſoules, & that lyf *that* neuer ſhall haue ende. But this noble prynces ſhe put her ful truſte in cryſte Ihe*ſ*u[4], verayly byleuynge that he was the ſone of god & came[5] in to this worlde for *the* redempcyon of ſynners, wherfore it muſt neceſſaryly folowe *that* albeit her body be deed, her ſoule is in *that* ioyous lyfe *that* neuer ſhall ceaſe. The fyrſte parte of this argument foloweth in *the* goſpell. Qui credit in me, etiam ſi mortuus fuerit[6] viuet. That is to ſay who *that* fully

she hath been so loving a 'mayſtresse' to us, we should regard our profit rather than her weal?
The mother, who from affection will not suffer her son to depart to his furtherance,

were an ungentle mother.

Our 'moost louyng maystres' is gone hence for her promotion, for her most weal and profit.
Let us thank God who so mercifully hath disposed for her.
Ye will say: Sir, if we were sure of this, we would not be sorry, but right glad.
Surety can be had only by revelation. Yet in the end of this gospel 'folowingly' is made almost a demonstrative argument of this thing.

[* B v, back]
They who trust in Christ, though dead in their bodies, shall live in their souls.
This noble princess believed that the Son of God came to redeem sinners;

therefore, though her body be dead, her soul is in that joyous life which never shall cease.

[1] yf yf 1509. [2] therof MS. [3] almyghty gode MS.
[4] Ihe*ſ*u Criſte MS. [5] come MS. [6] effet MS.

truſteth in cryſt Ihe*ſu*, albeit they be deed in theyr bodies, they neuertheles ſhal lyue in theyr ſoules. But yet we wante a lytell. I ſayd more than this. I ſaid *that* lyfe ſhall neuer haue ende, & for this alſo it[1] foloweth. Et *omnis*[2] *qui* viuit & *cre*dit i*n* me no*n* morie*tur* ineternu*m*. That is to ſaye euery perſone *that* hathe this lyfe & this full truſt in Ihe*ſu* ſhall neuer dye. So here appereth well *that*[3] fyrſt parte of our argument. For *the* .ij. part now *that* this noble prynces had full fayth in Ihe*ſu* cryſte it may appere yf ony wyll[4] demau*n*de this queſtyon of her *that* our ſauyour demau*n*ded of Martha, he ſayd to[5] her, Credis hec? Byleuiſt *tho*u this? what is *that* that this gentylwoman wolde not byleue? ſhe *that* ordeyned .ij. contynual reders in bothe *the* vnyuerſytes to teche *the* holy dyuynyte of Ihe*ſu*, ſhe *that* ordeyned prechers perpetuall to publyſſhe *the* doctryne & fayth of cryſte Ihe*ſu*, ſhe *that* buylded a college royall to *the* honour of *the* name of criſt Ihe*ſu*[6], & lefte tyll her executours another to be buylded to mayntayn his fayth & doctryne. Beſyde al this fou*n*ded in *the* monaſtery of weſtmynſter where her body lyeth thre preſtes to praye for her perpetually. She *whom[7] I haue many tymes herde ſaye *that* yf *the* cryſten prynces wolde haue warred[8] vpon the enmyes of his faith, ſhe wold be glad yet to go folowe *the* hooſt & helpe to waſſhe theyr clothes for *the* loue of Ihe*ſu*, ſhe *that* openly dyde wytneſſe this ſame thynge at *the* houre of her dethe, whiche ſaynge dyuers here preſente can recorde how hertly ſhe anſwered whan *the* holy ſacrament contaynyn*g*e *the* bleſſid Ihe*ſu* in it was holden before her, & *the* queſtyon made vntyl her whether ſhe byleued *that* there was verayly *the* ſone

The major of our argument proved from Scripture.

Proof of the minor (that this noble princess had faith).

What would not she believe who ordained readers in both universities to teach,

preachers to preach, the doctrine of Christ, who built a college royal to the honour of His name, and left money for another to maintain His faith and doctrine;

who in Westminster abbey, where [* B vi] her body lies, founded three priests to pray for her perpetually;

who, as I often heard her say, if Christian kings would have warred on the infidel, would gladly have washed the clothes of the crusaders;

who at her death, when the sacrament containing the blessed Jesu was held before

[1] it alſo MS. [2] ōes 1509. omnis MS. [3] the MS. [4] om. MS. [5] till MS. [6] Ihe*ſu* Criſte MS. [7] She whom om. MS. [8] warr MS.

of god *that* ſuffred his bleſſyd paſſyo*n* for her & for all mankynde vpon *the* croſſe. Many here can bere recorde how *with* all her herte & ſoule ſhe rayſed her body to make anſwere there vnto, & confeſſed aſſuredly *that* in *the*[1] ſacrament was conteyned cryſt Iheſu *the* ſone of god *that* dyed for wretched ſynners vpon *the* croſſe, in whom holly ſhe put her truſte & confydence, theſe ſame wordes almooſt *that* Martha confeſſed in the ende[2] of this goſpell. Ego credidi quia tu es chriſtus filius dei qui i*n* mu*n*du*m* veniſti. That is to ſaye I haue byleued *that* thou art cryſt *the* ſone of god whiche came in to this worlde. And ſo ſone after *that* ſhe was aneled[3] ſhe departed & yelded vp her ſpyryte in to[4] *the* handes of our lorde, who may not nowe take euydent lyklyhode & coniecture vpon this *that* the ſoule of this noble woman, whiche ſo ſtudyouſly in her lyf[5] was occupyed in good werkes, & with a faſte fayth of cryſt, & the ſacramentes of his chirche, was defended in *that* houre of departynge[6] out from *the* body, was borne vp in to *the* countre aboue *with* *the* bleſſyd au*n*gelles deputed & ordeyned to *that* holy myſtery[7]. For yf *the* herty prayer of many perſones, yf her owne contynuall prayer in her lyf tyme, yf *the* ſacrame*n*tes of *the* chirche orderly taken, yf[8] indulgences & *pardons grau*n*ted by diuers popes, yf true repentau*n*ce & teeres, yf fayth & deuocyon in criſte Iheſu, yf charyte to her neyghbours, yf pyte vpon *the* poore, yf forgyuenes of iniuries, or yf good werkes be auaylable, as doubtles they be, grete lyklyhode & almooſt certayne coniecture we may take by them, & all theſe *that* ſoo it is in dede. Therfore put we aſyde all wepynge & teeres, & be not ſad ne heuy as men withouten hope, but rather be we

her and the question made 'vntyl' her, whether she believed that there was 'verayly' the Son of God, confessed that in that sacrament was contained Christ that died upon the cross, in whom 'holly' she put her trust? as Martha confessed:

I have believed that Thou art Christ the Son of God.

Soon after the countess was 'aneled,' she yielded up her spirit into the hands of our Lord. Doubtless the soul of this noble woman, occupied through life in good works, was borne up by angels to the country above.

For, if the hearty prayer of many, if her own continual prayers, if [* B vi, back] sacraments, indulgences and pardons granted by popes, if repentance and tears, faith and devotion, pity, forgiveness, good works, be available, we cannot doubt of her state.

Put we aside weeping, be not sad as men withouten hope, but

[1] that MS. [2] thend MS. [3] ſhe alened MS. (dotted).
[4] in MS. [5] owen liff MS. [5] of hir death & dep*ar*ting MS.
[7] *sic.* Qu. mynyſtery? [8] iff greate MS.

glad and joyous, praising and magnifying our Lord.

gladde & ioyous, & eche of us herin confort other. Alwaye prayſynge & magnyfyenge the name of oure lorde, to whome be laude and honoure endleſly. Amen.

Enprinted in Flete strete at the sygne of the sonne by Wynkyn de Worde.

¶ Thus endeth this lamentable mornynge. Enprynted at London in Flete ſtrete at the ſygne of the ſonne by Wynkyn de Worde.

[Device of Wynkyn de Worde.]

[Woodcut.] [A i]

¶ The fermon of Iohan the byſſhop of Rocheſter made agayn *the* p*er*nicyous doctryn of Martin luuther w*i*th*i*n *the* octaues of *the* aſce*n*ſyon by *the* aſſingneme*n*t of *the* mooſt reuerend father i*n* god *the* lord Thomas Cardinall of Yorke & Legate ex latere from our holy father the pope.

Sermon of Jo. Fisher bp. of Roch. 'agayn the pernicious doctrine of Martin luuther within the octaves of the Ascension by assignment of the lord Thomas cardinal of York legate ex latere.

[Blank.] [A i, back]

*¶ Quu*m* venerit paracletus quem ego mittam vobis ſpiritu*m* veritatis q*ui* a patre procedit ille teſtimonium perhibebit de[1] me. [* A ij]

When the Comforter is come, He shall bear witness of Me.

Theſe wordes be *the* wordes of our ſauyour Chriſt Ieſu in *the* goſpell of Iohan. and red in the feruyce of this preſent ſonday. thus[2] moche to ſay in englyſſhe. whan the com*for*ter ſhall come. whom I ſhall ſende vnto you the ſpyryte of trouthe *that* yſſueth from my father. he ſhall bere wytneſſe of me.

Words of our Saviour in John's gospel, read in the service of this present Sunday.

FUll often whan the daye is clere & the ſonne ſhyneth bryght ryſeth in ſome quarter of *the* heuen a thyk blacke clowde. *that* darketh[3] al *the* face of *the* heuen. & ſhadoweth from vs the clere lyght of *the* ſonne. and ſtereth an hydeous te*m*peſt. & maketh a grete lyghtnynge. and thonderyth terrybly. ſo *that* *the* weyke

Often, when the day is clear,

riseth a thick black cloud,

that darketh all the face of the heaven,

stirreth a hideous tempest and maketh a great lightning, and thundereth ter-

[1] de 1556. om. 1521.

[2] Theſe bee the wordes of the Ghoſpel of this daye, taken out of the .xv. of S. Iohn, and bee thus 1556.

[3] darkenethe 1556.

ribly, so that weak souls be put in great fear.

foules. and feble hertes be put in a grete fere & made almoſt deſperate for lacke of comforte.

So in the church, when the light of faith hath long been clear,

¶ In lyke manẽr it is in the chyrche of chriſt. whan the lyght of fayth (*that* ſhyneth. from *the* ſpyrytuall ſonne almyghty god) hathe ben clere & bryght a good ſeaſon. hathe ryſen many a tyme ſome blacke clowde of herefy. & ſtered ſuche a tempeſt & made ſuche a lyghtnynge and ſo terribly thonderyd that many a weyke foule hath myſcaryed therby.

hath risen many a time some black cloud of heresy, and stirred such a tempest, that many a weak soul hath miscarried thereby.

Such clouds were Arius,

¶ Suche a clowde loo was Arrius, whiche ſtered ſo greate a tempeſt that many yeres after it[1] vexyd the chirche of chriſt. And after hy*m* came many other lyke clowdes. as Macedonius. Neſtorius. Eutices. Eluidius[2]. Donatus. Iouinianus. Pellagius. Ioan'nes wiccliff. with other moo. which ſore tempeſted the chyrche. euery[3] of them for his tyme. Suche heretykes ſaynt Iude in his epiſtole calleth nubes[4] ſine aqua. que a vento circumferuntur. *that* is to ſaye, clowdes w*ith*outen[5] *the* moyſture of grace. whiche be moued w*ith* the blaſt[6] of wycked ſpyrytes. And nowe ſuche another clowde is rayſed a lofte. oon Martyn luther a frere. the whiche hath ſtered a myghty ſtorme and tempeſt in the chirche. and hath ſhadowed *the* clere lyght of many ſcryptures of god. & he maketh yſſue from hym a perylous lyghtnynge. *that* is to ſaye a falſe lyght of wrong vnderſt*and*ynge of ſcriptures. which paſeth[7] not from *the* ſpiryte of trouth. but from *the* ſpiryt of errour. and from the ſpyryte of this tempeſt of this[8] mooſt perilous herefye. Ferthermore he terrybly thonderyth agaynſt the popes authoryte. agaynſt the generall con-celles. agaynſt *the* tradycyons and ordynau*n*ces left vnto vs by *the* apoſtles. agaynſt the doctryne of *the* fathers. & doctours of the chirche. ¶ Our ſauiour chriſt therfore

Macedonius,

[* A ij, back] Jo. Wicliff, with other moo, who sore tempested the church.

St Jude calls them clouds without the moisture of grace.

Now such another cloud is raised aloft, one Martin Luther a frere,

who maketh issue from him a perilous lightning of wrong understanding of scriptures,

thundering against the pope's authority, against general councils and traditions.

[1] it 1556. is 1521. [2] Eluidius 1556. Cluidius 1521.
[3] euery one 1556. [4] uubes 1521. [5] without 1556.
[6] blaſtes 1556. [7] paſſeth 1556. [8] his 1556.

by his diuyne prouydence forſeynge *that* ſuche peſtylent clowdes & tempeſtes many ſholde aryſe. to *the* graete[1] trouble & vexacyon of his chyrch. for the tender loue & infynyt charite whiche he bereth vnto oure mother holy[2] chyrche. dyd promeſſe *that* after he had aſcended vnto his father he wold ſend to her *the* holy ſpyryte of god. *the* ſpiryt of trouthe. *that* ſholde abyde *with* her for euer. to acertayne her fro tyme to tyme of euery trouthe wherunto bothe ſhe & euery chylde of hyrs. *that* is to ſaye euery true chriſten man ſholde gyf aſſured fayth. & fynally to be vnto her in all ſuche ſtormes a veray co*m*forter. accordyng to *the* begynnyng of this goſpel aboue reherſed.

Christ, foreseeing such pestilent tempests,

promised to send the Spirit of truth to abide in the church,

and ascertain her of every truth.

"Quum venerit paracletus. quem ego mittam vobis. ſpiritum[3] veritatis. qui a patre p*ro*cedit. ille teſtimonium perhibebit de me. This hooly goſpel gracyouſly offereth vnto vs foure goodly inſtruccyo*n*s agaynſt theſe daungerous tempeſtes of hereſyes. whan ſo euer they fortune to aryſe. but ſpecyally agaynſt this mooſt pernicyonus[4] tempeſt *that* Martyn luther hath now ſtered.

[* A iij]

This gospel offers four goodly instructions against the 'pernicyonus' tempest stirred by Luther.

¶ The fyrſt .iij. inſtruccyons by the leue of god and helpe of this holy ſpiryt. ſhall vndermyne .iij. great groundes. wher vpon Martyn dothe ſtable in maner all his articles. & the fourth ſhall anſwere to the defence *that* is made for hy*m* by his adherentes. wherby many a weyke ſoule is in peryll.

These instructions shall undermine the grounds on which Luther stables his articles,

and also answer to the defence made for him by his adherents.

¶ But byfore *that*[5] we ſhall entere *the* declaracyon of the*m*. we ſhall make our prayer vnto this holy ſpyryte of trouthe. *that* in this dau*n*gerous ſtorme[6] & perylous tempeſt. he wyll ſtaye our hertes *with* the teſtimony of his trouthe. *that* we floghter not in *the* catholike doctryne of our mother holy chirche.[7] but faſtly byleue ſuche erudycyons as hath ben deryued vnto vs. from our ſauyour chryſt Ieſu by his appoſtylles. & theyr ſucceſſors.

Let us pray to the Spirit that He will stay our hearts that we 'floghter' not in the doctrine of holy church.

[1] greate 1556. [2] the holye 1556. [3] ſquiritum 1521.
[4] pernicious 1556. [5] om. 1556. [6] time 1556. [7] chirhe 1521.

the holy byſſhoppes & fathers & doctours of the chyrche. For *the* whiche & for grace neceſſary for you & for me euery perſone ſaye theyr deuocyon.

Every person say their devotion.

First instruction.

THe fyrſte inſtruccyon is offerd vnto vs of theſe fyrſt wordes of the goſpell. Quum venerit paracletus quem ego mitta*m* vobis. ſpiritu*m* veritatis q*ui* a patre procedit. *In *the* whiche wordes is promeſt vnto vs *the* ſpyryte of trouthe. to be our comforte in all doutefull opinyons *that* may ryſe[1] in chryſtes chirche. ¶ Touchy*n*ge this inſtruccyon thre thynges I wold do. Firſt I wold ſhewe *that* the inſtruccyons of this holy goſpell p*er*teyneth to *the* vniuerſal chirche of chryſt. Secondly *that* the heed of *the* vnyuerſall[2] chirche [iure diuino] is the pope. Thyrdly *that* Martyn luther (whiche deuydeth[3] hy*m*ſelfe from this heed) hath not in him[4] *the* ſpiryte of trouth. ¶ For *the* fyrſt martyn luther can not denye. but this promeſſe is made vnto *the* vnyuerſall chyrche. & ther vnto we ſhall bynde hy*m* by his owne reaſon. he ſayth in the booke de captiuitate babilonica. Quod ſi demus vnam aliquam epiſtolam Pauli. aut vnum alicuius epiſtole locum. non ad vniuerſalem eccleſiam pertinere. iam euacuata eſt tota Pauli authoritas. *that* is to ſay yf we wyll afferme that any one epiſtle of ſaynt Paule. or any one place of his epiſtoles. perteyneth not vnto the vnyuerſall chirche of chryſt. we take away all ſaynt Paules authoryte. ¶ Now yf it be thus of the wordes of ſaynt Paule. moche rather this is a trouthe[5] of *the* goſpels of chriſt. & of eury place wryten in the ſame goſpels. In the vniuerſall chyrche than this holy ſpyryte of trouthe reſteth. & ſhal co*n*tynue vnto *the* worldes ende. vt maneat vobiscum ineternum. he ſhall abyde in the vnyuerſall chyrche for euer. et

Promise of the Spirit to be our comfort in all doubtful opinions. [* A iij, back]

1 The instructions of this gospel pertain to the whole church;

2 the pope is head of the universal church;

3 Luther hath not the spirit of truth.

1 Luther (*de captiv. Babyl.*) confesses that this promise is made to the whole church, saying, if we say that any place of any epistle of St Paul pertains not to the universal church, we take away all St Paul's authority.

If this is true of St Paul, much more is it true of the gospels.

The Spirit then resteth in the church for ever,

[1] arife 1556. [2] vayuerſall 1521. vniuerſall 1556. [3] denyeth 1521. diuideth 1556. [4] him 1556. tyme 1521. [5] is true 1556.

docebit vos omnem veritatem. And he ſhall[1] in euery doute teche vs *the* trouthe. Thus moche for the fyrſt. and shall in every doubt teach us the truth.

¶ Now for the ſeconde where I ſayd that the pope *iure diuino is the heed of *the* vnyuerſall chyrche of chriſt. whan ye ſe a tree ſtande[2] vpright vpo*n* *the* grou*n*d & his brau*n*ches ſpred a brode. full of leues. & fruyte. yf *the* ſonne ſhyne clere. this tree maketh a ſhadowe. in *the* whiche ſhadowe ye may perceyue a fygure of *the* brau*n*ches. of *the* leues. & of the fruyte. Euery thynge *that* is in the tree. hathe ſomwhat anſwerynge vnto it in the ſhadowe. And contrary wyſe. euery parte of the ſhadowe hath ſome thynge anſwerynge vnto it in *the* tree. A mans eye may leade hym from euery part of *the* tree. tyll[3] euery parte of *the* ſhadowe. & agayne. from euery parte of the ſhadowe tyll[3] euery parte of *the* tree. anſwerynge ther vnto. Euery man may poynt any certayne parte of *the* ſhadowe. & ſay this is *the* ſhadowe of ſuche a brau*n*che. & this is *the* ſhadowe[4] of ſuche a lefe. & this is *the* ſhadowe of the bole of the tree. & this is the ſhadowe of *the* top of *the* tre. ¶ But ſo it is *that* the lawe of Moyſes. & the gouernau*n*ce of *the* ſynagoge of *the* Iewes. was but a ſhadowe of *the* gouernau*n*ce of *the* vnyuerſall chirche of chriſt. So ſayth ſaynt Paule. vmbram habens lex futurorum bonorum. *that* is to ſay the lawe had but a ſhadowe of thynges for to come[5]. And ad corinthios. omnia in figura contingebant illis. All theyr gouernau*n*ce was but a fygure & ſhadowe of *the* chirche. ¶ Now than to my purpoſe. In the[6] gouernau*n*ce was twayne[7] hedes appoynted. one vnder another. Moyſes & Aaron. to condyth that[8] people thurgh *the* deſerte. vnto *the* controy[9] *that* was promyſed vnto them. we woot *that* that[10] people

II The pope *iure diuino* head of the [* A iiij] universal church.

When the sun shines we see in the shadow of a tree a figure of the branches, of the leaves, and of the fruits. Every thing in the tree has something answering to it in the shadow; every part of the shadow hath something answering to it in the tree.

So the law of Moses and the governance of the synagogue were shadows of the governance of Christ's church.

By the law 'twayne hedes' were appointed, Moses and Aaron, to lead the Jews to the promised country;

[1] and ſhall 1556. [2] ſtandinge 1556. [3] to 1556.
[4] ſhodowe 1521. ſhadowe 1556. [5] the thinges to come 1556.
[6] their 1556. [7] two 1556. [8] *sic.* conduit the 1556.
[9] *sic.* countreye 1556. [10] the 1556.

of the Iewes was a fhadow of *the* chryſten people. & *that* theyr Iorney by *the* defert. toward *the* coun*t*re p*ro*myſed vnto them *was a fhadow of our iourney. thrugh this wretched world vnto *the* coun*t*re of heuen. But Moyſes & Aaron whiche were *the* hedes of that people. wherof than be they fhadow[1]? w*ith*outen doute they muſt be *the* fhadowe of chryſte & of his vycare ſaynt Peter whiche vnder chriſt was alſo the heed of chryſten people.

[* A iiij, back] a shadow of our journey to heaven. Moses and Aaron are shadows of Christ and of his vicar St Peter.

¶ And wyll ye ſe this more manyfeftly by .iij. lyke- neſſes. Fyrſte Moyſes & Aaron bothe of them were preeſtes. Moyſes was made by god. & Aaron made by Moyſes at *the* co*m*mau*n*dement of god. to whom was co*m*mytted *the* cure of *the* Iewes in *the* abſence of Moyſes. So chriſt & ſaynt Peter bothe were preeſtes of *the* newe lawe. Chryſt made by his father all myghty god as it is wrytten of hym. Tu es ſacerdos ineternum ſec*und*u*m* ordine*m* Melchiſedech. *that* is to ſaye thou art a preeſt for euer accordyng to *the* ordre of Melcheſidech. And Peter was made by chriſt. to whom he co*m*myſed in his abſence *the* cure of *the* chriſten people ſayenge. paſce oues meas paſce. paſce. paſce. The ſecond likenes is this. Moyſes was meane bytwene[2] almyghty god and Aaron for *the* cauſes of the people. & Aaron was meane bytwene Moyſes & the people touchynge the cauſes of god. So ſcrypture techeth Exodi .iiij. Almighty god ſayd vnto Moyſes ſpekynge of Aaron. Ipſe loquetur pro te ad populum. & erit os tuum. Tu autem eris ei in iis que ad deum pertinent. *that* is to ſaye. he ſhall ſpeke in thy ſtede vnto the people. & thou ſhalt be for hym agayn. in thoo[3] cauſes *that* p*er*teyne vnto god. wyll ye ſe how chriſt was the mouthe of Peter towardes *almighty god. he ſayd to ſaynt peter. Simon Simon eccc ſathanas

Moses and Aaron were both priests, Moses made by God, by Moses Aaron, who had cure of the Jews in the absence of Moses.
So Christ and St Peter were priests of the new law, Christ made by His Father,

Peter made by Christ, who 'commysed' to him in His absence the cure of the Christian people: *pasce, pasce, pasce.*
Moses was mean between God and Aaron, Aaron between Moses and the people.

[* B i] Christ was the mouth of Peter towards God,

[1] fhodow 1521. fhadowe 1556. [2] betwene 1556. [3] thoſe 1556.

expetiuit vos, vt cribraret ſicut triticum. Ego autem rogaui pro te vt non deficiat fides tua. et tu aliquando conuerſus confirma fratres tuos. that is to ſaye. Simon Simon lo Sathanas hath coueyted gretly to ſyft you as a man ſyfteth his whete. But I haue prayed for the to thentent[1] *that* thy faythe do not fayle. And thou ones tourned to *the* ſtabyll waye conferme thy brethren. Se now here wheder chryſt was not *the* mouthe of Peter whan he promoted his cauſe. before almyghty god *the* father. & prayed for hym that his faythe ſholde not fynally peryſſhe. And contrary wyſe was not Peter *the* mouthe of chriſt. whan he to the true waye conuerted dyd conferme his brethren. here note well what authoryte was gyuen to Peter vpon them to conferme all the other of his bretheren in the ſtabyll waye. ¶ The thyrde lykenes is this. Moyſes aſcended vnto *the* mounte to ſpeke with almyghty god. and Aaron remayned behynde to inſtructe the people. Dyd not chriſt lykewyſe aſcend vnto his father vnto *the* grete mounte of heuen? And to what entent I praye you? Saynt Poule telleth. vt appareat vultui dei pro nobis. to appere before *the* face of almyghty god for vs. & there to be our aduocate as ſayth ſaynt Iohan. And dyd not Peter remayne behynde to teche *the* people. *the* whiche our ſauyour commytted vnto his charge. lyke as Aaron was lefte for to do the people of *the* Iewes. whan Moyſes was aboue in the mount with god. *¶ Thus euery man maye ſe how *that* ſhadowe & this thynge agreeth & anſwereth one tyll[2] another fully & clerly. But now let vs pauſe here a whyle. I wyll conſtrue this fygure yet by another dede of chriſt in *the* goſpel. So it was. *that* the Iewes were tributaryes vnto *the* romaynes. & for that tribute[3] *the* heed of euery houſholde dyd paye a certayne coyne called didrachma. So whan they *that*

and charged him 'ones tourned to the ſtabyll way' to confirm his brethren.

Christ was the mouth of Peter when He prayed that his faith should not perish;

Peter was the mouth of Christ to confirm his brethren.

Moses went up to the mount to speak with God, Aaron remained behind to instruct the people.

Christ ascended to the great mount of heaven to appear before God for us;

Peter remained behind to teach the people.

[* B i, back]

See how clearly that shadow and this thing agree.

The Jews being tributary to the Romans, the head of every household paid a didrachma as tribute;

[1] the intent 1556. [2] to 1556.
[3] trubute 1521. tribute 1556.

when the 'gaderers' of this tribute came to St Peter, our Saviour bad him go to the sea, where in a fish's belly he should find a stater (a double didrachma), which he should pay for himself and for Christ.

were *the* gaderers of this trybute came to ſaynt Peter. our ſauyour bad hym go vnto the ſee. And tolde hym *that* in a fyſſhes bely there he ſhold fynde ſtaterem. whiche was a double didrachma. and bad hym paye *that* vnto *the* gaderers. bothe for hymſelfe and for chriſt. Marke here *that* this trybute was heed money payed for them *that* were heedes and gouernours of houſholdes. & chriſt co*m*maunded this to be payed for no moo. but onely for hym & for ſaint Peter. & therby quyted all the reſydue. Ioyne this facte of *the* goſpell vnto *that* fygure byfore[1]. & what can be more euyde*n*t to ſhewe *that* Peter vnder chriſt was *the* heed of al *the* houſhold of chriſt. But yet thyrdly let vs here *the* teſtymony of ſome father of *the* chyrche *that* this is *the* veray meanynge of *the* goſpell. Saynt Auſtyn in the boke of queſtyons of *the* newe & of *the* olde[2] teſtame*n*t *the* .lxxv. queſtyon ſayth in this maner. didrachma capitum ſolutio intelligitur. the payment of this money was heed money payde for the heedes. And after foloweth. Saluator quu*m* p*ro* ſe et Petro dari iubet. pro o*mn*ibus exoluiſſe videtur. quia ſicut in ſaluatore erant o*mn*es cauſa magiſterii. ita & poſt ſaluatorem in Petro om*nes co*ntinentur. ipſum eni*m* conſtituit caput eorum. that is to ſaye. whan our ſauyour co*m*maun*d*ed this double trybute. to be payed for hymſelfe & for Peter. & in ſo co*m*maundynge he dyd quyte all the reſydue of the apoſtles. for all they were co*n*teyned in hym. bycauſe he was theyr mayſter. And as al they were conteyned in our ſauyour. So after our ſauyour all they were co*n*teyned in Peter. For chriſt made hym *the* heed of them all. Here note of ſaynt Auſtyn *that* ſaynt Peter bycauſe[3] he was heed of theym all. & all they were co*n*teyned in hym. therfore this trybute *that* was payed for hym was payed for them al. But yet by an other ſcrypture whiche I reherſed

Marke here that this trybute was heed money payed for them that were heedes and gouernours of houſholdes.

Our Saviour commanded this to be paid for no moo, but only for Him and for St Peter, and thereby 'quyted' all the residue.

What more evident to shew that Peter was head of Christ's household?

The fathers' testimony to this interpretation.

Aug. qu. lxxv. *didrachma capitum solutio.*

St Austyn says: When our Saviour commanded the double tribute to be paid for Himself and for Peter,

[* B ij]

He did 'quyte' all the residue of the apostles, for they were contained in Him as their Master. After our Saviour they were contained in Peter, for Christ made him head of them all.

[1] before 1556. [2] and olde 1556. [3] because 1556.

before. Saynt Auſtyn proueth *that* all *the* other apoſtles were conteyned in ſaynt Peter. Simon Simon. ecce ſathanas expetiuit vos. vt cribraret ſicut triticum. Ego autem oraui[1] pro te. vt non deficiat fides tua. et tu aliquando conuerſus confirma[2] fratres tuos. that is to ſay. Symon Symon. loo ſathanas hath coueyted to ſyft you as a man ſyfteth whete. but I haue prayed for the *that* thy faythe ſhall not fayle. & thou ones conuerted to *the* ſtable waye. do conferme thy brethren. Upon *the* whiche wordes ſaint Auſtin ſaythe. Chriſt dyd not praye for Iames and Iohan & for the other. but he prayed for ſaynt Peter in whome the reſydue was conteyned.

St Austyn again proves that all the apostles were contained in St Peter by the words: I have prayed that thy faith shall not fail, and when thou art converted, confirm thy brethren:

He prayed not for James and John and the other, but for Peter in whom the residue was contained.

¶ Conſyder now how eche of theſe teſtymonyes conferme & ſtrengthe[3] one another. Fyrſte the fygure & ſhadow of *the* olde lawe. Secondly *the* teſtymony of the goſpels anſwerynge vnto *the* ſame. Thirdly *the* declaracyon of ſaynt Auſtyn vpon *the* ſame. And here I brynge but one doctour. whoſe teſtymony in the balaunce of any trewe chriſten mans herte. me thynketh ſholde weye downe Martyn Luther. But ſaynt Ambroſe ſpekynge de didrachmate calleth it alſo capitum ſolutionem. that is to ſay heed money. And of ſaynt Peter he ſaythe. Petra enim dicitur. eo quod primus in nationibus fidei fundamentum poſuerit. & tanquam ſaxum immobile totius operis chriſtiani compagem. molemque contineat. that is to ſaye. Peter is called petra. bycauſe[4] that he fyrſte amonge *the* gentyles dyd eſtablyſſhe *the* grounde of our fayth. & as a ſtone not eaſy to be remoued. he conteyneth in hym & ſtayeth all the frame & gretnes of the worke of chriſt. And ſaynt Gregory ſaythe. Certe Petrus apoſtolus primum membrum ſancte et vniuerſalis eccleſie eſt. Paulus. Andreas. Ioannes quid aliud quam

These testimonies of the law, the gospels, and of St Austyn, strength one another.

[* B ij, back]

In the balance of any Christian heart St Austyn should weigh down Luther.

St Ambrose of St Peter: He is called *petra*, because as a stone he stayeth all the frame of Christ's work.

St Gregory: Peter is the chief member of the universal church, Paul and Andrew

[1] rogaui 1556. [2] confirma 1556. cunfirma 1521.
[3] ſtrengthen 1556. [4] becauſe 1556.

and John were heads of certain and singular people.

ſingulariu̅m plebiu̅m ſunt capita. *that* is to ſaye. Peter is *the* chefe membre of the vnyuerſall chirche. Paule & Andrew. & Iohan what els be they. but heedes of certayne & ſynguler people. wherby it appereth that as they were chefe euery man of *the* people *that* they had cure of. So ſaynt Peter was chefe of the vnyuerſall chyrche.

St Hierome: Peter was one chosen out of twelve, that he being their head occasions of schism should be taken away.

Saynt Hierome alſo ſayth ſpekynge of Peter. Propterea inter duodecim vnus eligitur. vt capite co*n*ſtituto. ſchiſmatis tolleretur occaſio. that is to ſay *that*[1] Peter was one choſen out amongeſt[2] twelfe *to thentent[3] that he beynge theyr heed al occaſyo*n*s of ſchyſmatyke[4] dyuyſyon ſholde be take[5] away.

[* B iij]

St Cyprian of Peter's confession:

Saynt Cypriane forthermore ſayth. ſpekyng of Peter wha*n* he dyd confeſſe cryſt Ieſu to be the ſone of god.

Peter, on whom the church was for to be builded;

Loquitur illic Petrus ſuper que*m* edifica*n*da fuerat eccleſia. *that* is to ſaye there ſpeketh Peter vpon whome the chirche was for to be buylded.

which it could not be, unless he were head and chief member of the church.

But how ſhold *the* chirche be[6] buylded vpon hym yf he were not the heed and chefe[7] membre of the chyrche.

These doctors learned, holy, workers of miracles.

¶ All theſe be of the latyn chyrche. holy fathers. all men of grete lernynge. all men of ſynguler holynes. whoſe vertuous lyuynges be co*n*firmed[8] by myracles bothe done in theyr lyfes & after theyr dethe. Of grekes lyke wyſe.

Chrysostom calls St Peter head of the apostles,

Chryſoſtome after *that* he hath prayſed ſaynt Paule ſpeketh of ſaynt Peter ſayenge. q*uo*d ipſe qui fuit apoſtoloru*m* caput talis fuit. *that* is to ſaye *that* ſaynt Peter whiche was *the* heed of *the* apoſtles was ſuche another and often he called ſaynt Peter

mouth of the disciples, top and head of all the college.

eximium apoſtolorum. et os diſcipulorum ac verticem collegii. that is to ſaye *the* chefe of *the* apoſtles and mouthe of the dyſcyples & the top and heed of all the college.

Origen: See what was said of our Lord to that great

And Orygene ſaythe. Magno illi eccleſie fundame*n*to petreq*ue* ſolidiſſime ſuper

[1] om. 1556. [2] amonge 1556. [3] the intent 1556. [4] ſchiſmaticall 1556. [5] taken 1556. [6] bee 1556. he 1521. [7] chiefe 1556. cheft 1521. [8] confirmed 1556. conformed 1521.

quam chriſtus fundauit eccleſiam ſuam. vide quid dicatur a domino. Modice fidei quare dubitaſti. *that* is to ſay. Se what was ſayd of our lorde to that grete[1] foundament of the chirche and mooſt ſtable ſtone. O man of lytle faythe why dydeſt thou doute. ¶ Yf all theſe ſo many tefty*monyes bothe of grekes and latyns ſhall not counterpeaſe agaynſt one frere. what reaſon is this? I truſt there is no true cryſten man but that he wyll be moued with the teſtimonye of all theſe. ſpecyally whan they be grounded of ſo playne & euydent a fygure of *the* olde lawe. and of ſo clere a lyght of the holy goſpels. ¶ But here Luther wyll ſaye that he can not conceyue duos ſummos. Of *the* whiche I meruayle gretly. Sithen it is manyfeſt that Aaron was called ſummus in ſcrypture. & yf he were ſummus ſacerdos & Moyſes was no whit benethe hym. than muſt they two eyther of them be ſummus. one of them vnder another in comparyſon of the other people. So as ſaynt Paule maketh many hedes ſayenge. Caput mulieris vir. caput viri chriſt*us*. chriſti vero deus. Se here be thre heedes vnto a woman. god, chryſt, & hyr huſbande. & yet beſyde al theſe ſhe hath an heed of hyr owne. It were a monſtrous ſyght to ſe a woman withouten[2] an heed. what comforte ſholde hyr houſbande haue vpon hyr. Yf than one woman not withſtandynge ſhe hathe an heed of hyr owne to gouerne hyr accordynge to the wyll & pleaſure of hyr houſband. yet ſhe hath hyr houſbande to be hyr heed & chryſt to be hyr heed. and god to be hyr heed. How moche rather our mother holy chyrche which is the ſpouſe of chriſt. hath an heed of her owne. *that* is to ſaye the pope. and yet neuertheleſſe chryſt Ieſu hyr houſbande is her heed. & almyghty god is hyr heed alſo. ¶ But now let vs retourne to our inſtruccyon. Thus than ye vnderſtande how that in *the* vnyuerſall

foundament of the church and most stable stone:

O man of little faith, why didst [* B iij, back] thou doubt? Shall not these testimonies of Greeks and Latins counterpease against one frere?

Luther will say, he cannot conceive *duos summos.*

Yet Moses and Aaron were either of them *summus.*

St Paul gives a woman three heads, God, Christ and her husband;

and beside these she has a head of her own.

A woman hath a head of her own, and hath also her husband,

and Christ, and God, to be her head.

So the church hath a head of her own (the pope), yet Christ her Husband is her head, and God also.

[1] great 1556. geete 1521. [2] without 1556.

The Spirit of truth abideth in the [* B iiij] church, whose head under Christ is the pope. The Spirit of Christ is not in Martin Luther. As in the natural body the spirit gives life only to the members which are joined to the head; so in the mystical body. This wretched man hath divided himself from the vicar of Christ; how then can he have in him the Spirit of truth, specially when he 'all to raggeth' the head of Christ's church, to whom by his religion he hath vowed obedience?

chyrche of chryſte remayneth the ſpyryte of trouthe for *euer. and *that* the heed of this chyrche *the* pope is[1] vnder chryſt. By this breuely it may appeere that the ſpyryte of chryſt is not in Martyn luther. The ſpyryte of euery naturall body gyueth lyfe noo forther. but to the membere & partes of the ſame body, whiche be naturally ioyned vnto the heed. And ſo lykewyſe it muſt be[2] in the myſtycall body of our mother holy chirche. ¶ For afmoche than as this wretched man hath deuyded hymſelfe from the heed of this[3] body. whiche is the vycare of chryſt. how can he haue in hym the ſpyryte of this body whiche is the ſpyryte of trouthe. & ſpecyally whan he hath deuyded hymſelfe with ſuche pryde, arrogancye, & preſumpcyon. whiche is mooſt odyous vnto this holy ſpyryte. and ſo dyſpytyouſly. ſo preſumſttuouſly. ſo malycyouſly contemneth & ſetteth at nought. & all to raggeth the heed of chryſtes chyrche. to whome as to his chefe[4] ſpyrytuall father. by the reaſon of his relygyon he hath vowed and promeſt obedyence. How can this man haue in hym the ſpyryte of god this holy ſpyryte of trouthe. And here I make an ende of the firſt inſtruccyon.

Second instruction.

¶ Here foloweth the ſeconde inſtruccyon agaynſt the pernycyous doctryne of Martyn luther[5].

∵ ( ) ∵

[1] is *the* pope 1556. [2] me 1521. be 1556.
[3] his 1521. this 1556. [4] thefe 1521. chiefe 1556.
[5] *The ſeconde inſtruction* 1556.

*

Or the ſeconde inſtruccyon *the* next wordes enſeweth. Ille teſtimonium perhibebit de me. that is to ſaye. And he ſhall bere wytneſſe or gyue euydence of me. what meruaylous vertue what wonderfull operacyon is in *the* bemes of the ſon*n*e whiche as we ſe this tyme of *the* yere ſpred vpon the grou*n*de dothe quycken & make lyfely many creatures the whiche before appered as deed. who that vewed and beheld in the wynter ſeaſon *the* trees whan they be wydred and theyr leues ſhaken from them and all the moyſtour ſhronke in to *the* rote & no luſt of grenenes nor of lyfe appereth outwardly. yf he had had none experyence of this mater before he wold thynke it an vnlyke thyng *that* the ſame trees ſholde reuyue agayn & be ſo luſtely cladde *with* leues & floures as we now ſe them. And yet this is done by the ſubtyll operacyon and ſecrete workynge of the ſonne bemes ſpred vpon *the* grounde.

[* B iiij, back]

The Spirit shall bear witness of Christ.

The sunbeams at this season quicken many creatures which before appeared dead.

Who that saw in winter the trees 'wydred' with no lust of 'grenes' nor of life, would expect (without experience) the same trees to be so lustily clad with leaves and flowers as they are?

Neuertheleſſe not euery beme of *the* ſonne hathe this vertue. It is a trouthe *the* bemes of the ſon*n*e in wynter be lyght as they be now this tyme of the yere but *that* lyght is ſo faynt and feble that it gyueth no lyfe. for than we ſholde haue herbes and trees to growe as well in wynter[1] as they now do this tyme of the yere. The cauſe of this weykenes is. for the ſonne ſhooreth ſo lowe by the grounde that his bemes thanne ſklaunteth vpon the grounde and dothe not rebounde nor double in theymſelfe agayne towardes the ſonne. and this is the cauſe of this weykenes. *Ye ſe whan a bowle is throwen ſklantlynge vpon a wall it ſlydeth forwarde & rebou*n*deth not bakwarde dyrectly agayne to hym that was the thrower. but whan it is dyrectly caſt agaynſt a

Sunbeams in winter are feeble and give no life,

because the sun then 'ſhooreth' so low by the ground that his beams 'ſklaunteth' upon the ground and doth not double towards the sun.

[* B v]

A bowl thrown 'ſklantynge' against a wall slideth forward when directly cast,

[1] wynte 1521.

it rebounds directly.

wall with a grete vyolence than it dothe dyrectly rebounde agayne. In this maner it is of the ſonne bemes *the* more nye that *the* ſonne draweth vnto vs now this tyme of the yere *the* more dyrectly his bemes bete vpon *the* grounde & the more dyrectly they rebounde & retourne agayne towardes *the* ſonne. And by the reaſon of the nyeneſſe of beme to beme ryſeth a greter ſtrengthe in *the* beme and a more full lyght. quia omnis virtus vnita fortior eſt. that is to ſay. For euery vertue *that* is gadred togyder is more ſtronger. ¶ A ſengell threde is nothynge ſo ſtronge as is[1] a double, nor a ſyngle beme of the ſonne is nothynge ſo myghty as whan it is doubled & bowghted in it ſelfe by reboundynge and reflexyon. Forthermore of theſe two ryſeth an hete & a warmenes the whiche is *the* pryncypal worker of lyfe in euery creature. But for all this we be not yet ſure that any tree is alyue to than we ſe ſome puttynge forthe of buddes or lefes out of the ſame tree.

So the sunbeams now beat directly upon the ground and rebound directly with greater strength and fuller light.

For every virtue 'gadred togyder' is more strong.

A single thread is nothing so strong as a double, nor a single beam as one bowghted in itself by reflexion;

whence ariseth a heat which is the chief worker of life.
Yet we are not sure that a tree is alive 'to than' we see it bud.

¶ This example yf ye perceyue it maye enduce vs to conceyue how wonderfully the ſpyrytuall ſonne almyghty god worketh by his ſpyrytuall and inuysyple[2] bemes of his lyght ſpred vpon *the* ſoule of man or vpon the chyrche. bothe whiche is called in ſcrypture a ſpyrytuall erthe. Dominus dabit benignitatem et terra noſtra dabit fructum ſuum. That is to ſaye. our lorde ſhall gyue his gracyous influence and our erthe ſhal yelde fruytfull workes. *The bemes of almyghty god ſpred vpon our ſoules quyckeneth[3] them & cauſeth this lyfe in vs and the fruyte of good workes. Fyrſt they cauſe the lyght of faythe but this is a veray ſklender lyght w*ith*outen[4] *the* reboundynge of hope and *the* hete of charyte. faythe w*ith*outen[5] hope is a ſklender beme & of a lytle power. But Ioyne vnto hym hope

So the spiritual Sun, almighty God, works upon the spiritual earth man's soul or the church.

[* B v, back] His beams spread on our souls cause the fruit of good works,

when faith's 'ſklender' light is strengthened by the rebounding of hope and heat of charity.

[1] in 1521. is 1556. [2] inuiſible 1556.
[3] q turned upside-down 1521. quickenethe 1556.
[4] without 1556. [5] withoute 1556.

whiche reboundeth vp to god agayne ad ea que non videntur. & than is he moche ſtronger than he whas[1] byfore. For nowe this is a[2] doubled and boughted in it ſelfe and gadred more nye vnto himſelfe[3] & made more valyaunt and mighty than it was before. Before it was lyke vnto the faythe *that* ſaynt Peter had whan chriſt bad hym come to hym vpon *the* ſee. he beleued his mayſter but he had no veray faſt hope *that* he myght walke there. He was not ſtronge in his faythe & therfore our ſauyour ſayd vnto hym. Modice fidei quare dubitaſti. But of *the* ſtronge faythe *that* hath a confydence & hope adioyned. therunto he ſayth in another place. Si habueritis fidem ſicut granum ſinapis dicetis monti huic. tranſi hinc et tranſibit. That is to ſay. yf ye had faythe lyke vnto a corne of muſtard ſede ye ſhold commaunde this mountayn to remoue hymſelfe & it ſhold by your faythe auoyde. this is a grete fayth & hath alſo confydence & hope adioyned therwith. A corne of muſtard ſede is veray lytle but it hath a gret vertue compact and gadred in it. So whan the bemes of faythe & hope be ioyned togyder in one poynt than it is of myghty power. The bemes of the ſonne whan by reflexyon of a brennyng glaſſe they be gadred togyder. they be ſo myghty *that* *they wyll ſet tynder or clothe on fyre. And lykewyſe it is of the bemes of the[4] faythe & hope whan they be ioyntly compacte and vnyte togyder. Yf a man had ſuche a faythe and confydence than he myght commaunde a gret mountayne to remoue for his pleaſure and this were a myghty faythe. Neuertheleſſe yf a man had ſuche a faythe yet yf he wanted the hete of charyte he were but as a deed tree. For ſaynt Paule ſayth. Si habuero omnem fidem ita vt montes transferam charitatem autem non habuero nihil ſum. yf I haue all faythe he *that* ſpeketh of all leueth

By the rebound of hope faith is doubled, and boughted in itself and made more valiant; before it was as St Peter's little faith when bidden to walk on the sea.

Of strong faith adjoined to hope our Saviour said:

If ye had faith like a corn of mustard seed, ye should command this mountain and it should avoid.

A corn of mustard seed hath a great virtue compact in it.

The beams of faith and hope, joined in one point, are of great power; as the sunbeams gathered by a burning glass kindle tinder.

[* B vi]

Yet even faith and hope united,

such as could remove mountains,

without the heat of charity were dead.

[1] was 1556. [2] om. 1556. [3] it ſelfe 1556. [4] om. 1556.

St Paul said: If by my faith I may remove mountains and want the heat of charity, I am but as a dead stock.

St James: Faith withouten works is dead.

The Spirit shall bear witness of Christ the true Light.

The heat of charity spread in our hearts giveth evidence that the light of faith is 'lyfely';
[* B vi, back]

without charity a man with never so much light of faith is as a dead tree.

If the sun shine never so bright on a tree, if it bud not, it is not alive.

So are our souls dead without the 'sterynge hete to fruytfull workes.'

This instruction subverteth Luther's ground of justification by faith alone, not by the sacraments.

none vnfpoken of. yf I haue all faythe he faythe & fo myghty faythe *that* by my faythe I maye remoue at my co*m*mau*n*dement grete mou*n*taynes, yet yf I want the hete of charyte I am nothyng but as a deed ftoke a tree w*ith*outen[1] lyfe. And therfore faynt Iames fayth. Fides fine operib*us* mortua eft. Faythe withouten[1] *the* fruyte of good workes is deed. To this purpofe our inftruccyon faythe. Ille teftimoniu*m* per*h*ibebit de me. *that* is to faye he fhall bere wytneffe of. me. Of whom? of chrift. what is chrift? Lux vera que illuminat omnem hominem venientem in hunc, mundum. that is to faye the true lyght *the*[2] whiche enlyghtneth euery creature co*m*mynge into this world. who fhall bere wytneffe or gyue euydence of this lyght? the fpyryte of god. Quia charitas dei diffufa eft in cordib*us* noftris per fpiritu*m* fanctu*m* qui datus eft nobis. That is to faye *the* hete of the charyte of god is fpred *in our hertes by the holy fpyryte *the* whiche is gyuen vnto vs. hete of charyte gyueth euydence that that lyght is lyfely. Haue a man neuer fo moche lyght of faythe onleffe he haue alfo this hete of charyte fterynge his foule and bryngyng forthe lyfely workes he is but a deed stock & as a tree withouten[3] lyfe. For as I fayd though the naturall fonne fhyne neuer fo bryght vpon a tree. yf this tree haue in it no grenenes nor puttynge forthe of buddes & lefes this tree is not alyue. So whan *the* bemes of *the* fpirytuall fon*n*e be fpred vpon oure foules yf we fele not the fterynge hete to fruytfull workes our foules be but deed.

¶ But now to what purpofe ferueth this inftruccyon? To this. it fubuerteth one grete grou*n*de of Martyn luther whiche is this *that* faythe alone withouten[3] workes dothe Iuftifye a fy*n*ner. vpo*n* *the* whiche grou*n*d he byldeth many other erroneous artycles & fpecyally *that* the facramentes of chriftes chirche dothe not Iuftyfye

[1] without 1556. [2] om. 1556. [3] withoute 1556.

.but onely faythe. A perylous artycle able[1] to fubuerte all *the* order of the chirche. but touchynge thefe ſacramentes the kynges grace our ſouerayne lorde in his owne perſone hath *with* his pen ſo ſubſtau*n*cyally foghten agaynſt Martyn luther *that* I doute not but euery true chriſten man *that* ſhal rede his boke ſhall ſe thoſe bleſſed ſacramentes clered & delyuered from *the* ſklau*n*derous mouthe & cruel tethe *that* Martyn luther hath ſet vpon them. wherin al englond maye take grete comforte and ſpecyally al thoſe *that* loue lernynge. Plato ſaythe. Tu*m* beatas fore reſpublicas quando aut philoſophi regnent aut reges philoſophentur, That is to ſaye. than ſhall *comen welthes be bleſſed wha*n eyther thoſe *that* be philoſophers gouerne, or elles thoſe that gouerne gyue them to phyloſophy. And ſcrypture exhorteth prynces to *the* ſame ſayenge. Et nu*n*c reges intelligite erudimini qui iudicatis terram. that is to ſay And now ye *that* be kynges ſtudye to haue vnderſtandynge. & ye that take vpon you *the* Iudgeme*n*tes of *the* worlde inforſe you to haue lernynge.

Touching the sacraments the king's grace hath so substantially 'foghten' against Luther, that every Christian reading his book shall see the sacraments delivered from Luther's 'fklanderous' mouth and cruel teeth.

All England, specially all lovers of learning, may take comfort, as Plato saith: Commonwealths shall be blessed when philosophers [* C j] govern or those who govern give themselves to philosophy.

Scripture says: Ye kings, enforce you to have learning.

¶ But now lette vs retourne to our mater agayne. For this grou*n*de he bryngeth ſaynt Paule in dyuers places ſayenge that a man is iuſtyfyed by his fayth onely withouten[2] workes. Neuertheleſſe ſaynt Auſtyn ſayth that ſaynt Paules wordes were myſconceyued in the begynnynge of the chyrche for the whiche as he ſaythe *the* other apoſtles in theyr epyſtoles ſtudyeth to the contrary parte. But ſome here thynketh that Martyn luther lytle regardeth ſaynt Auſtyn. And a trouthe it is. but yet that is a foule preſumpcyon. let hym at *the* leeſt beleue *the* other apoſtles whome withouten[3] manyfeſt hereſye he can not denye. Saynt Iames ſayth. Ex factis iuſtificatur homo & no*n* ex fide tantu*m*. A man is iuſtyfyed by his dedes and not

Luther quotes St Paul to prove that man is justified by faith without works. St Austyn says that the other apostles guarded against the misconception of St Paul's words.

But Luther little regards Saint Austyn; a foul presumption. Let him at least believe the apostles, whom he cannot deny without heresy. St James: a man is justified by his deeds and not

[1] hable 1556. [2] without 1556. [3] withoute 1556.

by his faith alone. by his faythe alone. whiche thynge faynt Iames dothe not onely faye but alfo proueth it by dyuers wayes. One is this. Demones credunt et contremifcunt. The deuylles he faythe hathe faythe & yet no man maye faye *that* the deuylles be iuftyfyed by theyr faythe. How many that lyue in horryble fynne *that* yet haue *the* faythe of chryft Iefu & wolde rather dye or they fhold renye theyr faythe. *but for all that they be not iuftyfyed. But yf onely faythe dyd iuftify bothe they and the deuylles alfo fhold be iuftifyed. Seconde *the* fame example *that* faynt Paule vfeth vnto the Romaynes to proue *that* faythe iuftyfyed a fynner withouten[1] workes. *the* fame vfeth faynt Iames to *the* contrary. the example I meane of Abraham as there appereth in *the* fame place. But ye than wyll faye. Syr be thefe apoftles one contrary to another. To this faynt Auftyn faythe that nay forfothe. But *that* faynt Iames onely contrareth that *that* may[2] be conftrued & myftaken in faynt Paule. For faynt Paule meaneth[3] of the workes *that* gothe before faythe. & faynt Iames meaneth[3] of the workes that folowe after *the* faythe. Saynt Paule meaneth that *the* worke of cyrcumcyfyon or of other workes of the lawe was not neceffary for the iuftyfyeng of Abraham to go before his faythe but his faythe withouten[4] them dydde iuftyfye hym. Saynt Iames meaneth of the fruytfull workes that folowe after faythe the whiche gyue euydence of a lyfely faythe and thefe iuftyfyeth a man. and thefe he faythe yf Abraham hadde not had. he had not ben iuftyfyed yf Abraham had not ben redy to offre vp his fone Ifaac at the commaundynge of god he hadde not ben iuftyfyed. but bycaufe he was fo redy therfore he faythe. Abraham ex operibus iuftificatus eft. That is to faye. Abraham was iuftifyed by his workes. wherfore faynt Iames

The devils have faith, yet are not justified.

Many that live in sin would rather die than 'renye' their [* C i, back] faith, but for all that are not justified.

The example of Abraham cited both by St Paul and St James

Sir, be these apostles one contrary to another? St Austyn says: St James 'contrareth' only that that may be mistaken in St Paul, who speaks of works before, St James of works after faith. St Paul: circumcision and other works of the law were not necessary for Abraham's justification. St James: fruitful works following after faith justify a man;

if Abraham had not been ready to offer up his son, he had not been justified.

Abraham was justified by works, says St James, not against St Paul, but against

[1] withoute 1556. [2] contraryeth that maye 1556.
[3] meameth 1521. meanethe 1556. [4] without 1556.

fpeketh not agaynſt[1] faynt Paule but agaynſt the myſunderſtandynge and myſconceyuynge of hym. Of the whiche myſconceyuynge faynt Peter alſo ſpeketh in his ſecond epiſtle ſayeng *In quibus ſunt quedam difficilia intellectu que indocti et inſtabiles depraua*n*t ſicut et ceteras ſcripturas ad ſuam ipſorum perditionem. That is to ſaye in the epiſtoles of oure ryght dere broder Paule be ſome thynges harde to be co*n*ceyued whiche the vnſtable myndes dothe[2] miſconſtrue lyke as they do many other ſcryptures to theyr owne dampnacyon. Thus ye may ſe that dyuers other haue myſconſtrued faynt Paule byfore this as nowe dothe Martyn luther to his owne peryll and dampnacyon.

the misunderstanding of him.

St Peter: in the epistles of our [* C ij] right dear 'broder' Paul be some things hard to be conceived, which unstable minds misconstrue to their own damnation;

as Martyn Luther now doth to his own peril.

¶ But here one thynge I merueyle moche of Martyn luther ſpecyally that he ſaythe that in all ſcrypture there is no more teſtymony agaynſt hym but this one place of ſaynt Iames. for it is not to be douted but many moo maye be brought. And fyrſt oure ſauyour in the goſpell of Luce ſaythe. Date elecmoſynam & ecce omnia munda ſu*n*t vobis. That is to ſaye. gyue ye almes and all thynges ſhal be clene vnto you. what is this clenneſſe but the iuſtyfyenge of oure ſoules the whiche is promeſt[3] for *the* workes of almes. yf I beleue neuer ſo moche and yf I releue not the poore in theyr neceſſyte I ſhall not atteyne vnto this clenneſſe. Ferthermore in *the* goſpe[l] of mathew. Si remiſeritis hominibus errata ſua remittet & vobis pater veſter celeſtis. Quod ſi no*n* remiſeritis hominibus errata ſua nec pater remittet vobis errata veſtra. *That is to ſaye. yf ye do forgyue vnto them *tha*t hathe greued you theyr offences[4] your father in heuen ſhal do lykewyſe to you. and yf ye do not forgyue to men whiche hath greued you theyr offences

He says that in all scripture only this one place of St James may be brought against him.

Yet our Saviour says: Give alms and all things shall be clean to you, *i. e.* your souls shall be justified.

And again: If ye forgive men their offences, your Father in heaven shall do likewise unto you.

[* C ij, back]

[1] aftaynſt 1521. agaynſte 1556. [2] doe 1556.
[3] promiſed 1556. [4] offcenes 1521. offenſes 1556.

nor your father ſhall not forgyue to you youre offences done agaynſt hym. Ouer this he ſaythe in *the* ſame goſpell. Non omnis qui dicit mihi domine domine intrabit in regnum celorum. ſed qui facit voluntatem patris mei. that is to ſay. yf we worke not the wyll of almyghty god *the* father we ſhall not be iuſtyfyed nor entre in to the kyngdome of heuen. Beſydes theſe in the ſame goſpell. Niſi abundauerit iuſticia veſtra pluſq*uam* ſcribarum & phariſeorum non intrabitis in regnum celorum. That is to ſaye. onleſſe your iuſtyce or your maner of lyuynge be more better and ample than was *the* iuſtyce and lyuynge of *the* Iewes and pharaſees ye ſhal not entre in to the kyngdom of heuen whiche is to be vnderſtanded de iuſticia operum. of the iuſtyce of workes. as clerly appeereth of all *that* foloweth. Beſydes this he ſaythe. Omnis q*ui* audit verba mea hec & non facit ea ſimilis erit viro ſtulto qui edificauit domum ſuam ſuper arenam. That is to ſaye. All *that* hereth theſe my wordes & worketh not therafter is lyke vnto an vnwyſe man that buyldeth his houſe vpon an vnſure ground. And ſaynt Paule alſo ſayth. Non auditores legis ſed factores iuſtificabuntur. *that* is to ſaye. Suche as onely be herers of *the* lawe of god ſhal not be iuſtyfyed *but *the* workers[1] therafter. And ſaynt Iames ſaythe. Eſtote factores verbi et non auditores tantum fallentes voſmetipſos. *that* is to ſaye be ye workers of the worde of god and not onely *the* herers for than ye disceyue yourſelfe. & ſaynt Paule agayne ſaith. Si ſecundum carnem vixeritis morietis. Si[2] ſpiritu facta carnis mortificaueritis viuetis. *that* is to ſaye. yf ye lyue after *the* workes of your fleſſhe ye ſhall dye. but yf ye mortyfye in you by ſpyryte[3] the workes of youre fleſſhe ye ſhall lyue. And

Again: If we work not the will of almighty God, we shall not be justified.

Again: Unless your justice (of works) be more better than was that of the Jews, ye shall not enter into heaven.

Again: All that heareth my words and doeth not thereafter, is like unto a man that built upon an unsure ground.

St Paul: Not hearers of the law shall be justified, but workers thereafter.

[* C iij]

St James: Be ye workers of the word of God, and not hearers only.

St Paul: If ye live after the flesh ye shall die; if by the Spirit ye mortify the works of your flesh, ye shall live.

[1] workes 1521. workers 1556. [2] Vi 1521. Si 1556. [3] the ſprite 1556.

fynally faynt Paule fayth refoluyng his owne ſentence. fides que per dilectionem operatur. that is to ſaye. Faythe whiche is wrought by loue. accordynge to the whiche faynt Iames fayth. Vides quoniam fides cooperabatur operibus illius: ex operibus fides conſummata eſt. That is to ſaye. Thou ſeeſt how that faythe helped his workes and how of the workes[1] his faythe was made perfyt. By all the whiche testimonyes ye may playnely ſe that not onely faythe ſuffyſeth but alſo loue and workes be requyred to *the* iuſtyfyenge of our ſoules. And thus moche for the ſeconde inſtruccyon.

St Paul: Faith working by love.

St James: Faith helped his works; of his works faith was made perfect.

Therefore not faith only, but also love and works, be required for justification.

¶ Here foloweth the thyrde inſtruccyon agaynſt Martyn luther[2].

Third instruction.

[* C iij, back]

*Owching *the* third inſtruccyon it foloweth in *the* goſpel. Et vos teſtimonium perhibebitis. quia ab initio mecum eſtis. That is to ſaye. & ye ſhall bere wytneſſe bycauſe ye be conuerſaunt with me fro[3] *the* begynnynge. To whom ſhall they bere wytneſſe. but vnto *the* vnyuerſall chirche of chryſt? Theyr wytneſſe than muſt be allowed of euery true chriſten man. ¶ Of theſe wordes & of the other aboue reherced. it ſhal appeere *that* more teſtimony muſt be admytted for ſufficyent authoryte. than only *that that* is wryten in the byble. whiche one thynge yf we may eſtablyſſhe. it wyl caſt downe a grete nombre of Martyn luthers artycles. But for this we muſt conſyder *that* theſe .iij. perſones of whome this goſpell hathe made mencyon. though all theyr workes be vndiuyded

Ye also shall bear witness, because ye have been conversant with Me from the beginning.

To whom shall they bear witness, but to the church?

Other testimony, than only what is written in the Bible, must be admitted for authority.

The three Persons, though their works be 'vnde-

[1] worker 1521. workes 1556. [2] *The thirde inſtruction* 1556. [3] from 1556.

feuered,' have at three several times instructed man.

& vndefeuered one from another. but ioyntly go to gyders[1]. yet ſcripture affygneth thre feuerall tymes vnto theſe .iij. perſones, in *the* which they haue inſtructeth man. of *the* trouth neceſſary to be byleued. Firſt

The Father taught our elders by the prophets.

almighty god *the* fader *in*ſtructed our elders by his *pro*phetes: as ſaint Paule ſayth. Multipharia*m* multisq*ue* modis olim de*us* loque*n*s patrib*us* i*n* pro*p*hetis. *that* is to ſaye. Almyghty god *the* fyrſt *per*ſone *in the* godhed many dyuers wayes inſtructed our

Our fathers here are the Jews, whose carnal father Abraham is ours spiritually.

fathers by his *pro*phetes. ſaint Paule meaneth here by our fathers the Iewes. of whom we ſp*irit*ually deſce*n*ded. for Abraham *that* was theyr carnal fader is oures alſo ſp*irit*ual. Now almighty god *the* father taught them

The prophets spoke many 'moo' things unwritten than their [* C iv], prophecies written; their tradition, 'cabala,' of equal authority with their writings.

by his *pro*phetes. whoſe *pro*phecyes all be it they be wrytten in ſcrypture. yet was there many moo thynges which they ſpoke vnwrit*t*en *that* was of as grete authoryte. as *that that* was wryten which *the* mayſter of Iewes calleth cabala. which is deriued fro man to man. by mouthe onely & not by wrytynge. After this

The Son instructed man by the apostles,

the ſecond *per*ſon *the* ſone of god our ſauiour chriſt Ieſu was ſend[2] by his father into this worlde to inſtructe man. bothe by hymſelfe & by his apoſtles. *the* which were co*n*uerſau*n*t w*i*th hym (as *the* goſpel here ſayth) fro

who left many things by mouth, not written in the Bible.

the begi*n*ning. Theſe bleſſid apoſtles left vnto vs alſo many thy*n*ges by mouthe. which is not written in *the* byble. This thyng may appeere by ſaynt paule. whiche cam after them & was not *pre*ſent wha*n* chriſt ſaye[3] theſe wordes vnto them *in* .ij. epiſtole ad theſſalonice*n*ſes[4].

St Paul bids the Thessalonians keep the eruditions learnt of him 'other' by mouth, or else by writing.

State & tenete traditio*n*es q*uas* didiciſtis. ſiue p*er* ſermone*m* ſiue p*er* ep*iſtol*a*m* noſtram. *that* is to ſay. be ye *con*ſtau*n*t & kepe thoſe inſtruccio*n*s & erudicyo*n*s *that* ye haue lerned of vs. other by mouth[5], or els by wrytyng. yf ſaynt paule (*that* was latter[6] tha*n* *the*

[1] togethers 1556. [2] ſente 1556. [3] ſayde 1556.
[4] the ſeconde Epiſtle to the Theſſalonians 1556.
[5] bouth 1521. mouth 1556. [6] later 1556.

other apoſtles) to whom theſe wordes were ſayd of chriſt. wyl haue his tradycions obſerued & kept. as wel thoſe *that* he tolde them by mouth. as thoſe *that* he wrote *with* his penne. why ſhall not lykewyſe the tradicions[1] of al *the* other apoſtles be of lyke ſtrengthe to make fayth & to bere wytneſſe of *the* trouthe. Here ye may ſe by expreſſe ſcrypture of ſaynt paule *that* we be bounde to byleue many mo thynges[2] than be wrytten & put *in the* byble. we ſhall conferme this by Origene which is an auncyent doctor & to whome in this poynt grete fayth is to be gyuen. He in *the* boke of nombres omelia[3] .v. fayth. Set in eccleſiasticis obſeruationibus funt non nulla que omnibus facere neceſſe eſt. nec tamen ratio eorum omnibus patet. Nam quod verbi gratia genua flectimus orantes. et quod ex omnibus celi plagis ad ſolam orientis partem conuerſi fundimus orationem. non facile puto cuiquam ratione compertum. Sed & euchariſtie. ſeu percipiende ſeu quo ritu geritur. explicande vel eorum que geruntur in baptiſmo. verborum. geſtorumque. et ordinum. atque interrogationum. et reſponſionum. quis facile explicet rationem. Et tamen hec omnia operta licet et velata portamus ſuper humeros. quum implemus ea et exequimur. vt a magno pontifice chriſto et a filiis eius tradita et commendata ſuſcepimus. That is to ſaye. But in the obſeruancyes of *the* chyrche be many thynges whiche is neceſſary for vs to do and yet *the* reaſon why that[4] we ſo do is not open to al men. As in example. whan *that* we make our prayers knelynge and whan amonges all the other plages[5] of heuen we chooſe[6] the eeſt parte towarde *the* whiche we make oure prayer I thynke

If St Paul's traditions were to be kept, why not those of the other apostles?

The ancient doctor Origen confirms this,

who says: In the observances of the church be many things necessary to be done, and yet the reason of them is not open to all men. [* C iv, back]

e. g. We kneel towards the east:

[1] tracicions 1521. traditions 1556.
[2] thynhes 1521. thinges 1556. [3] Homilia 1556.
[4] why 1556. [5] places 1556. [6] chuſe 1556.

not that the reaſon of this is lyghtly knowen to any man.

Words, gestures, questions, answers, in the sacraments.

Of *the* obſeruan*cyes* alſo and rytes *that* we vſe aboute *the* ſacramente of *the* alter to be conſecrate. or elles of the ſacramente of baptyme[1] to be minyſtred whoo can expreſſe the reaſon of al thoſe wordes. geſtures. orders. queſty*ons*. anſwers *that* there be accuſtomed. And yet neuertheleſſe al theſe we bere couered & hyd vpon our ſholders whan *that* we do perfourme and execute them accordynge to *the* tradicio*ns* & erudycyons whiche we haue receyued co*m*mended vntyll[2] vs by *the*[3] grete byſſhop chryſt & by[4] his chyldren *the holy apoſtles. Of the whiche wordes of Origine it clerly dothe appere. that many ſuche tradycyons were left vnto chryſten[5] people by chryſt & his apoſtles[6]. *the* whiche we muſt folowe notwithſtan*dynge* they be not wryten in ſcrypture. To *the* whiche purpoſe I myght alſo[7] brynge the teſtymonyes of Damaſcene Demoſe. Auguſtine. Hierome. and other moo.

Yet all these we bear covered on our shoulders,

when we execute them according to the traditions of the great Bishop Christ.

[* D i]

Unwritten traditions left to the church by Christ and the apostles.

¶ Thyrdly *the* thyrd perſone in *the* trynyte *that* is to ſaye *the* holy ſpiryte of trouth was ſent fro *the* other twayne to abyde w*ith* vs for euer. And to be as a co*m*forter contynuell in chriſtes chirche. whan *the* ſtormes & tem*p*eſtes of hereſyes do aryſe. & agaynſt al floghteryng doutfulnes to teche vs *the* veray certayne trouthe. where vnto we ſhold reſt. After *that* the apoſtles were departed from vs the holy ſpyryte dyd & dothe remayne & ſhall remayne with vs vnto the worldes ende. but by whome I pray you ſpeketh he vnto vs? by whome techeth he vs any trouth? by whome elles but by *the* fathers & doctours of *the* chyrche. by theyr mouthes this holy ſpyryte techeth vs euery trouthe. Non enim vos eſtis qui loquimini. ſed ſpiritus patris veſtri qui loquitur in vobis. *that* is to ſaye.

The Spirit was sent to abide with the church for ever, to teach us the truth against all 'floghteryng doutfulnes.'

The Spirit speaks to us by the fathers and doctors of the church.

[1] baptyſme 1556. [2] vnto 1556. [3] that 1556. [4] om. 1556. [5] the chriſten 1556. [6] aopſtles 1521. Apoſtles 1556. [7] om. 1556.

It is not ye that ſpeke, but the holy ſpyryte of your father whiche dothe ſpeke *with*in you. Saynt Baſyll whan he was baptised. a wonderful lyght was ſene aboute hym. which is not to be douted. but *that* it was a ſenſyble token of *the* holy gooſt. And lyke wyſe ſaynt Ambroſe (whyles he was endytynge of *the* .xliij. pſalme) a lyght was ſene aboue his heed in maner of a ſhelde. whiche by lytle & lytle entred *in* at his mouthe in veray token of the ſpyryte of god. And ſo lykewyſe *it was of the other. Wherfore it is not to be douted but in ſuche holy biſſhoppes and doctours of *the* chirche *the* holy gooſt dothe ſpeke. but moche rather *in* cou*n*celles whan many of them were aſſembled togyder[1]. For euer as the ſtormes and tempeſtes of hereſyes dyd aryſe. ſo they were at length oppreſſed[2] & co*n*uynced by this holy[3] ſpyryte. ſpekynge in *the* mouthes of *the* fathers & doctours of *the* chirche. Somtyme by generall cou*n*celles and aſſembles of many byſſhoppes togyder. ¶ In *the* cou*n*ſel of Nicene[4] was cccix. biſſhoppes in whome the holy gooſt ſpake to *the* confutacyon of an hereſye *that* than ſore vexed *the* chirche. After that in the cou*n*ſell of conſtantynoble was aſſembled .c.l. biſſhoppes. & in them the holy gooſt ſpake to the deſtruccyon of an other hereſye *that* than roſe in the chirche. In the counſell kept in Epheſo in a grete cyte of Aſye ſo named were aſſembled CCC. byſſhoppes[5] in whome than the holy ſpyryte ſpake to the confoundynge of another hereſye that was a lofte. & ſo contynually frome tyme to tyme euer as theſe clowdes aroſe and made any grete tempeſtes. & began to lyghten and ſhewe a fals lyght of myſconſtruynge of ſcryptures. this holy ſpyryte was redy by theſe fathers to enforme *the* vnyuerſal chyrche of *the* certayn trouthe. ¶ Se than I ſaye what we haue to conferme thoſe thynges that be

Light seen about St Basil at his baptism.

Light entered in at the mouth of St Ambrose in token of the Spirit.

[* D i, back]

Much more does the Spirit speak in councils.

Heresies convinced by the Spirit speaking in the fathers.

Councils of Nice,

of Constantinople,

of Ephesus.

When the clouds and storms of heresy arose, the Spirit was ready to inform the church.

Evidences of church doctrine:

[1] together 1556. [2] were they at lengthe suppreſſed 1556.
[3] om. 1556. [4] Nece 1556.
[5] yſbſhoppes 1521. Byſhoppes 1556.

1 the prophets and their cabala;

2 the apostles and their unwritten traditions;

3 the fathers in their writings and councils. [* D ij]

taught vs by the chyrche. Fyrſt the prophetes that were inſtructed by *the* father almyghty god. and alſo theyr Cabala. that is too ſaye theyr ſecrete erudycyons not wryten in the byble. Secondly the apoſtles. whiche were inſtructed by oure ſauyoure chryſt Ieſu. and alſo theyr tradycyons not wryten in the byble. Thyrdely the holy fathers and *doctours of the chyrche. that were enformed by the holy ſpyryte of trouthe. afwell in theyr expoſycyons of ſcrypture. as alſo by theyr general aſſembles and counceyles had here to fore.

If there were a fourth person in the Trinity, we might be in doubt 'wheder' Martin Luther had met this spirit.

As there are but three persons, and the Holy Spirit ascertains us of every truth,

¶ Yf there were a fourthe perſone in the trynyte. or another ſpyryte to be ſent vnto vs from almighty god we myght yet be in ſome[1] doute wheder[2] Martyn luther had met with this ſpyryte by the waye and conueyed hym from vs. But ſythen we be aſſured that there is no moo but .iij. perſones in the godhede. of whome this goſpell maketh mencyon. and that euery one of them hath done his dylygence to inſtructe vs of *the* trouthe. And ferthermore. that there is none other holy ſpyryt preter ſpiritum veritatis but this[3] ſpyryte of trouthe. and he alſo ſhall abyde with vs for euer & acertayne vs of euery trouthe. we may be ſure *that* Martyn luther hath not this ſpyryte whan he dothe teche vs agaynſt the trouthe that hathe be[4] taught vs by this ſpyryte[5]. For he cutteth awaye the tradycyons of the apoſtles. and refuſeth the general councelles. and contemneth the doctryne of the holy fathers and doctours of the chyrche. and laboureth to ſubuerte all the ordynaunce of the chirche. & namely the .vij. ſacramentes. and taketh awaye the fredome of mans wyll. and affermeth that al thyng faylleth[6] by neceſſyte contrary to all *the* doctryne of chriſtes chirche. we may be ſure therfore *that* he hath ſome other wretched ſpyryte. ſome ſpyryte of errour & not *the* ſpiryt of trouthe. ſaynt Paule ſayth,

we may be sure that Luther hath not this Spirit,

when he cuts away traditions, councils, doctrine of the fathers, the 7 sacraments, free will.

He must have some other spirit, a spirit of error.

[1] om. 1556. [2] whether 1556. [3] the 1556.
[4] been 1556. [5] holy ſprite 1556. [6] falleth 1556.

In nouiſſimis *tempori*b*us* diſcede*nt* quida*m* a fide. attende*n*tes ſpiritibus erroris. et doctrinis demoniorum. *that is to ſay. In the latter dayes of *the* chirche ſome ſhall go from *the* true faythe of chriſtes chirche & gyue hede to *the* ſpirytes of errour & to the techynge of *the* deuyl. And here note this worde (diſcede*nt*). For ſaynt Paule faythe in an other place. Erit diſceſſio primum. *that* is to ſaye. Before *the* comynge of antichryſt there ſhall be a notable diſceſſyon & departyng fro[1] *the* faythe of *the* chirche. And it is not vnlyke to be at this ſame tyme by *the* occaſyon of this mooſt perylous heretyke. ¶ Here Martin luther for his ſhrewed brayne wyll ſome thyng wraſtell agaynſt vs. He wyl ſay that *the* councelles ſomtyme erre. & that the doctours full often diſagre. And as they erre & diſagre at one tyme or in one place ſo maye they do in an other. and therfore he ſayth he is bou*n*den[2] to byleue none of them all. To this maye be anſwered *that* this reaſon ſtrayneth not. as it ſhall well appeere in lyke. The *pro*phetes ſomtyme left vnto themſelfe dyd ſquare from *the* trouthe. Nam prophetie ſpiritus no*n* ſemper prophetarum mentes irradiat. That is to ſay *the* ſpiryte of prophecye dothe not alway ſhyne bright vpon the myndes of the prophetes. As in example kynge Dauyd purpoſynge to buylde the temple to almyghty god councelled with the prophete Nathan wheder he ſholde perfourme his purpoſe ye or naye. And the prophete Nathan bad hym goo in hande with it. and do all that he intended in his herte for[3] to do. Omnia que in corde tuo ſunt fac. dominus tecum eſt. That is to ſaye. do all that thou inte*n*deſt in thy herte, for oure lorde god is with the. yet he was[4] deceyued. it was not ſoo as he ſayd. *Shall we nowe for this dyſceyte truſte none other thynge

[* D ij, back] In the latter days, saith St Paul, some shall give heed to the teaching of the devil.

Before the coming of Antichrist there shall be a notable 'diſceſſyon.'

Luther for his shrewd brain will something wrastell against us. He saith: councils sometimes err, therefore he is bound to believe none of them.

This reason straineth not.

Prophets did sometime 'square' from the truth.

e. g. Nathan bad David go in hand with the temple;

yet he was deceived.

[* D iij] Shall we then trust none other

[1] from 1556. [2] bound 1556. [3] om. 1556. [4] was he 1556.

thing that Nathan said?

that this prophete Nathan ſayd beſyde this? god forbede. Lykewyſe of the apoſtles. ſaynt Peter whan he ſayd to chriſt. Tu es *chriſtus* filius dei viui. *that* is to ſay. Thou arte chriſt *the* ſone of the lyuely god. he ſpake this by reuelacyon. and here our ſauyoure prayſed hym & ſayd. Beatus es petrus bariona. *that* is to ſaye. Thou art bleſſed Peter *the* ſone of Iohan. within a lytle after he dyſſuaded our ſauyour from his paſſyon and ſayd. Abſit a te domine. *that* is to ſaye. Not ſo good lorde. and in this he ſayd wrong. Shal we nowe bycauſe he ſayd wronge this ſeconde tyme not byleue his fyrſt ſayenge? *that* were not reaſonable. Almighty god ſuffred *the* prophetes and the apoſtles alſo ſomtyme to erre to thentent *that* we myght knowe they were but men. And whan they ſayd trouthe *that* that they[1] had of god. & whan they ſayd otherwyſe than trouth *that* that[2] came of themſelf. And ſo lykewyſe I ſaye of the doctours. thoughe they ſomtyme erred. bycauſe we myght knowe that they were men. & that than they were left to themſelfe. we ſhal not therfore denye them generally. And *the* councelles alſo thoughe ſome one of *the* laſt councelles whiche perauenture was not gadred in *that* mekenes & charyte *that* was expedient though one of them (whiche thyng I wyl not afferme) in ſome artycle were permyſed to goo amyſſe. Shold we therfore damne al *the* reſydue? It were no reaſon. And this may ſuffyſe for *the* third inſtruccion.

St Peter confessed Christ to be Son of the 'lyuely' God,

yet a little after dissuaded Christ from His passion.

Shall we because of this error refuse to believe his first saying?

Prophets and apostles fallible;

so are the doctors; yet their occasional errors will not justify us in denying their authority generally.

If councils not gathered in meekness in some article were 'permyſed to goo amyſſe', shall we damn the residue?

[* D iij, back] *¶ Here foloweth *the* fourth inſtruccyon.[3]

[1] trueth, that they 1556. [2] then trueth, that came 1556.
[3] *The fourth inſtruction* 1556.

The fourth & the[1] fynall inſtruccyon taketh awaye *the* defence that may be layde for Martyn luther by his adhere*n*tes. which defe*n*ce alſo may ſoone ouerthrowe *th*e weyke ſoules whan they ſhall here it. Theyr defence ſtandeth in thre poyntes. Fyrſt they ſaye that Martyn luther is a man depely lerned in ſcryptures. grou*n*dynge all his opinyons vpon the ſame. a man of relygyous lyfe. & ſuche one *that* for his lernynge and vertue hath many adherentes. Secondly they ſaye *that* he hathe a faſte mynde in[2] god. and ſpareth for no mans authoryty to ſpeke the trouthe. in ſo moche *that* he hath excomunicate *th*e pope for he thynketh in his owne co*n*ſcyence *that* thoſe *that* folowe not his doctryne be not of *th*e chyrche catholyke. Thyrdly he hath a merueylous feruent zeale to god for *th*e whiche he dothe labour to co*n*uert all *th*e world to his opinyon. thynkynge aſſuredly to do a ſpecyal ſacrifyce & pleaſure to god therby. This wha*n* a weyke ſoule hereth he is in peryll anone to gyue faythe vnto it. & to myſtruſt the doctryne of *th*e chirche. For who may thynke but ſuche a man is i*n* *th*e ryght way. But herfore[3] to this the reſt of the goſpell *that* enſeweth dothe anſwere clerly. It foloweth. hec locutus ſum vobis. vt no*n* ſca*n*dalizemini. abſq*ue* ſynagogis facient vos. Sed venit hora vt om*n*is q*ui* interficit vos arbitretur obſequiu*m* fe[1] preſtare deo. That is to ſaye. This I haue tolde you before to *th*e entent *that* ye ſhall not quale in your fayth. for they ſhall deuyde you from theyr ſynagoges. & *th*e tyme ſhal co*m*e *that* euery man *that* mordereth you ſhall thynke *that* he dothe therby[4] grete feruyce vnto god. Theſe

The fourth instruction taketh away the defence laid for Luther by his adherents.

They say:
1 He is learned in scripture, religious, virtuous;

2 he has a fast mind in God, spares for no man's authority to speak the truth, has excommunicate the pope;

3 his zeal for God makes him labour to convert all the world to his opinion.

Weak souls hearing this are in peril anon to mistrust the doctrine of the church.

This I have told you before to the entent that ye shall not quail in your faith; every man that murdereth you shall think that he doth God service.

[* D iv]

[1] om. 1556. [2] of 1556. [3] therfore 1556. [4] therby doth 1556.

These words apply not only to the Jews or to the early persecutors;

wordes maye be taught[1] of some to' perteyne only vnto *the* tyme of *the* Iewes. which dyd expell *the* apostles out of theyr synagoges. or to *the* tyme of *the* tyrauntes. whiche dyd slee moche christen people in *the* beginnynge of *the* chirche. But yf *that* were a trouthe. than these wordes shold be no generall instruccyon for *the* vniuersall chyrche. whiche thynge we gadred agaynst luther at *the* begynnynge of our sermone. wherfore moche rather they perteyn vnto *the* tyme of *the* heretikes. First bycause this persecucyon lenger continued than *the* other twayne. for *the* persecucyon of *the* Iewes was soone at a syde. and the persecucyons[2] of *the* tyrauntes had his course for a season. but *the* herytykes hath persecuted *the* chirche from *the* ascencyon of christ. & shal do vnto *the* comynge of antichryst. Forthermore *the* persecucyon of *the* herytykes is & was euermore perylous. for as for *the* Iewes & *the* tyrauntes they were manyfest enemyes vnto chryst & abhorred his scripturs. but these herytykes pretend a specyall fauour vnto christ. & coloure all theyr heresyes with his scryptures. The Iewes & *the* tyrauntes whan they had slayn *the* bodyes of christen men. yet they sent theyr soules to euerlastyng glorye. but *the* heretykes misconstruynge the scriptures of god. by theyr false doctryne. & errony-ous opinyons & pestilent heresyes doth[3] flee *the* soules of chryston people. & send them to euerlastyng damnacyon. Wherfore these wordes must rather be vnderstanded of *the* persecucyon that was made by *the* heretykes. Now than chryston man. whan thou herest that Martyn luther is a man of grete lernynge. & hath grete redynes in scryptures. and is reputed of ver'tuous lyuynge. and hathe many grete adherentes. thynke that many suche hath ben before hym[4] in *the* chirche of chryst. that by theyr lernynge and mistakynge of scryptures hathe made suche tempestes in *the* chirche byfore this tyme.

but also to the time of the heretics.

This last persecution

1 was longer than the other twain; the persecution of the Jews was soon at a side; heretics shall abide till Antichrist comes;

2 is more perilous,

for heretics colour their heresies with scripture;

3 Jews and tyrants slew the body, heretics slay the soul.

When thou, Christian man, hearest that Luther is learned in scrip-
[* D iv, back]
ture, reputed virtuous, and hath many great adherents, think that many such have been before in the church.

[1] thought 1556. [2] persecution 1556. [3] doe 1556. [4] om. 1556.

¶ How tempeſted one grete heretyke Arrius with his herefye *the* chirche of chriſt. how gret a murder of foules made he? was not he a man of grete lernynge. of fynguler eloquence. of vertuous lyfe in outwarde apparence. & all his opynyons he grounded vpon ſcrypture. and ſo dyſceyued many a foule. Saynt Hierome ſaythe. Arrius vna ſcintilla in Alexandria fuit. ſed quia non cito extincta eſt. totum orbem populata eſt flamma eius. That is to ſaye. In *the* cyte of Alexandre Arrius was but one ſparkle. but bycauſe this ſparkle was not ſoon quenched *the* flam[1] *that* roſe of it raged thorugh all *the* world. & a longe tyme vexed *the* chirche of chriſt. and ouerthrewe foules innumerable. tyll at *the* length by *the* holy ſpyryte of trouth. whiche is *the* comforter of chriſtes chirche ſpekyng as I ſayd before in *the* mouthes of *the* fathers & doctours of *the* chirch this hereſye was conuynced and playnly put aſyde. ¶ But after this tempeſt roſe vp another clowde[2] in contynent. one called Macedonius. *that* vexed *the* chirche lykewyſe. & after hym Neſtorius. after hym Eutices. & ſo forthe ſtorme after ſtorme one vpon other. ſo *that* .aſſone as one ſtorme was pacifyed *the* wycked ſpyrytes rayſed vp another incontynent. Saynt Auſtyn remembreth .lvij. capital hereſies. *that* after *the* aſcencyon of our ſauiour chriſt. at ſondry tymes. lyke ſo many clowdes & ſtormes roſe in *the* chyrche. whiche fynally were conuynced by the *holy ſpiryt of trouthe. And euery of theſe herytykes grounded his hereſye vpon ſcrypture. and many of theym were men of fell wyttes. of depe lernynge. of myghty reaſon. & of pretenſed vertue. & had *the* propre fayth[3] to wrye & to torcaſſe *the* ſcryptures. to make them apparent for theyr erronyous opinions. Fynally theyr lyfe lernynge. & handlyng of ſcryptures. were ſuche *that* they had many grete adherentes & fautours.

Arrius, who tempested the church, was learned, eloquent, virtuous in outward appearance, and grounded his opinions on scripture.

St Hierome saith: Arrius was but one sparkle in Alexandria, yet the flame that rose of it raged through the world,

until the Spirit,

speaking by the fathers, convinced this heresy.

Heresies of Macedonius, Nestorius, Eutyches,

raised up by wicked spirits.

St Austyn remembers 57 capital heresies finally convinced by the Holy Spirit.

[* D v]

Every heretic appealed to scripture.

Many heretics, of fell wits, deep learning, pretensed virtue, able to 'wrye & torcaſſe' the scriptures, led astray bishops and princes.

[1] ſame 1556. [2] clowne 1521. clould 1556. [3] feate 1556.

as wel of *the* byſſhoppes. as of *the* emperours. & of[1] other chryſten pry*n*ces alſo. which were abuſed by them.

Therefore our Saviour must warn Christians,

Therfore it was neceſſary *that* our ſauyour chriſt Ieſu for *the* grete ineſtimable goodnes & for the tender loue *that* he bereth to his chirche. ſholde leue inſtruccyon & warnynge to all chriſten people & to his vneuerſall chirche of this perſecucyon and ſo dyd he[2] ſayenge. Hec locut*us* ſum vobis vt no*n* ſca*n*dalizemini.

that they might not quail in their faith; having the Spirit of truth as their Comforter.

I haue tolde you ſaythe he theſe thinges before. bycauſe ye ſhall not quale in your ſaythe. what hath he tolde vs byfore? This. that *the* ſpyrit of trouthe ſhal remayne in *the* chyrche for euer. & *that* in all ſuche ſtormes & te*m*peſtes he ſhal be a co*m*forter vntyl[3] vs. O chriſten

Christ bids us,

man here this gracyous warnyng of our ſauyour chriſt. marke well what he ſaith. I haue warned you ſayth he of theſe thy*n*ges before. bycauſe *that* wha*n* they fal. ye ſhal not be ouerthrowen in your ſoules by them. as though he ſayd. wha*n* ye ſhal ſe *the* ſtormes aryſe.

when clouds of heresy darken the heaven,

wha*n* ye ſhal behold *the* thick[4] black clowdes aloft. *that* ſhal darken al *the* face of *the* heue*n*. & ſhadow fro*m* you *the* clere light of *the* ſonne. & ſhewe a falſe glyſteryng light *that* yſſueth out of *the* clowde. from *the* ſpirite of *the*[5] tempeſt. & ye ſhall here terryble[6] co*m*-

to be constant in believing as holy [* D v, back] church believeth.

minacyon of theyr thonderynge. Be ye tha*n* conſtant in your faythe. byleue as dothe your *mother holy chirche. lyfely & put your truſt in *the* ſpyryte of trouthe. whiche ſhall be your comforter vnto *the* worldes ende.

¶ Furthermore whan *thou* hereſt chriſten man *that*

Luther hath excommunicate the pope.

Martyn luther hath a faſte mynde in god & letteth for no mans authoryte to ſpeke *the* trouthe. & reputeth all theym *that* folowe not his doctryne to be deuyded from the chirch catholyke. in ſo moche *that* he hathe ex-

O madness intolerable!

comunycate *the* pope. O wo*n*derfull preſumpcion. O madnes intollerable. knowe this for certayne. *that* all

[1] ol 1521. of 1556. [2] he did 1556. [3] vnto 1556.
[4] chick 1521. thick 1556. [5] that 1556. [6] the terrible 1556.

the other heretykes thus dyd. they dyd repute themeſelf & theyr adher*en*tes only to be of *the* chirche catholyke. and rekeneth[1] all other *that* folowe[2] not theyr opinions to be deuyded from the chyrche. So dyd *the* Nouacyanes[3] in Rome exclude *the* catholyke preeſtes & byſſhoppes from theyr chirches. So dyd *the* Arrianes in grece lykewyſe. So dyd *the* Donatyſtes in Affrycke. Neuertheleſſe the chyrche of chriſt is but one vna. ſancta. catholica. et apoſtolica. this chirche is one hauynge one heed *the* pope. whiche is *the* vycare of chriſt. of whome it is called vna. And though there be in this chyrche many ſynners. yet for *the* holy ſacramentes *that* reneweth & repareth ſynners dayly. & for the holy ſpyryte *that* co*n*tynually remayneth in it. it is called ſancta. *that* is to ſay holy. And for bycauſe[4] it is not lymyt to any certayne nacyon. but it is comen to all nacyons. therfore it is called catholica. *that* is to ſaye vnyuerſall. And ſynally bycauſe it is deryuyed from *the* apoſtles. & ſpecyally fro*m the* prynce of *the* apoſtles ſaynt Peter. therfore it is called apoſtolica. that is to ſaye apoſtolyke. This onely chyrche is the ſpouſe of chryſt. all other ſembles that be not of this chirche be ſynagoges of ſathanas & co*n*cylyables of the deuyll. *And therfore chriſten man be not aſtonyed. thoughe they do excomunycate & deuyde *the* true chryſtyanes from theyr ſynagoges. For our ſauyour hathe gyue*n* vs warnynge hereof before ſayenge as it foloweth in the goſpell. abſq*ue* ſynagogis facient vos. *that* is to ſaye. they ſhall excomunycate you and deuyde you from theyr ſynagoges. Thyrdly chryſten man whan thou hereſt *that* Martyn luther hathe ſo grete a zeale to god. & thynketh in his conſcyence *that* he is bou*n*den[5] to do this *that* he dothe. & weneth *that* in ſo doyng he pleaſeth god & dothe a ſpecyall ſeruyce vnto god. & all

Other heretics reckoned all that followed not their opinions to be divided from the church.

So the Novatians,

Arians,

Donatists.

Yet the church is but one (having one head the pope), holy (because of the sacraments and the Holy Spirit),

catholic (because it is not 'lymyt' to any nation),

apostolic (because derived from St Peter).

This church is the spouse of Christ, all other 'sembles' are 'concylyables of the deuyll;'

[* D vi]

wherefore we need not be astonyed though they excommunicate true Christians.

If thou hearest that Luther thinks that he is bound to do this that he doth,

[1] rekened 1556. [2] folowed 1556.
[3] Nonacyanes 1521. Nouatianes 1556. [4] becauſe 1556.
[5] bound 1556.

the foules *that* by his falſe doctryne he fleeth and murdereth, he recommytteth them vnto almyghty god: yet neuertheleſſe be ſtronge in thy faythe and ſe *that* in this poynt our ſauyour hath alſo warned *the* chirche ſayenge. Sed venit hora q*uando* omnis q*ui* interficit vos arbitret*ur* obſequium ſe preſtare deo. That is to ſaye. the tyme cometh whan euery man *that* ſhall murder you. ſhall wene *that* he dothe acceptable ſeruyce vnto god. But yf thus the other heretykes dyd not before. than thynke *that* Martyn luther is ſomwhat. Dyd not thus the Arrianes? dyd not they furyouſly rage agaynſt the catholyke byſſhoppes and preeſtes. whiche dyd reſyſte theym: and not only by theyr peſtylent errours they infected *the* foules of men but alſo cauſed greate murders of bodyes. Dyd not thus *the* Donatyſtes of whome ſaynt Auſtyn ſaythe ad Bonifacium. Quicu*n*q*ue* dura illoru*m* verba co*n*tempſera*n*t, durioribu*s* verberibu*s* q*uo*d iubeba*n*t facere cogeba*n*tur. innocentiu*m* qui eos offen-
*derant domus. aut deponeba*n*tur ad ſolum. aut ignibus cremabantur. *that* is to ſaye. who ſo euer ſet at nought theyr hard wordes. they were co*n*ſtrayned w*ith* harder ſtrokes to folowe theyr pleaſures. *that*[1] houſes of *the* good chriſtians. eyther were throwen downe to *the* grou*n*de, or elles were brente w*ith* fyre. And after foloweth. q*uod* plurimi cedibus eorum extincti ſunt. *that* is to ſay. & many was[2] ſlayne by their murders. Dyd not thus *the* diſcyples of wycclyffe. all be it *that* for fere of the temporall lawes they durſt ſlee no man. yet put they vp a byll of artycles vnto *the* te*m*porall lordes in *the* parlyament ſeaſon mouynge them to ſlee theyr aduerſaryes *that* reſyſted agaynſt theym. And what ſuppoſe ye Martyn luther & his adhere*n*tes wolde do. yf he[3] had the popes holynes & his fauourers. whom he calleth ſo often in deriſyon papiſtas papaſtros.

nevertheless be strong in thy faith; for our Saviour hath warned the church: Every man that shall murder you shall ween that he doth God service.

So the Arians raged against the catholics not only infecting souls,

but also murdering bodies.

So the Donatists:

whosoever set at nought their hard words (*verba*), were constrained with harder strokes (*verberibus*) to follow their pleasures.

[* D vi, back]

The Wiclifites put up a bill of articles to the lords in parliament,

moving them to slay their adversaries.

If Luther had the pope and those whom he calls

[1] The 1556. [2] were 1556. [3] they 1556.

& papanos. & papenſes in his daunger. I fere me *that* he wolde vſe no more curteſy with them than he hath done *with* theyr bokes. *that* is to ſay with *the* decretalles which he hath brent. And ſo lykewyſe I fere me that he wold bren them or any other chriſten man *that* he thought myght let his opinions to go forwarde. And yet in ſo doyng he wold thinke *that* he dyd grete ſeruyce vnto god.

papastros in his danger, I fear me he would burn them, as he did the decretals.

Thus ye may ſe *that* theſe heretykes. all be it they had grete redynes in ſcryptures & were fell wytted men[1]. & depely reſoned. and had alſo pretens of vertuous lyfe. & had a greter[2] zeale thynkynge in theyr con*ſcyence* *that* they were bounden[3] to do aſmoche as they dyd. yet were they diſceyued. & by *the* holy coun*celles* & fathers of the chirche conuynced of theyr erronious opinyons. *And why maye not lykewyſe Martyn luther be deceyued as all they[4] were before hym. & ſpecyally ſythen he wanteth the ſpiryte of trouthe. *the* whiche all they wanted. For yf they had had *the* ſpiryt of trouth they ſhold not haue erred in miſcon*ceyuing* *the* ſcriptures. I ſaye not but *that* they were redy in ſcryptures. & coude brynge *the* ſcryptures merueylouſly to theyr purpoſe. & frame them curſedly to theyr opinyons. but for lacke of the ſpiryte of trouthe they miſcon*ſtrued* theſe ſcriptures. & as ſaynt peter ſaythe. Deprauaban*t*. or as ſaynt Paule ſaythe. Inuertebant, they tourned *the* wronge ſyde of the ſcryptures outwarde. folowynge theyr owne brayne and phantaſye led by the ſpyryte of errour and ignoraunce as it foloweth. Hec omnia facient vobis quia no*n* nouerunt patrem neq*ue* me. *that* is to ſaye. All this they ſhal do vnto you. bycauſe they knowe not my father nor me. Yf they had had the ſpyryte of trouthe. this ſpyryte ſholde haue led them to the true knowlege of

These heretics, though ready in scripture, fell-witted, deeply reasoned, with pretence of virtuous life,

yet were deceived.

[* D vij] Why may not Luther also be deceived, as he too wanteth the Spirit of truth?

They were ready in scriptures,

but misconstrued them for lack of the Spirit;

they turned the wrong side of the scriptures outward.

[1] fell wytte mend 1521. fel witted men 1556.
[2] great 1556. [3] bound 1556. [4] al the other 1556.

Heretics want the true knowledge of the prophets and apostles,

the father and of the ſone. *that* is to ſay. to the true knowlege of the prophetes by whom[1] almyghty god *the* father ſpake. & to the true knowlege alſo of *the* apoſtles. by

because they have not the Spirit of truth.

whome *the* ſone our ſauiour chriſt Ieſu ſpake. but bycauſe they had not this ſpiryte of trouthe whiche was ſent from *the* father & from *the* ſone. therfore they were ignoraunt of them bothe. & by *that* ignoraunce they fell to theſe inconuenientes. And ſo lykewyſe hath

So Luther.

now done Martyn luther. ¶ Now than here I make an ende. I haue remembred vnto you accordynge to

Four instructions in this gospel: I The Spirit was sent to be 'reſyaunt' for ever in the church, [* D vij, back]

my promeſſe foure inſtruccyons *that* be offred vnto vs of this goſpel gracyouſly. Fyrſt *that* the holy ſpiryt which is *the* thyrd perſone in the diuynyte was ſent from the father almyghty god & from his ſone our ſauyour chriſt Ieſu. to be the ſpyryte of trouthe. reſyaunt for euer in *the* chirch of chryſt. & to be as

a Comforter against storms of heresies, 'acertaynynge' us the very truth.

a comforter fro tyme to tyme agaynſt al ſtormes & tempeſtes of hereſyes. acertaynynge vs in the tyme of euery doutfulnes *the*[2] veray trouthe where vnto we ſhal holde & kepe vs. By the occaſyon of this inſtruccyon

1 This instruction pertains to the universal church;

I ſhewed .iij. thynges. Fyrſt *that* this inſtruccyon & all *the* hole goſpell perteyneth to the vnyuerſall chirche of chriſt. whiche thynge I proued by Luthers owne

2 of which the pope is the head,

wordes. Second *that* the heed of this vniuerſall chirche was *the* pope vnder chryſt. whiche one poynt taketh awaye one grete grounde of Martin luther & ſhaketh

3 from whom Luther has divided himself.

fore many of his erronious artycles. Thyrd *that* Martyn luther dyuydynge hymſelf from *the* heed of this body can not haue in hym this ſpyryt of trouth. For *the*

II The heat of charity giveth evidence of the 'lyfely' light of faith; this instruction undermines Luther's doctrine of justification by faith without works.

ſecond inſtruccyon I ſhewed *that* the hete of charyte ſpred in our hertes by *the* holy ſpyryte of god gyueth euydence of *the* lyfely lyght of faythe. ſhynynge vpon our ſoules from our ſauyour chriſt. by *the* whiche inſtruccyon was vndermyned an other grete grounde of Martyn luthers. whiche is *that* onely faythe dothe

[1] om. 1521. [2] of the 1556.

iuſtyfye a fynner *with*outen[1] workes. For *the* thyrd inſtruccyon I ſhewed *that* the erudycyons left vnto *the* chirch by *the* holy[2] apoſtles. bereth vnto vs teſtimony of the faythe of chryſt. & what thynge we ſhall byleue in his church[3]. where alſo was loſed another grounde of Martyn luther. whiche wyll not admyt any other teſtimony. but onely that *that* is wrytten in ſcrypture. Agaynſt whome I proued that he muſt beſydes *the* ſcryptures wrytten. receyue alſo the tradycyons of the apoſtles not wrytten. ouer this the counſelles generall. in whome *the* holy gooſt dyd ſpeke *and *the* interpretacyons of ſcryptures made by *the* holy byſſhoppes and doctours of the chyrche. by whoſe mouthes *the* thyrde perſone in *the* godhede the ſpyryt of trouthe ſpake and ſpeketh. enformyng *the* chirche for this tyme lyke as dyd *the* father almighty god by his prophetes before. & as dyd his ſone *the* ſecond perſone by his apoſtles. For *the* fourth inſtruccyon I ſhewed you *that* the defence which is[4] made for Martyn luther by his adherentes wherby many weyke ſoules be ouerthrowen. is clerly take[5] away by *the* mooſt louynge & mooſt gracyous forwarnynge of our ſauiour chriſt as ye haue herde in the ende of the goſpell. And yet eftſones for his mooſt excellent charyte he warneth all his chriſten people ſayenge and repetynge. Hec locutus ſum vobis. vt quum venerit hora eorum reminiſcamini quia hec dixi vobis. That is to ſaye. Theſe thynges I haue[6] tolde you to thentent *that* whan *the* daungers ſhall befall yet ye maye remembre *that* I before dyd warne you of them. who *that* thus often warned wyll yet gyue faythe to Martyn luther. or[7] any other ſuche herytyke rather than too[8] chriſt Ieſu & vnto *the* ſpyryte of trouthe. whiche is left in *the* chyrche of chryſt vnto *the* worldes ende. ſpecyally to enforme vs of *the* trouthe.

III The erudi-tions, left by the apostles, bear witness what we shall believe;

Luther will only admit the testimony written in scripture.

I proved that he must also admit oral tradition,

general councils,

[* D viij]

and the interpretations of scripture made by doctors of the church, by whom the Spirit speaks now,

as the Father by prophets, the Son by apostles.

IV The defence made for Luther is taken away by our Saviour's forewarning.

Whoever thus warned will give heed to Luther or to any other such heretic, rather than to Christ and the Spirit of truth,

[1] without 1556. [2] om. 1556. [3] charyte 1521. [4] was 1556. [5] taken 1556. [6] haue I 1556. [7] or to 1556. [8] to 1556.

'gothe fer wyde from the ſtreyght waye.'

this man gothe fer wyde from *the* ſtreyght waye. & is neuer lyke to entre in to *the* port of euerlaſtynge reſt. whiche all we deſyre & couet to come vnto. to *the* whiche he brynge vs qui cu*m* patre et ſpiritu ſancto viuit[1] et regnat deus per o*m*nia ſecula ſeculorum. Amen.

¶ Imprynted by Wynkyn de Worde.

[D viij, back, a full-page cut.]

[Colophon of the reprint:

In printed at Lōdō by Robert Caly, within the precinct of the late diſſolued houſe of the graye Freers, nowe conuerted to an hoſpital, called Chriſtes hoſpitall.

M.D.LVI.]

[1] viuet 1521.

¶ A ſpirituall conſolation, written by Iohn Fyſſher Biſhoppe of Rocheſter, to hys ſiſter Elizabeth, at ſuche tyme as hée was priſoner in the Tower of London. Very neceſſary, and commodious for all thoſe that mynde to leade a vertuous lyfe: Alſo to admoniſhe them, to be at all tymes prepared to dye, and ſeemeth to bée ſpoken in the pérſon of one that was ſodainly preuẽted by death.

2. Corinthians. vj.

Beholde now is the acceptable tyme, now is the day of ſaluation.

Mathew. xxiiij.

VVatch therefore, for ye knowe not what houre your Lorde doeth come.

[* A j, back. Blank.]

*¶ A ſpirituall conſolacyon, written by Iohn Fyſſher Biſhop of Rocheſter, to his ſiſter Elizabeth.

[* A ij]

Siſter Elizabeth, nothing doth more help effectuallye to get a good and a vertuous life. Then if a ſoule when it is dull and vnluſtie without devotion, neyther diſpoſed to prayer, nor to any other good worke, may be ſturred or quickened agayne by fruiteful meditacion. I haue therefore deuiſed vnto you this meditation that followeth. Praying you for my ſake and for the weale of your owne ſoule, to reade it at ſuche tymes as you ſhall féele your ſelfe moſt heauie and ſlouthfull to doe any good worke. It is a maner of lamentacion and forowfull complaynyng made in the perſon of one that was haſtily preuented by death, (as I aſſure you euery creature may be) none other ſuretie we haue, liuing in this *world héere. But if you will haue any profite by reading of it, thrée things you muſt do in any wiſe. Firſt when you ſhall reade this meditation, deuiſe in your mynde as nigh as you can, all the conditions of a man or woman ſodaynlye taken and rauyſhed by death: and thynke wyth your ſelfe that yée were in the ſame condition ſo haſtily taken and that incontinent you muſt néedes dye, and your ſoule depart hence, & leaue your mortall bodie, neuer to returne again for to make any amendes, or to doe any releaſe to your ſoule after this houre.

Sister Elizabeth, nothing doth more help to a virtuous life, than to stir by meditation the soul 'vnlustie' without devotion.

I pray you to read this meditation, when you feel most slothful to do any good work.

It is a lamentation in the person of one hastily prevented by death.

[* A ij, back]

To profit by reading it you must

1 devise in your mind the conditions of one 'sodaynelye' ravished by death, and suppose the case your own;

Secondly, that yée neuer reade thys meditation but

2 read it alone by yourself

alone by your ſelfe in ſecrete maner, where you maye be moſt attentyue therevnto. And when ye haue the beſt leaſure without any let of other thoughtes or buzineſſe. For if you otherwyſe behaue your ſelfe in the reading of it, it ſhall anon loſe the vertue and quickneſſe in ſtirring and mouing of your ſoule when you woulde rathereſt haue it ſturred.

at leisure,

else it shall anon lose quickness in stirring your soul when you would ratherest have it stirred;

[* A iij] S before reading you must pray for God's grace.

*Thirdly, that when you intende to read it, you muſt afore lifte vp your minde to almightie God, and beſéech him that by the helpe and ſuccour of his grace the readyng thereof may fruitfully worke in your ſoule a good and vertuous life, according to hys pleaſure and ſay, Deus in adiutorium meum intende, Domine adiuvandum me feſtina. Gloria patri &c. Laus tibi domine rex eternæ glorie. Amen.

Alas, alas, I am vnworthily take*n*, all ſodaynly death hath affayled me, the paynes of his ſtroake be ſo ſore and gréeuous that I may not longe endure the*m*, my laſt houre[1] I perceiue well is come, I muſt now leaue thys mortall bodie, I muſt nowe departe hence out of this world neuer to returne againe into it. But whether I ſhall goe, or where I ſhall become, or what lodgyng I ſhall haue thys night, or in what company I ſhal fal, or in what countrey I ſhall be receiued, or in what maner I ſhall be entreated, God knoweth for I knowe not. What if I ſhall be dampned in the perpetuall pryſo*n* of hell, where be *paines endeleſſe and without number. Gréeuous it ſhall be to them that be dampned for euer, for they ſhall be as men in moſte extreame paynes of death, euer wiſhing and deſiryng death, and yet neuer ſhall they dye. . It ſhould be nowe vnto mée muche wearie, one yeare continually to lye vpon a bed were it neuer ſo ſoft, how weary then ſhall it be to lye in the moſt painefull fyre ſo many thouſa*n*d of yeares without number? And to be in that moſt horrible com-

Alas, alas, I am unworthily taken,

I must leave this body;

but whither I shall go,

God knoweth, for I know not.

What if I shall be damned in the

[* A iij, back] perpetual prison of hell,

where men ever desire death, yet never die?

To lie on a soft bed one year were much weary: how weary then to lie in fire years without number!

[1] home.

pany of diuils moſt terrible to beholde, full of malice and crueltie. O wretched and miſerable creature *that* I am, I might ſo haue liued and ſo ordered my lyfe by the helpe and grace of my Lorde Chriſt Ieſu, *that* this houre might haue bene vnto mée much ioyous & greatly deſired. Many bleſſed & holy Sayncts were full ioyous and deſirous of this houre, for they knewe well that by death their ſoules ſhuld be tranſlated into a new life: To the life of all ioye and endleſſe pleaſure, from *the* ſtreightes and bondage of this corruptible body, into a very libertie and true fréedom *among the company of heauen, from the miſeries & gréeuances of this wretched world, to be aboue with God in comfort ineſtimable *that* can not be ſpoken ne thought. They were aſſured of *the* promiſes of almightie god which had ſo promiſed to all them that bée hys faithfull ſeruauntes. And ſure I am that if I had truly & faithfully ſerued him vnto thys houre, my ſoule had bene partner of theſe promiſes. But vnhappie & vngracious creature that I am, I haue bene negligent in hys ſeruice, and therefore now my harte doeth waſte in ſorowes ſéeing *the* nigh-neſſe of death, and conſidering my great ſlouth & negligence. I thought full little thus ſodainly to haue bene trapped; But (alas) now death hath preuented me, and hath vnwarily attached mée, & ſodainly oppreſſed mée with his mightie power, ſo that I know not whither I may turne mée for ſuccour, nor where I may ſéeke now for helpe, ne what thing I may doe to get any remedy: If I myght haue leaſure and ſpace to repent mée and amende my lyfe, not compelled *with this ſodayne ſtroake but of my owne frée will and libertie, and partly for the loue of God, putting aſyde all ſlouth and negligence. I might then ſafely dye *with*out any dread, I might then be glad to departe hence and leaue my manifold miſeries & encombraunces of this world. But how may I think that my repentance or mine amende-

I might have ordered my life so that this hour might have been to me much joyous.

Many saints knew that by death they should be translated to a life of joy and freedom to be above with God.

[* A iiij]

They were assured of the promises made to God's true servants.

If I had served Him faithfully, my soul had been partner of these promises; but I have been negligent,

little thinking thus suddenly to have been trapped.

I know not whither to turn for succour.

If I might have leisure to repent [* A iiij, back] of my own free-will,

I might die without dread.

ment commeth now of myne own frée will, ſith I was before thys ſtroake ſo colde and dull in the ſeruice of my Lord God. Or howe may I thinke that I doe this more rather for his loue, then for feare of his punyſhement, when if I had truelye loued hym, I ſhould more quickely and more diligently haue ſerued him héeretofore? Mée ſéemeth now that I caſte away my ſlouth and neglygence compelled by force. Euen as a Merchaunt that is compelled by a greate tempeſt in the ſea to caſt his merchandice out of the Shippe, it is not to bée ſuppoſed that hée would caſt away his ryches of hys owne frée will, not compelled by the ſtorme? And euen ſo lykewyſe doe I if thys tempeſte of death were *not now rayſed vppon mée, it is full like that I would not haue caſt from me my ſlouth and negligence. O woulde to God that I might nowe haue ſome farther reſpet, and ſome longer tyme to amend my ſelf of my frée will and libertie. O if I might entreat death to ſpare me for a ſeaſon, but that will not bée, death in no wiſe will be entreated, delay he will none take, reſpet he will none giue, if I would giue him all the ryches of this worlde, no if all my louers and friends would fall vppon their knées and pray him for mée. No if I & they would weepe (if it wer ſo poſſible) as many teares as there be in the ſeas droppes of water, no pietie may reſtrain him. (Alas) when oportunitie of tyme was, I would not vſe it well, which if I had done, it would nowe bée vnto mée more precyous then all the treaſures of a Realme. For then my ſoule as nowe ſhould haue béene cloathed wyth good werkes innumerable, the which ſhuld make mée not to be aſhamed when I ſhould come to the preſence of my *Lorde God, where now I ſhall appeare loaden with ſynne myſerably, to my confuſion & ſhame. But (alas) to negligently haue I letted paſſe from me my tyme not regardyng howe precious it was, ne yet howe muche ſpirituall riches I

Before this stroke I was cold in God's service; how may I think that I now repent for love of God, and not for fear of punishment?

The merchant would not cast his goods out of the ship, unless compelled by the storm.

So I, without this tempest of [* A v] death, might not have cast sloth from me.

Would to God that I might have 'reſpet' to serve Him of free will.

But death will give no respite,

for ransom or prayers.

No pity may restrain him, not if I and my lovers shed tears as many as there are drops in the sea.

When opportunity was, I would not use it.

My soul might have been clothed with good works innumerable;

[* A v, back] I must now come to God's presence loaden with sin.

might haue gotten therein, if I would haue put my diligence and ſtudie thervnto. For aſſuredly no déede that is be it neuer ſo little, but it ſhall be rewarded of almightie God. One draught of water giuen for the loue of God, ſhal not be vnrewarded: And what is more eaſie to be giuen then water. But not onely déedes, but alſo the leaſt wordes and thoughtes ſhall be in likewiſe. O how many good thoughtes, déeds, and workes might one thinke, ſpeak, and doe, in one day? But how many more in one whole yere. O (alas) my great negligence, O (alas) my foule blindneſſe, O (alas) my ſinfull madneſſe that knew this well, and would not put it in effectuall execution. O if now all the people of this world were preſent héere to ſée & know the perillous condition that I am in, & howe I am *preuented by the ſtroake of death, I would exhort to take me as an example to them all, & while they haue leaſure and time to order their liues and caſte from them ſlouth and idleneſſe, & to repent them of their miſbehauior towardes God, and to bewayle their offences, to multiplye good workes, and to let no tyme paſſe by them vnfruitfully. For if it ſhall pleaſe my Lorde God that I might any longer liue, I would otherwyſe exercíſe my ſelf then I haue done before. Now I wiſhe that I may haue time and ſpace, but rightuouſly I am denyed. For when I might haue had it I would not well vſe it: And therfore now when I would well vſe it, I ſhall not haue it. O ye therefore that haue and may vſe this precyous tyme in your libertie, imploy it wel, and be not to waſtfull thereof, leaſt peraduenture when you would haue it, it ſhall be denyed you likewiſe, as now it is to mée. But now I repent me full ſore of my great negligence, and right much I ſorow that ſo little I regarded the wealth & profit of my *ſoule, but rather tooke héede to the vayne comfortes and pleaſures of my wretched bodie. O corruptible bodie, O ſtinking carion,

No good deed, not even one draught of water given for the love of God, shall go unrewarded;

nor even good wordsorthoughts.

O my foul blindness, who knew this and would not put it in execution.
If all the world were present to know how I am prevented by the stroke of death,
[* A vi]
I would warn them by my example, to repent in time of their misbehaviour toward God.

If I could live longer, I would otherwise exercise myself thau I did before.

When I might have had time, I would not well use it; now when I would well use it, I shall not have it.
You that have precious time in your liberty, employ it well.

I sacrificed the
[* A vi, back]
wealth of my soul to the pleasures of my body. O stinking carion!

O rotten earth, whose appetites I have followed.

So quickness of sight and hearing,

nimbleness and beauty, are but lent for a season,

as a wall of earth painted and gilt;

at last the colour faileth, the gilting falleth away, and the earth plainly sheweth itself.

My body, in youth, thou [* A vii] appeared fresh and lusty; but now the naughtiness underneath sheweth itself;

it is black, cold, heavy, like a lump of earth; sight is darkened, hearing dulled, the tongue 'flaltereth.'

Corruption was thy beginning and is thy continuance;

naught ever came from thee but corruption, to corruption thou returnest.

O rotten earth to whom I haue ferued, whofe appetites I haue followed, whofe defire I haue procured, now doeft thou appeare what thou arte in thy own likeneffe. That brightneffe of thy eyes, that quickneffe in hearing, that lyuelineffe in thy other fences by naturall warmeneffe, thy fwiftneffe and nimbleneffe, thy fayreneffe and bewtie. All thefe thou haft not of thy felf, they were but lent vnto thée for a feafon, euen as a wall of earth that is fayre painted without for a feafon with frefhe and goodly colours, and alfo gylted with golde, it appeareth goodly for the tyme to fuche as confider no déeper then the outward crafte thereof. But when at the laft the colour faileth, and the gilting falleth away, then appeareth it in hys owne lykeneffe. For then the earth playnely fheweth it felfe. In lykewife my wretched bodie for the time of youth it appeareth frefh and luftie, *and I was deceyued with the outward bewtie thereof, little confidering what naughtineffe was couered vnderneath: but now it fheweth it felfe. Now my wretched bodye, thy bewtie is faded, thy fayreneffe is gonne, thy luft, thy ftrength, thy lyuelineffe all is gonne, all is fayled: Nowe arte thou then returned to thyne owne earthly coolour: Nowarte thou blacke, colde, & heauie, lyke a lumpe of earth: Thy fight is darkened, thy hearyng is dulled, thy tongue flaltereth[1] in thy mouth, and corruption iffueth out of euery parte of thée: Corruption was thy beginnyng in the wombe of thy mother, and corruption is thy continuaunce. All thyng that euer thou receyueft, were it neuer fo precyous, thou turneft into corruption, and naught came from thée at any tyme but corruption, and now to corruption thy felfe returneft: altogyther ryght vile & lothly art *thou* becom, wher in apparance before *thou* waft goodly, but *the* good lines was nothing els but as a painting or a gilting vppon an earthen wal, vnder *it

[* A vii, back]

[1] *sic* for *faltereth.*

was couered with ſtinking & filthy matter. But I looked not ſo déepe, I contented my ſelf with the outward painting, & in *that* I tooke great pleſure: For all my ſtudie & care was aboute thée, either to apparel thee with ſome cloathes of diuers colours, eyther to ſatiffie thy deſire in pleaſaun*t* ſightes, in delectable hearinges, in goodlye ſmelles, in ſundrie maner of taſtings & touchings, either els to get thée eaſe and reſt aſwel in ſléepe as otherwiſe. And prouided therfore pleaſaunt and delectable lodgings, and to eſchue tedioufneſſe in all theſe, not onely lodgings but alſo in apparell, meates and drinkes procured many and dyuers chaunges, that when thou waſt weary of one, then mighteſt thou co*n*te*n*t thy ſelf with ſome other. O (alas) this was my vaine and naughtie ſtudie whervnto my wit was ready applied, in thoſe things I ſpent the moſt part of my dayes. And yet was I neuer content long, but murmuring or grudging euery hour for one thing or other. And what am I now *th*e better for all this? what reward may I loke *for of all my long ſeruice? Or what great benifites ſhall I receiue for all my great ſtudie, care, and diligence? Nothing better am I but muche the worſe, much corruption and filth my ſoule thereby hath gathered, ſo that now it is made full horrible & lothely to beholde. Rewarde get I none other then punifhment, either in Hell euerlaſting, or at the leaſt in Purgatorie, if I may ſo eaſily eſcape. The benifites of my labour are the great cares and ſorowes which I now am wrapped in: May not I thinke my wit to haue ben well occupied in this lewde and vnfruitful buzineſſe? haue not I wel beſtowed my labour about this ſeruice of my wretched bodye? hath not my tyme bene well imployed in theſe miſerable ſtudies, wherof now no comfort remayneth, but onely ſorow & repentance. (Alas) I heard full often that ſuch as ſhuld be dampned, ſhould gréeuouſlye repent them ſelues, and take more

I looked not so deep;

my care was for clothes of divers colours, pleasant sights, sounds,

smells, tastes.

I provided delectable lodgings,

changes of apparel, of meats and drinks.

In these things I spent most of my days, never content long.

What am I the better for my long [* A viii] service?

I am much the worse; my soul hath gathered filth.

My reward is in hell, or at least in purgatory.

Of my studies only repentance remaineth to me.

I knew that the damned would repent, taking

more displeasure of their misbehaviour than they ever had pleasure. [* A viii, back] But their repentance would come too late.

May all others beware by my example, and prepare themselves against death better than I have done.

Vain now are delicacy of meats and drinks,

pride of apparel,

unclean lusts of the stinking flesh,

pleasures as of the sow, waltering herself in the 'myerie' puddle. The pleasures are gone, leaving my body nothing better, my soul [* B j] much worse.

O lewd body,

O 'sachell' full of dung, now must I answer for thy lewdness.

My immortal soul needs not clothing, meat and drink,

gold and silver, houses and beds.

Thou, O corruptible body, daily needest botching up with meat and drink.

displeasure of their misbehauior then euer they had pleasure before. And yet that repentance then ſhould ſtande them in no *ſtéede, where a full little repentance take*n* in tyme might haue eaſed them of all their paines. This I heard and read full often, but full little héede or regarde I gaue thervnto, I well perceyued it in my ſelfe but all to late I dread me. I woulde that nowe by the example of me all other might beware, and avoyde by the gracious helpe of God theſe daungers that I now am in, and prepare them ſelues againſt the houre of death better the*n* I haue prepared me. (Alas) what auayleth mee nowe anye delicacie of meates and drinkes which my wretched bodie inſaciable dyd deuoure? What auayleth my vanitie or pryde that I had in my ſelfe eyther of apparel or of any other thing belonging vnto me? what auayleth the filthie and vncleane delightes and luſtes of the ſtincking fleſh, wherein was appearance of much pleaſure, but in very déede none other then the Sowe hath, waultering hir ſelf in *the* myerie puddle. Now theſe pleaſures be gon my body is nothing better, my ſoule is much the worſe, and nothyng re*mayneth but ſorow and diſpleaſure and *that* a thouſand fold more the*n* euer I had any pleaſure before. O lewde bodie & naughtie which haſt brought me to this vtter diſcomfort, O dyrtie corruption, O ſachell full of dunge, now muſt I goe to make anſwere for thy lewdeneſſe, thy lewdeneſſe I ſay for it all commeth of thée. My ſoule had nothing néede of ſuch things as was thy deſire, what néede my ſoule that is immortall, eyther cloathyng or meate or drink? what néede it any corruptible gold or ſiluer? what néed it any houſes or beddes, or any other things *that* appertayneth to theſe. For thée O corruptible body which lyke a rotten wall dayly néedeth reprations[1] and botching vp with meate and drinke, and defence of cloathyng againſt colde and

[1] *sic.*

heate was all thys ſtudie and diligence taken, and yet now wilte thou forſake mée at my moſt néede, when accompt and reckoning of all our miſdéedes muſt be gyuen before the throne of the Iudge moſt terrible. Now thou wilt refuſe me and leaue mée to the ieoperdie of *all this matter. O (alas) many yeares of deliberation ſuffice not before ſo great a Iudge to make anſwer which ſhall examyne me of euerie idle word that euer paſſed my mouth. O then how many idle wordes, how many euill thoughtes, howe many déedes haue I to make anſwere for, & ſuch as we ſet but at lyght, full greatlye ſhall be weyed in the prefence of hys moſt high maieſtie. O (alas) what may I doe to get ſome helpe at thys moſt daungerous houre? Wher may I ſéeke for ſuccour? Where may I reforte for any comforte? My body forſaketh me, my pleaſures be vanyſhed away as the ſmoke, my goods will not goe wyth mée. All theſe worldly things I muſt leaue behinde mée: if any comforte ſhall be, either it muſte bee in the prayers of my friendes, or in myne own good déeds that I haue done before. But as for my good déedes that ſhoulde be auayleable in the ſight of God: (alas) they bée fewe or none that I can thynke to bee auayleable, they muſt bée donne pryncipallye and purely *for his loue. But my déedes when of their kynde they were good, yet did I linger them by my folly. For eyther I did them for the pleaſure of men, or to auoyde the ſhame of the world, or els for my owne affection, or els for dreade of puniſhment. So that ſeldome I dyd any good déed in that puritie and ſtreaightneſſe that it ought of ryght to haue bene done. And my miſdeedes, my lewde déedes that be ſhamefull and abhominable be without number, not one day of all my lyfe, no not one houre I trow was ſo truely expended to the pleaſure of God, but many deeds, words, and thoughtes, miſcaped me in my lyfe. (Alas) little truſt then may I haue vp-

Now thou forſakest me at my most need, before the throne of the Judge,

[* B j, back]

who will examine me for every idle word.

Words, thoughts and deeds, such as we set but at light, shall be weighed in His presence.

Where may I seek for succour?

Worldly things I must leave;

my friends' prayers or my own good deeds must be my comfort.

Good deeds to be available must be done for love of God.

[* B ij]

My deeds, when good in their kind, were 'lingered' by my folly, done from bad motives.

My misdeeds be without number.

As for prayers of friends, many of them are in the same need that I am in;

pon my déedes. And as for the prayers of my friendes fuche as I fhall leaue behynde mée, of them manye peraduenture bée in the fame néede that I am in. So

their prayers will not profit others. Many of them are negligent;

that where theyr owne prayers myght profytte them felues, they can not fo profitte an other. And many of them will bée full neglygente, and fome forgetfull of

[* B ij, back] and why should they be more friendly to me than I have been to myself?

mée. And *no meruaile, for who fhoulde haue béene more friendly vnto mée then myne owne felfe. Therefore I that was moft bounden to haue done for my felfe, forget my owne weale in my lyfe tyme, no meruaile therefore if other doo forget me after my departing hence. Other friendes there be by whofe prayers foules may be holpen, as by the bleffed and holy faincts aboue in heauen, which verely will be myndfull of fuch as in earth here haue deuoutly honored them before. But (alas) I had fpecial deuotion but to a fewe, & yet them I haue fo faintly honored, and to them fo coldly fued for fauour, that I am afhamed to afke ayde or helpe of them. At thys tyme in déede, I had more effectuallye ment to haue honored them, & more diligently to haue commended my wretched foule vnto their prayers, and fo to haue made them my fpecial friendes: but nowe death hath preuented me fo, that no other hope remayneth but onely in the mercye of my Lord God, to whofe mercy I doe now offer my felfe, befeeching him not *to looke vppon my defertes, but vppon his infinite goodneffe and abundaunt pietie. (Alas) my dutie had bene much better to haue remembered this terrible houre, I fhould haue had this daunger euer before my eyes, I fhoulde haue prouided therefore, fo that now I might haue bene in a more readyneffe againft the comming of death, which I knew affuredly would come at the laft, albeit I knew not when, where, or by what maner, but well I knewe euery houre and moment, was to him indifferent, and in his

Saints in heaven will be mindful of such as have honoured them before;

but I had special devotion to but a few, and coldly sued for favour even to those few.

I meant indeed at this time to have commended my soul to their prayers;

but death hath prevented me. I have no hope but in God's mercy.

[* B iij]

I should have been in a readiness against the coming of death.

libertie. And yet my madneſſe euer to be forowed. Notwithſtanding thys vncertaintie[1] of his comming, and the vncertaintie of the tyme thereof, I made no certayne nor ſure prouiſion againſt this houre. Full often I tooke great ſtudie and care to prouyde for litle daungers, only bicauſe I thought they might hap, and yet happed they neuer a deale. And but tryfles they were in compariſon of this, how much rather ſhould I haue taken ſtudy and care for this ſo great a daunger which I knew wel muſt neceſſarily fall vn*to mée once. For thys can not be eſchued in no wyſe, and vppon thys I ought to haue made good prouiſion: For in this hangeth all our wealth, for if a man dye well, he ſhall after his death nothing want *that* he would deſire, but his appetite ſhall be ſaciate in euerie poynte at the full. And if he dye amiſſe, no prouyſion ſhall auayle him that euer he made before. This prouiſion therefore is moſt effectually to bée ſtudied, ſithens this alone may profit without other, and without thys none can auayle. O yée that haue tyme and ſpace to make your prouiſion againſt the houre of death, deſarre not from day to day lyke as I haue done. For I often did thinke and purpoſe with my ſelf that at ſome leaſure I would haue prouided, neuertheleſſe for euery tryfelous buzineſſe I put it aſide, and delayed this prouyſion alway to an other tyme, and promyſed with my ſelfe that at ſuche a tyme I would not fayle but doe it, but when that came an other buzineſſe aroſe, *and ſo I deferred it agayne vnto an other tyme. And ſo (alas) from time to tyme, that now death in the mean tyme hath preuented mée, my purpoſe was good, but it lacked execution: My will was ſtrayghte, but it was not effectuall, my mynde well intended, but no fruite came therof. All for bicauſe I delayed ſo often and neuer put it in effect, that, that I

Death's coming was certain, yet I made no certain provision against it.

Little dangers, which happed never a deal, I provided against,

but not against this great danger,

[* B iij, back] which can in no wise be 'eschued.'

If a man die well, he shall want nothing after death;

if he die amiss, nothing shall avail him.

O ye that have time, provide against the hour of death.

I often purposed to provide against it, yet put it aside for every 'tryfelous buzineſſe.'

[* B iiij]

And now death hath prevented me;

my will was straight, but not effectual.

[1] *sic.* Read *certaintie.*

had purpoſed. And therefore delay it not as I haue done, but before all other buzineſſe put this firſt in fuertie, which oughte to bée chiéefe and princypall buzineſſe. Neyther buildyng of Colleges, nor makyng of Sermons, nor giuing of almes, neyther yet anye other manner of buzyneſſe ſhall helpe you without this.

Neither building of colleges, nor making of sermons, nor almsgiving, will help us, unless we prepare to die.

Therefore firſt and before all things prepare for thys, delaye not in any wyſe, for if you doe, you ſhall be deceyued as I am now. I read of manye, I haue hearde of manye, I haue knowne many that were diſappoynted as I am nowe. And euer I thought and ſayde, & intended, that *I would make ſure and not be deceiued by the ſodayn comming of death. Yet neuertheleſſe I am now deceyued, and am taken ſléeping, vnprepared, and that when I leaſt wéened of his comming, and euen when I reckoned my ſelfe to be in moſt healthe, and when I was moſt buzie, and in the middeſt of my matters. Therfore delaye not you any farther, nor put your truſt ouer much in your friends: Truſt your ſelfe while ye haue ſpace and libertie, and doe for your ſelf now while you may. I would aduyſe you to doe that thing that I by the grace of my Lord God would put in execution if his pleaſure were to ſende me longer lyfe. Recounte your ſelf as dead, & thinke that your ſoules were in pryſon of Purgatorie, & that there they muſt abyde till that the Raunſom for them be truly payde, eyther by long ſufferance of payne there, or els by ſuffrages done héere in earth by ſome of your ſpeciall friendes. Be you your owne friend, doe you theſe ſuffrages for your owne ſoule, whether they be praiers or almes déedes, *or any other penitentiall paynefulneſſe. If you will not effectually and hartely doe theſe thinges for your owne ſoule, looke you neuer that other will doe them for you, and in dooyng them in your own perſons, they ſhal be more auayleable to you a thouſand folde

Many have been disappointed as I am now.

I ever intended to make sure, [* B iiij, back]

yet am now taken sleeping, when I reckoned myself to be in most health.

Therefore delay not, nor trust overmuch in your friends; do for yourself while you may.

'Recounte' yourself as dead, your soul in purgatory till the ransom be paid by suffering there or by your friends' suffrages here.

Be your own friend, pray, give alms, do penance for your own soul; [* B v],

or look never that others will do these things for you.

then if they were done by any other: If you followe this counſayle — If you follow this counsel,

and doe thereafter, you be gracious and bleſſed, and if you doe not, you ſhall doubtleſſe repent your follyes, but to late. — you be blessed; if not, you shall repent, but too late.

[* B v, back]

Bp. Fisher in the tower A.D. 1535.

*¶ The wayes to perfect[1]

Religion made by Iohn Fyffher, Byſhop of Rocheſter, being Pryſoner in the Tower of London.

Sifter Elizabeth gladlye I would wryte vnto you ſome thing that myght be to the health of your ſoule and furtheraunce of it in holye Relygion. But well I knowe that without ſome feruor in the loue of Chriſt, Relygion can not bée to you fauerie, nor anye worke of goodneſſe can bée delectable, but euerie vertuous déede ſhall ſéeme laboryous and paynefull. For loue maketh euerie worke appeare eaſie and pleaſaunt, though it bee ryghte diſpleaſaunt of it ſelfe. And contrariwyſe ryght eaſie labour appeareth gréeuous and paynefull, when the ſoule of the perſon that doeth the déede, hath no deſire ne loue in doing of it. This thing may wel appear by the lyfe of hunters, *the* which out of doubt is more laborious and painfull *then is the lyfe of relygious perſons, and yet nothing fuſtayneth them in theyr labour and paynes, but the earneſt loue and hartie deſire to fynde theyr game. Regard no leſſe my writing, good ſifter, though to my purpoſe I vſe the example of hunters, for all true chriſtian ſoules be called Hunters, and their office and duetie is to ſéeke and hunt for to fynde Chriſt Ieſu. And therefore ſcripture in many places exhorteth vs to ſéeke after him, & affureth that he will be found of them that dyligently ſéeke after him. Inuenietur ab hijs qui querunt eum.

Sister Elizabeth, I would gladly write something to your furtherance in religion.

Without the love of Christ religion cannot be to you savory.

For love maketh every work easy; without love right easy labour appeareth painful.

This may appear by the life of hunters, which is more painful [* B vi] than that of 'religious' persons, yet the desire to find their game sustains them.

All true Christian souls are hunters, whose office is to hunt for Christ Jesu. For Scripture says He will be found of them that seek Him.

[1] perfcet.

That is to ſay, he will be founde of them that ſéeke hym, well happy are all thoſe that can fynde him, or can haue any ſent of him in this life here. For that ſent (as Saint Paule ſaith) is the ſent of the verie lyfe. And the deuout ſoules where they féele thys ſent, they runne after hym a pace. Curremus in odorem vnguentorum tuorum. That is to ſay, we ſhall runne after the ſent of thy ſwéete oyntmentes. Séeyng then all deuoute ſoules maye bée called Hunters, I will *farther profecute the comparyſon made before betwéene the lyfe of the Hunters and the lyfe of the relygious perſons after this maner.

Happy are those who have 'sent' of Him in this life;

devout souls feeling this 'sent,' run after Him apace.

[* B vi, back]

A compariſon betweene the lyfe of Hunters, and the lyfe of religious perſons.

What lyfe is more paynefull and laborious of it ſelf then is the life of Hunters[1] which moſt early in the mornyng breake their ſléepe and ryſe when other doe take their reſt and eaſe, and in his labour he may vſe no playne high wayes and the ſofte graſſe, but he muſt treade vppon the fallowes, runne ouer the hedges, & créepe thorowe the thicke buſhes, and crye all the long day vppon his dogges, and ſo continue without meate or drinke vntill the verie night dryue him home, theſe labours be vnto him pleaſaunt and ioyous, for the deſire & loue that he hath to ſée the poore Hare chaſed with dogges. Verely, verely, if hée were compelled to take vppon hym *ſuch labours, and not for thys cauſe, he would ſoone be wearie of them, thinking them full tedious vnto him: neither would he ryſe out of his bed ſo ſoone, ne faſte ſo longe, ne endure theſe other labours vnleſſe he had a verie loue therin. For the earneſt

The hunter rises early,

uses no plain high ways and soft grass, but passes over fallows, hedges, bushes, cries all day long upon his dogs, continues without meat or drink till night drives him home; yet these labours are to him joyous for the desire that he hath to see the hare chased with dogs.

[* B vii]

If he were compelled to take upon him these labours, he would soon be weary of them.

[1] Huuters.

The hunter thinks all his pains but pleasures.

defire of his mynd is fo fixed vppon his game, that all thefe payns be thought to him but verie pleafures. And therfore I may well fay that loue is the principall thyng that maketh anye worke eafie, though the worke bée right painefull of it felfe, & that without loue no labour can be comfortable to *the* dooer. The loue of this[1] game deliteth him fo muche that he careth for no worldlye honour, but is content with full fimple and homely aray. Alfo the goodes of the world hée féeketh not for, nor ftudieth howe to attayne them. For the loue and defire of his game fo greatly occupyeth his mynde and harte. The pleafures alfo of his flefh he forgetteth by wearineffe and wafting of his bodie in earneft labour. All his mynde, all his foule, is buzied to knowe where the *poore Hare may be founde. Of that is his thought, and of that is his communication, and all his delight is to heare and fpeake of that matter, euerie other matter but this, is tedious for him to giue eare vnto, in all other things he is dull and vnluftie, in this onely quicke and fturring, for thys alfo to be done, there is no office fo humble, ne fo vyle, that he refufeth not to ferue hys owne dogges hym felfe, to bathe theyr féete, and to annoynte them where they be fore, yea and to clenfe theyr ftinking Cannell where they fhall lye and reft them. Surely if religious perfons had fo earneft a mynde and defire to the feruice of Chrift, as haue thefe Hunters to fée a corfe at a Hare, their lyfe fhould be vnto them a verie ioye and pleafure. For what other be the paynes of religion but thefe *that* I haue fpoken of. That is to fay, much fafting, crying, and comming to *the* quire, forfakyng of worldly honours, worldly riches, and flefhly pleafures, and communication of the world, humble feruice, & obedyence to his foueraigne, & charytable *dealing to his[2] fifter, which payns in euerie pointe, the Hunter taketh and fuftayneth

Without loue no labour can be comfortable. Love of his game makes the hunter careless of worldly honour,

worldly goods,

and of the pleasures of his flesh.

His soul is 'buzied' to know [* B vii, back] where the poor hare may be found;

in all other things he is dull and unlusty;

there is no office so vile that he refuseth; he will bathe his dogs' feet, anoint their sores, cleanse their stinking 'cannel.'

If 'religious' persons were as earnest to serve Christ, as hunters are to see a course at a hare, their life should be to them a very joy. For their pains are those of the hunter; fasting and crying, forsaking honours, riches, and pleasures, humble service and charitable dealing. [* B viii]

[1] *sic.* Qu. his? [2] Qu. hir?

more largely for the loue that he hath to his game, then doeth many religious perſons for the loue of Chriſt. For albeit, the relygious perſon ryſeth at mydnight, which is painefull to hyr in verie déede, yet ſhée went before that to hyr bedde at a conuenyent houre, and alſo commeth after to hyr bedde agayne. But the Hunter ryſeth early, and ſo continueth foorth all the long day, no more returning to his bed vntill the verie night, and yet peraduenture he was late vp the night before, and full often vp all the long nightes. And though the religious woman faſt vntill it be noone, the which muſt be to hir paynfull, the Hunter yet taketh more payn which faſteth vntill the verye night, forgetting both meate and drink for the pleaſure of his game. The religious woman ſingeth all *the* forenoone in the quier, and *that* alſo is laborious vnto hir, but yet *the* hunter ſingeth not, but he cryeth, halloweth, & ſhooteh[1] all the long day, & hath more greater pains. *The religious woman taketh much labour in comming to the quyer and fitting there ſo long a ſeaſon, but yet no doubt of it more labour taketh the Hunter in running ouer the fallow and leaping ouer *the* hedges, & créeping thorow the buſhes then that can bée. And would to God *that* in other thyngs, that is to ſay, touching worldly honours, worldly ryches, worldly pleaſures, would to God that the relygious perſons many of them might profite as much in myndfulneſſe in ſéeking of Chriſt, as the Hunter doeth in ſéeking of his game, & yet all theyr comforte were to common and ſpeak of Chriſt, as the Hunters hath all theyr ioye to ſpeake of the poore Hare, and of their huntyng. And furthermore, would to God *the* religious perſons would content them ſelues with the humble ſeruice done to their ſoueraigne, and with charitable behauiour vnto their ſiſters, and with as good a harte and mynde as the Hunters

A 'religious' person rises at midnight,

but went to bed in good time and returns to bed.

The hunter rises early and lies down late;

he is often up all night.

The 'religious' person fasts till noon, the hunter till night.

The 'religious' woman singeth all the forenoon, the hunter 'halloweth' all the long day.

[* B viii, back]

The 'religious' woman sits long in the 'quyer,' the hunter runs over the fallow, leaps hedges, creeps through bushes.

Would to God that 'religious' persons would seek Christ with as little concern for worldly honours, riches, pleasures,

as the hunter seeks his game; that their comfort were to 'common' of Christ, as his is to speak of the hare.

Would to God that 'religious' persons would content themselves with humble service to their sovereign,

[1] *Sic* for *ſhouteth*.

as hunters have a good heart to serve their hounds.

acquit them to ſerue their hounds. I wiſſe it is a thing much more reaſonable to loue and ſerue reaſonable *creatures made to the Image of almightie God, rather then to loue and ſerue dogges which be vnreaſonable creatures. And rather our dutie were to ſpeake of Chriſt, and of things belonging to his honour, then of the vaine worldly matters which be but very trifles in déede. And alſo wyth more attentyue mynde we ſhoulde ſéeke after our ſauiour Chriſt Ieſu, to knowe our very comforte in him, wherein reſteth the great merite of our ſoules. Then the Hunters ſhould ſéeke after the Hare, which when they haue gotten, they haue no great gaines thereby. But as I ſayde the cauſe why that ſo many religious perſons ſo diligently purſue not the wayes of religion as doe the hunters, is the want of the obſeruation of their game, which is nothing els but the lack of loue. For verely as I thinke the earneſt loue and hartie deſire of game maketh all labours and paynes pleaſaunte and ioyous vnto the Hunter. And if there were in religious perſons as great fauour and loue to the ſeruice of God, as be in Hunters to *their game all their lyfe ſhould bée a verie Paradiſe and heauenly ioye in this worlde. And contrariwiſe without this ſeruor of loue it can not bée but painfull, wearie, and tedious to them. My purpoſe therefore deare ſiſter is to miniſter vnto you ſome common conſiderations which if you wil often reforte vnto by due remembraunce, & ſo by diligent prayer call vppon almightie God for hys loue, you ſhall now by his grace attain it.

[* C j]
It is more reasonable to serve reasonable creatures than dogs; to speak of Christ than of worldly matters;

to seek after Him than

after the hare.

'Religious' persons do not observe their game;

they lack love.

The love of game makes all pains pleasant to the hunter.

[* C j, back]
Love of God's service should make their life a paradise to the religious; without love it must be weary.

Considerations whereby you, dear sister,

may attain God's love.

The firſt conſideration.

First consideration.

THE firſt conſideration may be this: Firſt conſider by your owne mynde and reaſon, that almightie God of his owne ſingular goodneſſe & frée will dyd create you and make you of naught,

God of His own free will did create you of naught.

whervnto he was not bounde by any neceſſitie, nor drawen by any commoditie that might ryſe vppon him by your creation. No other thing moued him but his verie goodneſſe and ſpeciall fauor *that* he bare vnto you, long or euer he did make you. This good ſifter take for a very truth & firmly beleue it, for ſo it *is in verye déede innumerable creatures more then euer were made or euer ſhall be made, hee myght haue made if it had bene ſo pleaſing vnto him. For how many ſuppoſe you maryed men and maryed weomen haue bene and ſhall be héereafter in thys world, that neuer had ne neuer ſhall haue any children, yet they full gladly would haue had, and by poſſibilitie of nature might haue had many, if it had ſo pleaſed almightie God to haue made and to haue giuen vnto them children. But all thoſe be lefte vnmade, and amongeſt them he myght haue lefte you alſo vnmade, and neuer haue put his hande to the making of you, if he had ſo would. Neuertheleſſe as I ſayde it pleaſed his goodnes herein to prefer you of his ſpecial fauour *that* he bear vnto you, leauing vnmade other moe innumerable, electing you, & appointing you to be made, refuſing & ſetting apart all *them* which wold peraduenture haue *con*ſidered his ſpeciall grace & fauour more louingly *then* you hitherto haue don. And wold haue ſtudied more for his plefure and *ſeruice then euer you did, and you occupie the roome and place that ſome of them might haue occupyed by lyke fauour, as almightie God hath ſhewed vnto you. Ah deare ſifter howe much ſhould this one conſideration moue you to the earneſt loue of thys our ſo gracyous a Lorde, that thus hath appoynted and choſen you to bée his creature, before ſo many other where hée might haue taken any of them at his pleaſure, & repelled you, and left you as naught, without any maner of being.

Nothing but His goodness moved God to create you.

[* C ij]

He might have made innumerable creatures more than ever were made.

He might have given children to many married people now childless.

But those He left unmade, as He might never have put His hand to the making of you.

But it pleased His goodness to elect you, leaving unmade many who might have been more grateful than you have been.

[* C ij, back]

Love then this gracious Lord,

who might have left you as naught, without any manner of being.

Second consideration.

The ſecond conſideration.

THe ſecond conſideration is this, where there is manye maner of beings, ſome creatures haue a goodly béeyng, ſome haue an vngoodly being. It is a more goodly beinge Margarite of a precious ſtone, then of a peble ſtone, of the fayre bright golde, then of ruſtie yron, of a goodly Fesaund then of a venemous Serpent, of a prettie Faune then of a foule Toade, of a *reaſonable ſoule, then of an vnreaſonable beaſt. And it is not to be doubted but almightie God might haue giuen to any of them, what being ſo euer he woulde, & might haue tranſformed eche of thoſe into the nature and kynde of any of the other at hys pleaſure and will. For of the ſtones he might make men, as in the goſpel our ſauiour doeth affyrme, potens eſt deus de lapidibus iſtis ſuſcitare filios Abrahe. Almightie God is of power to make of theſe ſtones the children of Abraham. And contrariwiſe he might of men haue made ſtones as the wife of Loth was turned into a ſalt ſtone. And in likewiſe me or you or any other man or woman, he might haue made a ſtone, or a Serpent, or a Toad, for his pleaſure. There is no creature ſo foule, ſo horrible, or ſo vngoodlie, but he might put you in the ſame condition that the moſt loathly of them be put in, and them, in contrariwiſe he might haue put in the ſame condition that you be in. Conſider now by your reaſon, that if you had bene made in the lykeneſſe of an Owle, or of an *Ape, or of a Toade, howe deformed you ſhoulde haue bene, and in howe wretched & myſerable condition. And thank your Lord God *that* hath giuen you a more excelent nature, yea, ſuch a nature as excelleth in nobleneſſe, in dignitie, all other bodilie natures : For it is made to the verie lykeneſſe and Image of almightie God : wherevnto none other bodily creature doth reach néere. Metalles

Some creatures have a goodly, others an ungoodly being. A 'margarite' goodlier than a pebble,

a 'fesaund' than a serpent, a pretty fawn than a foul toad,

[* C iij] a reasonable soul than a brute. God might have transformed each of these into the nature of any other.

Of stones He might make men,

of men stones, as Lot's wife. Me or you he might have made a stone or toad,

or the loathliest of creatures.

Had you been made an owl, or

[* C iij, back] ape, or toad, how deformed you should have been.

Thank God who has made you to His very likeness.

ne ſtones be they neuer ſo precious, neyther herbes nor Trées, neither Fyſſhes, ne foules, neyther any maner of beaſt be they neuer ſo noble in their kinde, doeth attayne to this high poynte of nobleneſſe to haue in them the Image and lykeneſſe of almightie God, but onely man. For as much then as our lord God, might haue giuen this excelent dignitie to other innumerable creatures, as to beaſtes, to Foules, to fiſhes, to trées, to herbes, to mettalles, to ſtones. And hathe not ſo done but before all thoſe hath elected and choſen you to beare hys Image & lykeneſſe, & to bée indued *with* a reaſonable ſoul, how much ſhuld his louing dea'ling moue you to enforce[1] your ſelfe *with* all *the* ſtrength and power of your harte & mynde, to loue him therfore agayne.

No herb or tree, fish, fowl or beast,

was made in God's likeness, but only man.

God might have given this dignity to them, or to metals, or to stones;

but He has chosen you rather,

[* C iiij]

and thereby bound you to love Him with all your heart and mind.

The third conſideration.

Third consideration.

THe third co*n*ſideration is this, that where notwithſtanding this great and excelent gyft you neuertheleſſe by the reaſon of originall ſinne wherewith you were born of your mother into this world, had loſt the great inheritau*n*ce aboue in heauen, and purchaſed euerlaſting impriſonment in hell, he of his great and ſingular goodneſſe had prouyded you to be borne within the precinctes of Chriſtendeome, where you haue bene inſtructed in the doctrine of hys fayth, and receyued the holy Sacrament of baptiſme, and haue béene made a chriſtian woman, whereby you dyd receyue againe your inherytaunce before loſt, and haue eſcaped[2] *the* moſt horrible dau*n*ger of euerlaſting damnation. Howe manye ſuppoſe you in all the worlde that bée not inſtructed in this lawe and fayth *of Chriſt, ne haue not receyued the holy Sacrament of Baptiſme, both noble men & women, both Knightes and Princes, which haue great wiſdome and reaſon, and

By original sin you had lost heaven and purchased everlasting imprisonment in hell;

but by God's goodness you were born in the precincts of Christendom and by baptism have recovered your lost inheritance.

Many knights and princes, of [* C iiij, back] great wisdom, know not the faith of Christ nor have been baptised.

[1] enfore. [2] etcaped.

Many of these, if taught, might more heartily serve Christ than you do.

many ſuche as peraduenture if they were taught it, woulde more readilye applye their myndes to Chriſtes fayth then you doe, and more hartily ſerue him, honour and loue hym, then euer you did. And yet loe thus

He hath provided for you before all these, making you partaker of the graces that belong to the Christian people.

graciouſly hath hée prouyded for you before all them, and hath appointed you to be a Chriſtian woman, & to be partaker of all thoſe graces and benifites that belong vnto the Chriſtian people, which bée ſo many and ſo great, that it paſſeth the wittes of men, not onely to number, but alſo to think? And héere good ſifter doe

Let this loving preferment stir you to love your Lord God, who has called you, while He suffers many passing you in virtue to perish.

déepely conſider in your ſoule, howe much this louing preferment of our Lorde God ſhould ſturre you to loue him agayn, when he ſuffereth ſo innumerable a multitude of men and women to periſhe & to be loſt for euer, amongeſt whom many do paſſe you in all naturall vertues, both of bodie and ſoule, and alſo would

[* C v]

far*ther paſſe you in profiting in the lawe of Chriſt, if they were receyued therevnto, and yet I ſay he ſuffereth them to periſh euerlaſtingly and perpetuallie to be dampned to: And for your ſafegarde hath prouided of

As you cannot recompense His goodness,

hys ſingular goodneſſe & mercy towardes you, for the whiche ſithens it is not poſſible of your parte to recompence, whie ſhall you not with all your power enforce your ſelfe to loue hys moſt gracious goodneſſe againe, and after your poſſibilitie to gyue vnto him moſt humble thankes therfore.

enforce yourself to love and thank Him.

The fourth Conſideration.

Since your baptism you have many times fallen into deadly sin.

THe fourth con*ſideration is this, that where ſithens that tyme of your baptiſme and that you were made a chriſtian woman, you haue many tymes vnkindely faulne into deadly ſinne, and broken hys lawes and commaundeme*nts, ſetting at naught all thoſe benifites which he before had giue*n to you following your wretched pleaſures, to the great dyſpleaſure and

[* C v, back]

contempt of his moſte *highe maieſtie. And yet he

furthermore did not ſtrike you, ne yet reuenge him ſelfe vppon you rigorioufly, punifhing the tranſgreſſors & breakers of his lawe, as he might and ſhoulde by his rightuouſneſſe haue done. But contrariwyſe he did long ſpare you by his excelent mercy, and mercifully he did abyde your returne to hym againe by ſorowfull repentaunce, and aſkyng of him mercy for your abhominable offences. And where you ſo dyd with good hartie mynde at anye tyme, he receyued you to his grace, and by the Sacrament of pennaunce you were taken into his fauour again, and ſo yet eſcape the horrible paynes of Hell due for your outragious vnkindneſſe: No reaſon may iudge the contrarie but *that* you of good ryght haue deſerued them for your foule prefumption, in breaking of *the* lawes of your Lord God: and preferring your wretched appetites before hys pleaſure, and following your owne wilfull deſires before his moſt high commaundements. (Alas) what miſerable condition ſhould you now haue bene in, if he ſo incontinent after your offences had ſtriken you by death, & had ſent you to *the* horrible payns of hell, where you ſhuld not onely for a time haue bidden but for euer, & without all remedy. No praiers of your frinds, no alms déeds, ne ſuch other good works ſhuld haue releued you. Ah, ſifter imprint déepely in your ſoule this ineſtimable mercy of your Lorde God ſhewed vnto you through his moſt gracious & merciful abiding for your return to him by true repentance & aſking of his mercy. For innumerable[1] foules of men & weomen for leſſe offences then you haue done, lye now in *the* priſon of hel, & ſhal there continu without end: which if they might haue had as great ſufferance as you haue had, & ſo long leaſure to repent them, they woulde haue taken more forowfull repentance then euer you tooke, & doe now more forowfully repent them then euer you did, but

He did not strike you 'rigoriously,'

but spared you to repent,

and took you again into His favour by the saerament of penance.

You have deserved the pains of hell,

which you must have suffered if God had stricken you incontinent [* C vi] after your offences.

No prayers or alms of your friends should have relieved you.

Imprint deeply on your soul God's mercy in abiding your return;

for many lie in the prison of hell for less offences than you have committed; who, if they had been respited as you have been, would have taken more sorrowful repentance.

[1] innmerable.

They now repent too late.

God's loving sufferance towards you comes of a singular love shewn to you by Him,

[* C vi, back]

and should pierce your heart, moving you to love Him again.

Fifth consideration.

Peradventure after repentance and forgiveness you have fallen again into sin,

presuming on God's mercy,

defiling your soul, making it more ungoodly than the sow waltering in the miry puddle,

or than the stinking 'carion' of a dead dog.

[* C vii]

Yet God hath stirred you to forsake your sin and to enter the holy 'religion,'

whereby (after the sentence of holy doctors) your soul is restored to its first innocency.

that as now *can* not profit *them*, for *that* forow & repen*tance* is now to late. But to my purpoſe, how may you thi*n*k *that* this louing ſuffer*ance* & gracious abid*ing* of your amen*d*men*t* & merciful accepting of your forows & repen*tance*, for your great ſins com*m*eth not of a ſingular loue ſhewed vnto you by your lord god before all them. *And ſhall not this con*ſideration pearce your harte, and moue you muche to loue him againe.

The fifth conſideration.

THe fifth conſideration is this: Peraduenture after that thus by your repentance & aſkyng mercy, you were taken to this grace of your God, yet far more gréeuouſly, and farre more vnkindly you fell againe to ſinnne[1], and kepte not *the* purpoſe and pro- myſe that before you did make, but more without ſhame and dread of hys hyghneſſe, tooke your libertie in your ſinfull wayes, abuſing his gentlenes, & preſuming vppo*n* hȳs mercie, not regarding any benifite or kindeneſſe ſhewed by his moſt excelent goodneſſe vnto you before, ſo defiling your ſoule by innumerable wayes, and makyng it filthie & more vngoodly then is the Sowe that waltereth hir ſelf in the foule myrie puddle, and more peſtilently ſtinketh in the ſight of God, then is the ſtinking carion of a dead dogge, being rotten *and lying in a ditch, yet neuertheles for all theſe miſbehauiors, your Lord God of his farre paſſing goodnes hath called you agayne from your ſinfull life, and hath gracioufly ſtirred your ſoule to forſake your ſin, & to leue this wretched worlde, & to enter the holy relygion. Wherby after the ſentence of holy doctors, your ſoule is made as cleane as it was at your baptiſme, and reſtored agayne to the puritie and cleaneneſſe of your firſt innocencie: And not onely that, but alſo hée hath

[1] *sic.*

appointed you to be of the number of them, that he affigned for hys beſt beloued ſpouſes. And what hygh point of ſingular fauour is this? How many weomen farre better then you, be lefte behinde in this worlde not called to this high dignitie, nor admitted to thys moſt ſpeciall grace? When the noble Kinge Aſuerus as it is written in the ſcripture commaunded many fayre yong maydens to be chofen out, and to be ſéene vnto with all things *that* might make them fayre and beautifull and pleaſaunt to his ſight, to the intent that they at *all tymes when it ſhould like him to appoynte any of them to come to his preſence and to be his ſpouſe, they might be *the* more readie. This thing no doubt of it, was to them *that* were thus chofen a comfort, that they were preferred before other, and alſo euerie one of them might lyue in hope to come to *the* kings preſence, & haue ſome likelihood to be accepted for his ſpouſe in ſo much *that* all other but they were excluded. In like maner it is with religious women. All they by the gracious calling of the great king of heuen be gathered into Gods religion and diſſeuered from thother ſeculer women that be of the world, there a ſeaſon to abide, vntill they be ſufficiently prepared by the holy ſacraments, and the holy obſeruacions of religion to come to his gracious highneſſe preſence, and to be brought into his ſecret chamber aboue in heauen, there to abide with him in endles ioy and bliſſe. Bleſſed is that religious woman, that ſo doth prepare her ſelfe for this litle time that héere ſhe ſhal tarry by prayer, by medita*tion by contemplation by teares of deuocion, by harty loue & burning deſyre *that* after this tranſitory life ſhe may be admitted to the moſt excellent honor & not with ſhame & rebuke be repelled therfro, when *the* day ſhal com.

He hath assigned you for His spouse,

a dignity denied to many women far better than you.

Asuerus ordered young maidens to be chosen out and seen unto with all things that might make them pleasant to his sight.

[* C vii, back]

Each of those thus chosen had some likelihood to be accepted for the king's spouse.

'Religious' women are by the King of heaven dissevered from secular women,

and prepared by the sacraments to appear in His presence, there to abide in bliss.

Blessed is that 'religious' woman who so prepares herself now by prayer and tears,

[* C viii]

that after this life she may be admitted to that most excellent honour.

Sixth consideration.

The fixt conſideration.

He who asks your love deserves it more than any other, whether you will give or sell it.

THe fixt conſideration that you call wel to your remembrance, who it is *that* doth thus exhorte you for to loue, verely he is *that* perſon that if eyther you wil fréely giue your loue, or els ſell your loue, he is moſt worthie to haue it aboue all other.

If you give it, you should give it to one who is worthy of it for goodliness of person,

Firſt if ye were of that mynd to giue your loue frée, it were good yet there to beſtow it, that you ſhoulde chooſe ſuche a one, as both in goodlineſſe of perſon, as

prowess, wisdom, gentle manners; for deformity is a great let to love.

alſo in proweſſe & wiſdom and good gentil maners may be worthie your loue. For if there be any deformitie in him whom you would loue, it is an impediment and great let for to loue hym; But in our ſauiour Chriſt the ſonne of God is no deformitie, for hee is all goodlye and ſurmounteth all other in goodlyneſſe: And there-

Christ is all goodly,

[* C viii, back]

fore of hym the Prophet *Dauid affyrmeth in thys maner. Speciosus forma pre filijs hominum: that is to ſay, he is goodly before the chyldren of men.

having made so many goodly creatures; the rose, lily, violet, peacock, 'feasaunt,' popingaye,

And of truth much goodlie muſt he néedes be that hath made ſo many goodly creatures. Behold the Roſe, the Lillie, the Vyolet, beholde the Pecockes, the Feaſaunt, the Popingaye: Behold all the other creatures of this world: All theſe were of his making, all there beautie

received their goodliness of Him.

and goodlineſſe of hym they receyued it. Wherfore this goodlineſſe diſcribeth that he him ſelf muſt néedes of neceſſitie be verie goodly & beautifull. And for that

The spouse in Canticles describeth Him as white and red, chosen out amongst thousands.

in the booke of Canticles the Spouſe diſcribeth his goodlineſſe ſaying: Dilectus meus candidus et rubicundus, electus ex millibus. That is to ſaye, hée that I loue is whyte and redde, choſen out amongeſt thouſands.

His beauty does not fade as that of other men, lusty to-day, to-morrow withered.

And this beautie and goodlines is not mortal, it can not fade ne periſh as doeth the goodlineſſe of other men, which lyke a flower to day is freſh and luſtie, and to morrowe with a little ſickneſſe is withered and vaniſheth away. And yet it is ſenſible

to the goodlineſſe of *mans nature, for the which alſo he is more naturallie to bée beloued of many. For lykeneſſe is the grounde of loue, lyke alway doeth couet like: and the néerer in lykeneſſe that any perſon bée, the ſooner they may bée knit togither in loue. The ſame lykenes he hath & you haue, like body and lyke ſoule, touching his manhood, your ſoule is alſo like vnto him in his godhead: For after the Image & ſimilitude of it, your ſoule is made. Furthermore of his might and power you may bée likewiſe a certayne ſeaſon. He made this world by the onely commaundement of his mouth, and gaue to the herbes and all other creatures their vertue, & might that they haue. And may alſo by his power ſaue, & dampne creatures eyther to lifte them vp in bodie and ſoule into heauen aboue, or els to throw them downe into euer during payns of hell. If ye doubt of his wiſdom behold all this world, and conſider how euery creature is ſet with an other, and euery of them by him ſelfe, how the heauens are apparelled with ſtarres, the ayre with *Foules, the water with Fiſhes, the earth with herbes, trées & beaſtes, how the ſtarres be clad with light, the Foules with feathers, the fiſh with ſcales, the beaſtes with heare, herbes & trées with leaues, & flowers with ſent, wherin doth wel appear a great & merueilous wiſdom of him that made them. Finally his good & gentil maner is all full of pleaſure & comfort ſo kinde, ſo friendly, ſo liberall & beneficious, ſo pittious and mercifull, ſo readie in all oportunities, ſo mindfull & circumſpect, ſo dulcet & ſwéet in communication. For as ſcripture ſaith. Non habet[1] amaritudinem conuerſatio vel tedium conuictus[2] illius, Sed letitiam et gaudium.[3] That is to ſay, hys maners be ſo ſwéet & pleaſaunt, that the conuerſacion of him hath no bitternes, yea, his company hath no loathſomnes, ne

[* D j]

Like covets like;

you are like Him, touching His manhood, both in body and soul; your soul is also made after the image of His godhead.

He made the world by the commandment of His mouth;

He may save in heaven or damn in hell.

His wisdom is seen in the order of the world,

in stars and fowls and fishes, in trees [* D j, back] and beasts.

His gentle manner is friendly and beneficious,

dulcet and sweet.

His conversation hath no bitterness.

[1] licet (Wisd. 8 16). [2] conuetas. [3] gaudeum.

wearines in it, but all gladnes and ioye. Here peraduenture you will ſay vnto me, how may I loue *that* I ſée not, if I might ſée him with all *the* conditions ye ſpeak of, I could *with* all my hart loue him. Ah good ſiſter *that* time is not come yet, you muſt as I ſaid now for *the* time prepare your ſelf in cleanneſſe of bo*die and ſoule, againſt *that* time, ſo that when that tyme commeth, you may be able and worthie to ſée him, or els you ſhall be excluded from him with the vnwiſe virgins of whom *the* goſpel telleth *that* they were ſhut out from his preſence with great ſhame & confuſion, bicauſe they had not ſuffitiently prepared themſelues. Therfore good ſiſter for this time be not negligent to prepare your ſelfe with all good workes, that then you may be admitted to com vnto his preſence, from *the* which to be excluded, it ſhall be a more gréeuous payne, then any paine of hell. For as Chriſoſtome ſayth. Si decem mille gehennas quis dixerit[1] nihil tale eſt quale ab illa beata viſione excidere,[2] that is to ſaye, if one would rehearſe vnto mée tenne thouſand hels, yet all *that* ſhould not be ſo great paines as it is to be excluded from the bleſſed ſighte of the face of Chriſt.

You may say: How may I love that I see not?

You must prepare yourself against [* D ij] the time when you may see Him,

that you be not excluded with the unwise virgins,

which exclusion is more grievous than 10,000 hells, as Chrysostom saith.

The ſeuenth conſideration.

Seventh consideration.

THe ſeuenth conſideration is this: wher now it appeareth vnto you, that if you will giue your loue fréelie there is non ſo worthy to haue it as Ieſu *the* *ſonne of the virgin Mary. I will further ſhewe vnto you that if you will not fréely giue it, but you will looke peraduenture to haue ſome thing agayne, yet there is none ſo well worthie to haue it as he is, for if an other will giue more for it then he, I will not be agaynſt it, take your aduantage. But ſure I am there

If you will not give your love [* D ij, back] freely, but sell it, even so none is so worthy of it as Christ; if any will give you more for it than He, I will not be against it, take your advantage.

[1] duerit (εἴπῃς Chrys. in ep. Philipp. c. 4 hom. 13 4 p. 302[b c]).
[2] exadere.

is none other to whome your loue is ſo deare, and of ſo greate price as it is vnto him, nor any that will come nigh vnto that, *that* he hath giuen or wil giue. If his benifits and kyndneſſe ſhewed towardes you, wherof I ſpeak ſomewhat before, were by you well pondered, they be no ſmall benifites, and eſpecially *the* loue of ſo great a prince, and that he would thus loue you, and preferre you before ſo many innumerable creatures of his, and that when there was in you no loue, and when you could not ſkill of loue: yea, and that, that more is, when you were enimie vnto him yet he loued you, and ſo wonderfully that for your loue and to waſhe you from ſin, and to deliuer your ſoule from the extreame perrill *he ſhead his moſt precious bloud, and ſuffered the moſt ſhamefull, the moſt cruel, and the moſt painefull death of the croſſe, his head to be perced with thornes, his handes and féete to bée thorough holed with nayles, his ſide to be launced with a ſpeare, and all his moſt tender bodie to be torne and rent with whippes & ſcourges. Beléeue this for a very truth good ſiſter, that for your ſake he ſuffered all, as if there had bene no moe in all the world but onely your ſelfe, which I will declare more largely vnto you in the next conſideration following. Beléeue it in the meane tyme certainely, for ſo it is in déede, and if you beléeue it not, you doe a great iniurie and ſhewe a full vnkindeneſſe vnto him that thus muche hath done for you. And if this beliefe truly ſettle in your harte, it is to me a meruaile if you can content your heart without the loue of him, of him I ſay, *that* thus déerely hath loued you, and doeth loue you ſtill. For what other louer will doe thus much for your loue? What creature in all the world will die for *your ſake? what one perſon will depart with one drop of his hart bloud for your ſake? whe*n *the*n the ſon of God, the prynce of heaue*n*, *the* Lord of Angels hath done this for your

None will come nigh to what He will give,

who is so great a prince, and preferred you to innumerable creatures of His, when you could not skill of love; yea, when you were His enemy,

[* D iijj]
He shed His blood on the cross for you.

For you He suffered all, as if there had been no more in the world but only yourself.

If this belief settle in your heart, you cannot content it without the love of Him.

For what other lover will do so much for your love?
[* D iij, back]
will depart with one drop of his heart blood for your sake?

What frost hath congealed your heart, that it may not relent under the heat of Christ's love? one favourable countenance given by Him from heaven were a more precious benefit than you could recompense.

But He hath descended into this world for your sake, hath endured all misery and a horrible death,

and prepared for you a reward [* D iiij] in heaven: how then shall you recompense His love?

Soon your wretched soul shall depart, and who then will give you refreshing for one hour? Bestow then your love on Him, who hitherto hath best deserved it, and will reward it after this life.

fake, which thing no other creature wil do, what froft could haue vngeled[1] your harte, that it may not rele*n*t againft fo great an heat of loue? if he fo excele*n*t in all nobleneffe fhould haue giuen you but one fauourable countenance from the heauens aboue, it had bene a more precious benifit then euer you could recompence by your loue againe. It were impoffible for your loue to recompence that one thing. But nowe much rather when he hath defcended into this wretched worlde for your fake, and here hath become man, and hath endured all miferie pertaining vnto man, faue onely finne and ignoraunce, and finally hath fuffered this great horrible death for your loue, how fhall you euer now recompence this by any loue or feruice to be done for your pittie? And he hath not onely don al this for your fake, but alfo hath prepared for you after this tranfitory *lyfe a rewarde aboue in heauen, fo great that neuer mortal eye faw the lyke, nor any tonge can expreffe, nor yet any hart can think. Ah fifter whe*n* your wretched foule fhall hence departe, which can not be verie longe héere, who fhall giue you refrefhing the fpace of one hour. Good therfore it is that you looke vnto your felfe, & vppon him beftow your loue, *th*e which hitherto hath done moft for you, & beft hath deferued it beyond all other, and yet after this life he wil giue for it a rewarde fo ineftimable that it fhall neuer fayle you.

Eighth consideration.

The eight confideration.

The love shewn by Christ to many other,

nothing minisheth His love towards you.

THe eight co*n*fideration is this; *that* albeit, there are many other which alfo are beloued of chrift Iefu, yet *th*e loue *that* he fheweth to them, nothing minifheth his loue towards you, as if there were no moe beloued of him in all *th*e kinde of ma*n*. This may euidently be fhewed vnto you by this exa*m*ple

[1] *sic.*

folowing. If before any Image of our fauior were difpofed & fet in a *long rowe many glaffes, fome great and fome little[1], fome high and fome lowe, a conuenient diftance from the Image, fo that euerie of them myght receiue a prefentment of the Image, it is no doubt but in euerie of thefe glaffes fhould appeare the verie likeneffe of the fame Image I will not fay but this lykeneffe fhould be longer in the great glaffes then in the leffe, and clearer in the better clenfed glaffes, and in them that were nigh vnto the Image, then in the other that were not fo well clenfed, & much farther of. But as to the likeneffe itfelfe it fhall be as full and as whole in euerie one glaffe as though there were but one. Now to my purpofe, if you confider lykewife that all *the* good foules that be fcoured[2] from deadly finne, be in the maner of glaffes fet in an order to receiue the loue of our fauiour Chrift Iefu. Such foules as by true pennaunce doing, by fighing, by weeping, by praying, by watching, by fafting, & by other lyke, be *the* better fcoured and clenfed from the fpottes and mallice of deadly finne, they bée *the brighter glaffes and more cléerly receyue this loue, & fuch alfo be néere vnto our Sauior, for nothing putteth vs farre from him but onely finne. And therefore they that haue more diligently fcoured their foules from the ruft of finne, be néerer vnto him, then the other that fo haue not done. Such foules alfo as of their parte enforce them felues to a great loue and to a more ample feruor, they doe inlarge the capacitie of their foules, to receyue a more large abundaunce of loue agayne, thofe that leffe enforce them, haue a leffe capacitie in receyuing, and therfore fo much the leffe they receyue of this loue. Euen as a man that openeth his bofome wyde and enlargeth it, is more able to receiue a greater thing into it, then hée that doeth not. But yet as I haue fayde before of the glaffes, euery one

If before any image of our [* D iiij, back] Saviour were set many glasses, some great, some little, so that every of them might receive a presentment of the image, though the image might be longer or less,

clearer or dimmer,

it would be as full and whole in every one glass as if there were but one.

All good souls scoured from deadly sin are such glasses;

some by penance, weeping, prayer, watching, better scoured;

[* D v]

some nearer to Him, for sin alone removes us from Him;

they who have scoured their souls from the rust of sin, are nearest to Him.

Those who enforce themselves to a more ample fervour, enlarge the capacity of their souls to receive love again;

as a man who openeth his bosom wide, is more able to receive a greater thing into it.

[1] litlle. [2] fcourged.

of the ſoules receyue as full and as whole a loue of Ieſu Chriſt, as though there were no moe ſoules in all the world but that one alone, for the loue of Chriſt Ieſus [is] infinite. And therfore when innumerable of ſoules *haue euerie one of them receyued as much the loue of Chriſt Ieſu, as to euerie one of them is poſſible, yet hath he ſtill in him ſelf loue ſuffitient for infinite moe, & this his loue therby is not in any point diminiſhed nor leſſened, though it be deuided vnto many be the number of them neuer ſo great. None of them that be beloued receiue the leſſe bicauſe of the multitude of his fellowes, nor if he had no moe but him ſelfe he ſhoulde not thereby haue any more abundance of loue to his parte, but according to the clenſing and capacitie of his ſoule & nighneſſe vnto Chriſt, his parte in loue ſhall be the leſſe or more. Wherefore good ſiſter I pray you bée you dylygent to ſcoure your ſoule cleane, and to enforce your ſoule on your parte feruently to loue your ſpouſe Chriſt Ieſu, and drawe nygh vnto hym with entiere deuotion, & then vndoubtedly you ſhall be partener to the more plentuous aboundance of his loue, notwithſtanding any other multitude which beſide is beloued of him, for he neuertheleſſe is as ſtudious of you, and as *myndfull, & as feruently[1] careth for your weale, as though ther wer no mo beloued of him but you alone in all thys world.

Christ has love sufficient for innumerable souls.

[* D v, back]

None receives less because of the multitude of his fellows; none would receive more, if there were no 'moe' but himself alone to receive.

Scour your soul clean, enforce it to love your Spouse Christ Jesu,

for He careth as fervently for you, [* D vj] as though you alone were beloved by Him in this world.

The ninth Conſideration.

Ninth consideration.

THe ninth conſideration is this, wher peraduenture you would obiect to me again & ſay, Brother if it bée thus as you ſay, that my Lord Ieſu loueth me ſo much, and is ſo mindfull of me, and ſo feruently entendeth my weale, what néede me to care whatſoeuer I doe, he will not caſt me away, he wil not forſake me nor ſuffer mée to periſh. Good ſiſter without doubt as

If you say: Brother, if the Lord so fervently intendeth my weal, what need me to care? whatsoever I do, He will not cast me away.

[1] feruently.

I haue ſaid, our ſauior Chriſt Ieſu is in loue towards you, & he is myndfull & more louing towards you then I can expreſſe. And ſure you may be, *that* hée will neuer caſt you away, ne forſake you, if you before caſt not your ſelfe away, ne forſake your ſelfe. But if you giue any place to ſinne in your ſoule, and ſuffer it to enter vpon you, verely then you forſake your ſelf and caſt your ſelfe awaye, and willinglie deſtroye your ſelfe, that is your déede & not hys: for he neuer forſaketh *any creature vnleſſe they before haue forſake*n* them ſelues. And if they will forſake them ſelues were they neuer in ſo great ſauour with hym before, they then incontinently loſe his ſauour, the which thing well appeareth in his firſt ſpirituall creatures the noble Angelles Lucifer and hys companie, which were created in excelent brightneſſe, and were muche in the ſauour of almightie God, they prefumptuouſly offe*n*ded him in pride for the which not onely, they loſt hys ſauour, but alſo their merueylous brightneſſe became inco*n*tinently horrible, ſoule, and were expelled out of the glorious kingdom of heauen that they were in, and throwen into perpetuall darkeneſſe into the pryſon of hell. The firſt man Adam alſo who was created in ſingular honour, and was put into Paradiſe a place full of gladneſſe, there to liue in comfort of all pleaſure, the which was done to him for a ſingular loue *that* almightie God had to wardes him, yet anon as he fell to ſinne he was in lyke maner expelled out from that pleaſure, and *ſent into this miſerable world to endure miſerie and payne. If thoſe noble creatures which were lift vp into ſo great ſauour with almightie God, ſo lightly by their miſdemeanor in ſin, loſt his gracious ſauour, let none other creature thinke but if they admit any ſinne to their ſoule, they ſhal be likewyſe excluded out of his ſauor. For ſinne is ſo odible vnto almightie God, that not the deareſt friends that euer he had in all the worlde, but

True, He loves you more than I can express.

He will never forsake you, unless you forsake yourself by sin.

[* D vj, back]

They who forsake themselves incontinently lose His favour,

as we see in Lucifer and his company,

who became incontinently foul and were thrown into hell.

Adam

anon as he fell into sin was ex- [* D vij] pelled out of Paradise.

If these noble creatures so lightly by sin lost God's favour, let others expect no better fate.

Sin is so odible to God, that He would not receive

His dearest friend in whom deadly sin should be found after death. If one deadly sin were found in Mary Magdalen or the Virgin,

they should be thrown into the dungeon of hell. Say not that you may do what you list, because His love is so much upon you; rather the more He loves you,

beware the more that you offend Him not. So Mary Magdalen

if there were founde in their foules any deadly fin after death, they fhould neuer be receiued into the ioy of heauen. Not the bleffed Mary Magdalen for all hir loue towardes him, nor yet his owne bleffed mother that bare him into this world, if one deadly fin were found in their foules, they fhuld incontinent be throwen into *the* darke dungeon of hell. Wherfore good fifter fay not, if his loue be fo muche vppon you, and he fo defirouflie entendeth your profite, that you may doe what you lift, you need not to care what you doe. But contrariwife the more that he loueth you, the more you fhoulde [* D vij, back] *take heede vnto your felf and beware that you offend him not, for fo did the bleffed Mary Magdalen of whome I fpake before. Shée notwithftandyng the great loue that both our fauiour had to hir, and fhée vnto him agayne for the which alfo hyr finnes were forgiuen hyr,

after our Saviour's death lived in the wilderness in wailing, fasting and prayer,

yet after his death fhée fled from the companie of men, & lyued in the wilderneffe farre from any worldly comforte, in great wayling, fafting, and prayer, & fuch other painefulneffe of hir body, & was nothing *the* leffe diligent to kéepe hir felfe warely from finne, for the

and because of our Saviour's love did more studiously 'eschu' what might displease Him.

great loue that our lord & fauiour had to hir, but for *that* the more ftudiouflie fhe did auoid & efchu euery thing wherby fhe might run into any difpleafure againft him.

The tenth confideration.

Tenth consideration.

THe tenth confideration is this: it were wel done and much it fhuld farther this caufe if you truly

Think how 'trifelous' a thing your love is, how few set much price [* D viij] thereby;

efteme of how little value your loue is, how vaine, how light, & howe trifelous[1] a thing it is, & how few ther be *that* would much regarde it, or fet muche pryce *therby, for fewe there be or none to whom it may doe any profit or auail. Contrariwife you fhould confider the loue

how excellent is the love of your Spouse,

of your fpoufe *the* fwéet Iefu, how excelent it is, how

[1] *sic.*

fure, how faſt, howe conſtantly abiding, how many haue much ſpecially regarded it. Martirs innumerable both men and women for his loue haue ſhead theyr bloud, and haue endured euery kind of martirdom were it neuer ſo cruell, were it neuer ſo terrible. No paine, no tormentrie, might compell them to forſake his loue: ſo deſirous were they of his loue, *that* rather then they would forgo it, they gaue no force of *the* loſſe of all this world beſide, and theyr owne life alſo. So deare and precious was that loue to them, that all *the* honors, pleaſures, and poſſeſſions of this life, they recompted as verie trifles in compariſon of that. And what be you in compariſon of them, but naughty, wretched, and miſerable? where then they which be now glorious ſaincts aboue in heauen, ſo much haue valued and ſo greatly eſtéemed this moſt excelent loue, and you may haue the ſame loue *for yours, that is ſo naughtie and ſo little worth, what ſhould you doe of your parte? howe muche ſhould you enforce[1] your ſelfe not onely to obtayn this loue, but ſtudiouſlie to kéepe it, ſithens that you haue it once, and for nothing to departe therefro. He of his goodneſſe doeth not repell any creature from hys loue, but permitteth them aſſuredly that if any draw nigh vnto him by loue, he will loue them agayne, and giue his moſt precyous loue for theirs, he ſayeth, Ego diligentes me diligo: That is to ſay, I loue them that loue mée. And in an other place. En qui venit ad me non eiciam[2] foras; That is to ſay, what perſon ſo euer commeth vnto me, I wil not caſt him away. Sifter if you conſider this déeply, it ſhould moue you to fall downe vpon your knées, & with all your hart and mynde ſay vnto your Spouſe in this maner. O my bleſſed Sauiour Lord Ieſu thou aſkeſt my loue, thou deſireſt to haue my harte, and for my loue thou wilt giue me thy loue agayne. O my ſwéete Lorde, what is this for thee

how many martyrs have shed their blood for it.

No 'tormentrie' might compel them to forsake His love; for it they gave no force of the loss of the world and of their own lives:

all honours, pleasures, possessions, they 'recompted' as very trifles. Compared with saints in heaven you are naughty and miserable; they so highly esteemed the love of Christ, and you too may have [* D viij, back] it for yours, which is naughty and of little worth.

Enforce yourself to obtain and keep it.

He repels no creature, but loves all that love Him.

Sister, fall upon your knees and say unto your Spouse:

Thou askest my love and wilt for it give me Thine:

[1] enfore. [2] equam, *corrupted from* eijciam.

[* E j] if my heart were of so much value as all the hearts of men and women that ever were, put together in one, if it were precious as all orders of angels,

yet it were but a little gift to so great a Lord;

but it is naughty and wretched as it is now.

Still, as Thy goodness doth ask it, I freely give it Thee,

praying that I may ever avoid [* E j, back] from it all other contrary love.

to desire, which arte so *excelent, if my poore harte were of so much value as all the hartes of men and weomen that euer were, if they were put togither in one, & if it were as precious & noble as there is price and nobleneſſe in all *the* orders of Angels, if furthermore it did contayne in it all bodelie and ſpirituall treaſure that is within the compaſſe of heauen or without, yet it were but a little gift to giue vnto ſo great a lord, for his moſt delicate & precious loue to be had of him againe: much rather my loue and hart as it is now naughtie, wretched, and miſerable, ſo is it but a ſmall gift and of little value. Neuertheleſſe ſuch as it is, ſithens it is thy pleaſure to haue it, & thy goodneſſe doeth aſke it of mée ſaying, Prebe mihi cor tuum. That is to ſay, giue mè thy harte, I fréely gyue it vnto thée, and I moſt humbly beſéech thy goodneſſe and mercy to accept it, and ſo to order me by thy grace, that I may receiue into it the love of nothing contrarie to thy pleaſure, but that I alwayes may kéepe the fyre of thy loue auoyding from it all o*ther contrarie loue that may in anie wyſe diſpleaſe thée.

Conclusion.

The finall concluſion of all.

These considerations, often read and truly imprinted in your remembrance, will inflame your heart with love of Christ Jesu and make your 'religion' easy.

NOw then good Sifter, I truſt that theſe conſiderations, if you often read them with good deliberation, and truelie imprint them in your remembraunce, they will ſomewhat inflame your harte with the loue of Chriſt Ieſu, and that loue once eſtabliſhed in you, all *the* other points and ceremonies of your religion ſhall bée eaſie vnto you, and no whit painefull, you ſhall then comfortriblie [1] doe euerie thing that to good religion appertayneth, without any great wearyneſſe. Neuertheleſſe if it ſo fortune that you at any tyme begin to féele any dulneſſe of mynde, quicken it again by the meditation of death, which I ſend you here before, or els by ſome effectuall prayer, earneſtly

If ever you feel dulness of mind, quicken it by the meditation of death which I send you, or by prayer.

[1] *sic.*

calling for helpe & fuccour vpon the moſt fwéete Ieſu, thinking as it is in déed, that is *your neceſſitie, & that no where els you can haue any helpe but of him. And if you will vſe theſe ſhort prayers following, for euerie day in the wéeke one, I thinke it ſhall be vnto you profitable. For thus you may in your hart ſhortly pray what companie ſo euer you be amongeſt. [* E ij]

Short prayers, one for every day in the week, to be used in any company.

The Prayers be theſe.

O bleſſed Ieſu make me to loue thée intierlie.

O bleſſed Ieſu I would fayne, but without thy helpe I can not.

O bleſſed Ieſu let me déeply conſider the greatneſſe of thy loue towards mée.

O bleſſed Ieſu giue vnto mée grace hartilie to thanke thée for thy benifites.

O bleſſed Ieſu giue me good will to ſerue thée, and to ſuffer.

O fwéete Ieſu giue me a natural remembraunce of thy paſſion.

O fwéete Ieſu poſſeſſe my hart, holde and kéepe it onelie to thée.

THeſe ſhort praiers if you will often ſaye, and with all the power of your ſoule & harte, they ſhall merueylouſlie kindle in you this loue, ſo that it ſhal be alwaye feruent and quicke, *the* which is my eſpeciall deſire to knowe in you. For nothyng may be to my comfort more then to heare of your furtheraunce and profiting in God & in good religion, the which our bleſſed Lorde graunte you for hys great mercie.

Amen.

[* E ij, back] These prayers often said with all your soul and heart will kindle in you the love of God.

Nothing may be more to my comfort than to hear of your furtherance in good religion.

FINIS.

[* E ij]

*¶ *A Sermon verie fruit-*
full, godly, and learned, vpon thys
Lamentationes, carmen, et vae. ſen*te*nce of the Prophet Ezechiell, *Lamentatio-*
nes, Carmen, et væ, very aptely applyed vnto
the paſſion of Chriſt: Preached vpon a
good Friday, by the ſame Iohn Fiſ-
her, Biſhop of Roche-
ſter.

Eze. 2. Ezechiel saw a book written within and without:

lamentation, song, and woe.

THe Prophet Ezechyell telleth *that* hée ſawe a booke ſpread before him, the which was written both within and without, & there was written alſo in it, Lamentationes, Carmen, et væ, that is to ſay, lamentation, ſonge, & woe. This was a wonderfull booke, and much to be merueiled vpon. Much comfortable knowledge and ſwéetneſſe this Prophette gate by this booke, (as he ſaith in the Chapter next enſuing factum eſt in ore meo ſicut mell [1] dulce, thys booke was in my mouth as ſwéete as honye. This booke to our purpoſe may bée taken vnto vs, the Crucifixe, *the* which *doubtleſſe is a merueylous booke, as wée ſhall ſhewe héereafter.

In his mouth it was sweet as honey.

Eze. 3.

To us this book may be the crucifix.

[* E ij, back]

In the which if wée doe exerciſe our admiration, wée ſhall come to wonderfull knowledge. Meruayling was the cauſe, why that the Philoſophers came to ſo greate knowledge, as they had. They behelde and ſawe many wonderfull thynges, and effectes in thys worlde, as the marueylous earthquakes, Thunders, lightnings, Snow, Rayne, & Froſtes, blaſinng [2] Starres, the Eclipſes

'Meruayling' was the cause why philosophers came to their great knowledge. Beholding earthquakes, lightnings, blasing stars, eclipses,

[1] *sic.* [2] *sic.*

of the Sunne and of the Moone, and ſuche other effectes. And thoſe marueylous wonders moued them to ſearch for the cauſes of the ſame. And ſo by dyligent ſearche and inquiſition, they came to great knowledge and cunning, which cunnyng men call Philoſophie naturall. But there is another higher Philoſophie which is aboue nature, which is alſo gotten with marueyling. And this is the verye Philoſophie of Chriſtian people. And doubtleſſe amongeſt all other things concerning a Chriſtian man, it is a thyng muche marueylous, and moſt *wonderfull, that the ſonne of God, for the loue that he had vnto *the* ſoule of man, woulde ſuffer hym ſelfe to bée crucified, and ſo to take vpon him that moſt vyllanous death vpon the Croſſe. Of thys the Prophet Abacuck ſayeth. Admiramini et obſtupeſcite, quia opus factum eſt in diebus veſtris, quod nemo credet quum narrabitur, marueyle, and wonder you, for a worke is done in your dayes, which when it ſhall bée ſhewed, no man will beleéue.

they searched for the causes of these effects, and came to philosophy natural.

A philosophy above nature is also gotten with marvelling, and this is the philosophy of Christian people.

Of all marvels the greatest is the passion of the Son [* E iiij] of God.

Abac. 1. Act. 13. Abacuck says: when it shall be shewed, no man will believe it.

Is it not a wonderfull thyng, that he whych is moſt to bée dreade and feared, would be in ſo much feare, that for verie feare and dreade of payne hée had to ſuffer, he ſwet water and bloud.

He who is most to be 'dreade,' for fear 'swet' water and blood.

Is it not a wonderfull thyng, that he *that* was moſt ineſtimable in price, and moſt precyous, woulde ſuffer hys bodie to bée ſolde for ſo little a pryce, as for the value of thyrtye pence?

He who was ineſtimable, suffered His body to be sold for thirty pence.

Is it not a wonderfull thyng, that hée that is the Lorde of heauen and earth, and all other creatures, *would ſuffer him ſelfe to be bound of thoſe vyllaynes wyth ropes lyke a théefe?

The Lord of heaven and earth was bound of those villains like [* E iiij, back] a thief.

Is it not a wonderfull thing that he that hath ſo great might and power, would ſuffer him ſelfe to be taken of his cruell & mortall enimyes, and ſo led vnto all theſe paynes?

He who hath so great power, suffered Himself to be taken of His enemies.

Is it not a wonderfull thyng, that hée that is the

The Judge of all wrongfully judged.

Iudge of all the worlde, woulde thus wrongfullye be iudged?

The Allwise mocked as a fool.

Is it not a wonderfull thyng, that hée *that* had in hym all wifedome, would thus bée mocked and reputed as a foole?

The Almighty fell under the burden of the cross.

Is it not a wonderfull thing, that he that is ſo ſtrong & mightie, would be made ſo weake, and féeble, that he fell vnder the wayght and burthen of the Croſſe?

The Lord of angels spitted and bobbed of a sort of lorrelles.

Is it not a wonderfull thing, that hée that is the Lord of Angels, would be ſpytted and bobbed of a ſorte of Lorrelles in that moſte diſpytefull maner?

The King of glory crowned with thorns.

Is it not a wonderfull thyng, that he that is the Kyng of euerlaſtyng *glorie would ſuffer his head in mockerie to be crowned with thornes? [* E v]

He that gives life to all died a sorrowful death.

Is it not a wonderfull thyng, that he that giueth lyfe to euery creature, would ſuffer this moſt ſhamefull, ſorowfull, and ſo painfull death?

The Lord of liberty nailed hand and foot to the cross.

Is it not a wonderfull thing, that he *that* is the Lord, and Aucthor of all libertie, would thus be bounde with ropes, and nayled hand and foote vnto the Croſſe?

Who list to muse of this book (the crucifix) shall come to more fruitful knowledge than many which daily study common books.

Thus who that liſt with a méeke harte, and a true fayth, to muſe and to maruayle of this moſt wonderfull booke (I ſay of the Crucifixe) hée ſhall come to more fruitefull knowledge, then many other which dayly ſtudie vpon their *com*mon bookes. This booke may ſuffice for *the* ſtudie of a true chriſtian man, all *the* dayes of his life. In this boke he may finde all things that be neceſſarie to *the* health of his ſoule. Sainct Fraunces coulde paſſe hys time *with* this booke, & was neuer wery thereof, and his great ſtudie was in the compaſſe of a fewe wordes. Quis tu, et quis ego domine. That is to[1] ſay, who arte thou Lord, and who am I. *Thys thought alway dyd run from hym ſelfe to Chriſt: And agayne, from Chriſt vnto hym ſelfe. And ſo euer he meruayled of the moſt excelent

This book contains all that is necessary for the health of the soul. St Francis was never weary of this book and of the words: *Quis Tu, et quis ego, Domine?*

[* E v, back]

[1] io.

nobleneſſe of Chriſt, and compared it with hys owne naughtyneſſe, alwayes meruaylynge that Chriſt being of ſo incomparable worthyneſſe, woulde ſuffer that moſte paynefull death for ſo vnworthye ſinners, which leſſon is ſo playne, and ſo common, that euerie man (be he neuer ſo ſimple,) may ſomewhat profite in it. And agayne, it is ſo hygh, that fewe can attayne to reach to the ſpecyall fruite of it. This holie Sainct Fraunces ſo profited in this leſſon, that it cauſed in hys hearte ſuch a feruent loue, ſuch a deuotion, ſuch an affection to Chriſt, that the capitall woundes which he behelde in the handes and féete, and ſyde of Chriſt, ware by myracle imprinted in hys owne handes and féete. This thing the B. of R. Innocent and hys Cardinalles dyd ſée, and had verye proofe thereof.

He marvelled that Christ, so incomparably worthy, would die for unworthy sinners; a lesson plain yet high.

St Francis so profited in this lesson,

that the wounds which he saw in Christ were imprinted in his hands and feet; a miracle witnessed by pope Innocent.

The meditation and imagination *of this booke was ſo earneſt, and ſo continuall, that the token of the fiue woundes of Chriſt, were imprinted and ingraued in thys holy Sayncte bodye. But to this hygh fruite (as I ſayde) fewe or none beſides him doth attayne. It is a ſingular gyfte of almightie God, and not common to bée looked for of other perſons. Neuertheleſſe, who that will exerciſe this leſſon, though he come not to thys hygh poynte of perfection, he ſhall neuertheleſſe greatly profite in *the* ſame, and come to a great knowledge both of Chriſt & of him ſelfe. A man may eaſily ſay & thinke with him ſelfe (beholding in his hart the Image of *the* Crucifixe, who arte thou, and who am I. Thus euerie perſon both ryche and poore, may thinke, not onely in the church here, but in euery other place, and in hys buſineſſe where about hée goeth. Thus the poore laborer maye thinke, when he is at plough earyng hys grounde, and when hée goeth to hys paſtures to ſee hys Cattayle, or when hée is fittyng at home by hys fire ſide, or els when he lyeth in hys *bed waking and can not ſléepe. Likewyſe the rich man may do in his buſineſſe

[* E vj]

Though few attain to this high fruit from meditation of this book;

yet every one may greatly profit in the same, and come to great knowledge of Christ and of himself; may say with himself, beholding in his heart the crucifix: Who art Thou, and who am I? All may think thus, not only here in the church, but every where; the labourer at plough earing his ground, or with his 'cattayle,' or by his fireside, or in bed;

[* E vj, back] the rich man in his business;

poor women,

while spinning their rocks or serving their pullen; rich women in every lawful occupation. Any one may make these two questions: Lord, how noble art Thou? how miserable I?

that concerneth him. And the poore women alſo in theyr buſineſſe, when they be ſpinning of their rocks, or feruing of their pullen. The ryche weomen alſo in euerie lawfull occupation that they haue to doe. It is an eaſie thyng for any man or woman to make theſe two queſtions wyth them ſelfe. O my Lorde that wouldeſt dye for me vpon a Croſſe, how noble and excelent arte thou? & agayne, how wretched and myſerable am I? Doubtleſſe O thou chriſtian ſoule, he that hunge for thy ſake on the Croſſe, was verelie the ſonne of God, as the noble Centurio fayde, when at the death of Chriſt he ſawe ſo many wonderfull tokens. He ſaw the ſunne withdrawe his lyght, and the ayre in darkeneſſe, and felte all the earth tremble and quake, and the ſtones brake aſunder, then he fayde, vere filius dei erat iſte. That is to ſay, verely thys perſon was the ſonne of God. Thinke with thy ſelf, O chriſtian ſoule, how great a perſon he is that is the *ſonne of God? And thinke againe how vilaynous and how wretched thou art, in comparíſon of him. What art thou but affhes, cinis[1] es, and vnto aſhes thou ſhalt returne, et in cinera[2] reuerteris. Abraham which was a man of high perfection, yet when he ſhould ſpeake vnto almightie God he fayde, quum ſum puluis et cinis[1] loquar ad dominum, that is to ſay, I am but duſt and affhes, and yet I muſt ſpeake vnto my Lorde. Dauid alſo ſayth, vniuerſa vanitas omnis homo viuens, that is to ſaye, man contayneth in him all vanitie. Furthermore Iob ſpeaketh of man ſaying in this maner, Qui quaſi[3] flos egreditur, et conteritur, et fugit velut vmbra. Man is lyke a flower, he dooth iſſue foorth into the worlde, and ſoone after he is troden downe, and ſo finally hée paſſeth lyke a ſhadowe. Man is but earth and affhes, & ſhall paſſe away lyke a ſhadow, and lyke a méere vanitie.

Mat. 27.

Think, o Christian soul, how great a [* E vij] person is the Son of God, how 'vilaynous' thou, Gen. 3. in comparison of Him. Ashes thou art, unto ashes thou shalt return. Abraham, though Gen. 18. a man of high perfection, when he should speak unto God, said: I am but dust and Pſal. 38. ashes. David said: man is all vanity. Iob. 14. Job: man is like a flower;

he passeth like a shadow.

[1] ciuis. [2] *sic.* [3] puasi.

Contrarywyfe Chriſte, was, is, and euer ſhalbe, the prince of heauen, the Lorde of Angells, and the creator of all creatures, Qui fecit cœlum et terram *et omnia que in eis ſunt, He made heauen and earth & all that is in them. His power is infinit, & moſt to be dreade. Omnipotens rex, et metuendus nimis. His wiſedome is incomprehenſible. O altitudo diuitiarum ſapientiæ et ſcientiæ dei. His greatneſſe paſſeth all meaſure, Magnus dominus et laudabilis nimis, et magnitudinis eius non eſt finis. Shortly to ſaye, when a man hathe ſpoken or thought all that can be to the prayſe of his excellencie, yet he dooth farre paſſe and ſurmount all that, as the Scripture ſayth, Glorificantes dominum, quantum cumque poteritis ſuper valebit adhuc et admirabilis magnificentia illius.

But Christ is the Prince of angels, the Creator of every creature: [* E vij, back] Act. 14. Pſal. 145.

His power infinite; His wisdom incomprehensible; Rom. 11.

His greatness passeth measure. Pſal. 47. Pſal. 144.

He far surmounts all man can think to the praise of His excellency.

Eccle[1]. 43.

Now then, O thou ſinfull creature, maruell at his excellent worthines, that was thus crucified. And maruell alſo at thy naughtineſſe, for whoſe loue he was thus crucified. Thus I ſay dyd the holy ſainct Francis, Quis es tu et quis ſum ego domine, Who arte thou my Lord ſo excellent, and who am I, for whome thou wouldeſt endure all this payne.

Marvel then, o sinful creature, at His worthiness, who was crucified for thee, and at thy naughtiness. Thus did St Francis.

O Chriſten ſoule often beholde this booke, and ſaye with this holy man, *Quis es tu et quis ſum ego. Marueyle that his ineſtimable goodneſſe would thus dye for ſo myſerable a vanitie. And ſo maruelinge, thou ſhalt profyt in a gracious knowledge of Chriſt, and thy heart ſhall taſte maruelous ſwéeteneſſe, and be replenifhed with a devoute ſauour of his moſt excelent goodneſſe. But you maruell peraduenture why I call *the* crucifix a booke? I will now tell you the conſideracion why? A booke hath boardes, leaues, lynes, wrytinges, letters booth ſmall and great. Firſt I ſaye that a booke hath two boardes: the two boardes of this booke is the

Often behold this book, o christian [* E viij] soul, and say: *Quis es Tu et quis sum ego, Domine?*

So thy heart shall be replenished with a devout savour of Christ's goodness.

Why is the crucifix a book?

It has two boards, as when a book is spread,

[1] Excle.

the leaves be cowched upon the boards.

two partes of the croſſe, for when the booke is opened & ſpread, the leaues be cowched vpon the boardes.

So Christ's body was spread on the cross.

And ſo the bleſſid body of Chriſt was ſpred vpon the croſſe.

The leaves of the book are the members of His body.

The leaues of this booke be *the* armes, the handes, legges, and féete, with the other members of his moſt precious and bleſſed body.

Never parchment was more [* E viij, back] strayghtlye stratched upon the tentors than His body on the cross by those lorells;

Neuer anye Parchement ſkynne was more ſtrayghtlye ſtratched by ſtrength vpon the tentors then was *this bleſſed body vpon *the* croſſe. Theſe lorells that crucifyed him, drewe by vyolence his moſte precious armes, with ropes vnto either braunche of the croſſe, that the ſinowes burſt in ſonder, and ſo nayled his handes faſt with ſpykinge nayles of yron, vnto the croſſe.

His hands

and His feet.

After they ſtretched his féete lykewyſe vnto an other hole beneath in the croſſe, and there nayled them with the third nayle thorough bothe his féete.

His body was reared against the sun as a parchment skin is set forth to dry.

And ſo they reared vp this body a loft againſt the ſunne, euen as a parchment ſkinne is ſette foorth before the heat of the Sun for to drye. It was ſet vp a loft to the entent that all the worlde might looke vpon this booke.

This book was written within and without; within, with but one word; yet that word compriseth all God's Col. 2. cunning and wisdom; Iohn. 1. [* F j] that word is the second Person in the Godhead, the Son of God written by the Holy Ghost in the inner side of this parchment. The Holy Ghost was the pen of the Father; He set His most mighty Word unto the body of Christ.

This booke was written with in and without. Fyrſt within was wrytten but one worde: neuertheleſſe this one word compryſeth in it, as ſayth ſaint Paule, the whole treaſure of al cunning and wiſdome partayning vnto God, In quo ſunt omnes theſauri ſapientiæ dei, in whome are all the treaſure of the wiſedome of god. Of this worde Saint Iohn ſpeaketh, ſaying, *In principio erat verbum, the word was in *the* begynning before all creatures, thys worde is the ſecond perſon in the godhead, the ſonne of God which by the holie Ghoſt was written in the inward ſyde of thys parchment. For the Godheade of Chriſte was couered and hidde vnder the lykeneſſe of man. The holy Ghoſt was the penne of almyghtie God the father, He ſet hys moſt mightie word vnto the body of Chriſt, within the

wombe of the Vyrgine Marye, and ſo this booke was written within.

For as Sainct Paule ſayeth, ſi cognouiſſent nunquam dominum gloriæ crucifixiſſent, That is to ſaye, if they had knowne the ſonne of God, which was and is the Lorde of euerlaſting glorie, they woulde neuer haue crucified hym. They ſawe his manhood which was in outwarde ſight, but they ſawe not hys Godheade whych was couered within the ſame. The Godhead was the inward ſyde, and the manhoode was the outwarde ſyde. Furthermore when a booke is ſpread, you ſée that in the leaues *are many lynes drawen. And many letters, ſome read, ſome blacke, and ſome blewe, ſo in this booke, (the moſte bleſſed bodie of Chriſt) was drawne many lynes, for it was all to ſcourged with whippes, ſo *that* euery where *the* print of *the* cordes of *the* ſcourges, was left behynd, & that in euery place, from *the* necke downward vnto the ſoles of his ſéete, ſo *that* there was no margent lefte in all thys booke, there was no voyd place, but euery where it was eyther drawne with lynes, or els wrytten with letters, for theſe ſcourges fylled not onely his moſte precyous bodie with lynes drawne euerie where, but alſo left many ſmall Letters, ſome blacke, ſome blewe, ſome reade. For the bloud by the vyolence of the ſchourges ſprunge out in euery place. And for bycauſe no parte of thys booke ſhoulde bée vnwritten, hys head alſo was pearſed with ſharpe thornes.

1 Cor. 2. St Paul: If they had known the Lord of glory, they would never have crucified Him.

His manhood they saw; but not His Godhead covered within.

In a book are many lines drawn, [* F j, back] and letters red, black, blue; so in Chriſt's body were many lines,

for it was all to scourged with whips;

there was no margent left in all this book, everywhere it was either drawn with lines, or written with letters,

black, blue, red;

for the blood sprung out in every place.

His head also was pierced with thorns.

Theſe cruell Iewes put vpon hys heade a Crowne of thornes, and preſſed it downe vpon the ſame, *as hard as they myght preſſe it by vyolence, beatyng it downe with a ſtrong Réede. Et Arundine percuciebant caput eius. And hys bleſſed heade ſo Crowned, they dyd beate it downe with a gadde, or a harde Réede.

The Jews put on His head a crown [* F ij] of thorns, and beat it down with a gadde or hard reed. Mat. 27.

Thus you perceyue that this booke was full of lynes and ſmall Letters, whyche were of dyuers coulers, (as I

Thus was this book full of lines and letters of divers colours,

fayde) fome black, fome blewe, fome reade, fome blewyfhe, that is to faye, full of ſtroakes, and laſſhes, where by the ſkynne was toarne, and rente in a thouſande places. Beſides theſe ſmall letters, yet was there alſo greate Capytall Letters precyouſlie illumyned with Roſet colour: Roſet is a reade colour lyke vnto the coulour of a Roſe, which colour that moſt precyous bloude, whiche iſſued out of his hands and féete, doeth repreſent vnto vs, with this moſt precious blud was illumined the fyue great Capital letters in this wonderful booke. I mean by theſe capital letters *the* great wou*n*ds of his body, in his handes, and in hys féete, and in his ſide.

i. e. of strokes and lashes.

There were five great capital letters preciously illumined with roset colour;

I mean the wounds in hands and feet and side.

[* F ij, back] *Theſe fyue great woundes were ingraued with ſharpe & vyole*n*t pennes, that is to ſay, the ſharpe nayles, and the ſpeare. And they doe repreſent vnto vs the fyue capytall Letters of thys booke. Thus then you maye perceyue what bée the boardes of this booke, and what be the leaues, how it is written within, and without, howe it is lyned and leathered[1], and what bée the Letters, as well the ſmall as the great. Now wée ſhall heare what maner of wryting is contayned in thys booke. But firſt héere, let vs make our prayer for grace, beſéechyng almyghtie God, to gyue vnto our hartes the gracyous lyght of his beames, whereby wée may the more clearely perceiue the writings of this booke, and that they may bring foorth ſome good fruite to our ſoules health.

[* These wounds were engraved with sharp pens, *i. e.* the nails and spear.

[1] Qu. lettered?

Before speaking of the writings contained in this book, let us make our prayer to God for grace to perceive them,

that they may bring forth fruit to our souls' health.

Now you ſhall heare what wrytings be contayned in thys booke, in the booke which Ezechiel did ſée, was written thrée maner of things, Lame*n*tationes, Carmen, et væ, which is to ſay, Lamentations, ſonges, and woe. *And the ſame thrée things, in lyke maner be wrytten in thys booke of the Crucifixe. Fyrſt is lamentation, and this verie conueniently*e* is written in thys booke of the Crucyfixe. For whoſoeuer will ioye

In the book seen by Ezechiel were lamentations, songs and woe.

[* F iij]

So in this book of the crucifix. Lamentation:

for whosoever will

with Chriſt, muſt firſt forow with him. And by forowe and lamentation hée may come vnto ioye: But hée that will not forrowe and lament wyth Chriſt héere in thys lyfe, hée ſhall come fynallye to the place where is euerlaſting woe, I faye woe that ſhall neuer haue ende. Héere therfore is written all theſe thrée, lamentation, ſonge, and woe.

joy with Christ, must first sorrow with Him. He who will not sorrow with Christ here, shall come to everlasting woe.

Fyrſte then wée will ſpeake of lamentation.

Lamentation aryſeth of foure affections, eyther of a great feare, or dreade, or of a great ſhame, or of ſome forrowe, or els of ſome hatred. When Holophernes with a mightie power was entred into *the* countrey of Iurie, & terribly threatned to diſtroy all before hym, the people were in a greate feare and dreade to be oppreſſed, and ſo fell downe before *almyghtie God, and with great lamentation, dyd call for hys helpe, omnis[1] populus cecidit[2] in facie*m*, adorantes dominum cum lamentatione et fletu*, all the people fell on theyr faces, worſhyppyng our Lorde with wéepyng and lamentation.

Lamentation ariseth 1 of fear, 2 of shame, 3 of sorrow, 4 of hatred. When Holofernes entered Jurie, the people in great dread called for God's help with [* F iij, back] weeping and lamentation.

Iudith. 4. (*sic.* read 6. 14).

The cauſe of this lamentation, was the great dreade whych they were in. Héere firſt then let vs learne to dread, and doubtleſſe thou Chriſtian ſoule, thou mayeſt héere learne greater matter of dread, then the Iewes then were in. For the Iewes then were onelye in perill of temporall death, thou arte in perill of euerlaſtyng death.

Let us learn hence to fear, for whereas the Jews were only in danger of temporal, thou, Christian soul, art in danger of everlasting death.

Conſider man how gréeuouſlie thou haſt ſinned: And alſo behold how gréeuouſly ſinne was reuenged, and puniſhed in the bleſſed bodye of Chriſt. And thou ſhalt anon fynde here great cauſe and matter of dread. The ſtoryes telleth of Cambiſes the King of Perſia, *that* where one of hys Iudges had giuen a falſe and a wrong iudgement, he depriued him of hys offyce, and made an other in his place their *Iudge after him.

Consider how grievously thou hast sinned: behold how grievously sin was punished in Christ's blessed body. Cambyses slew an unjust judge

[* F iiij]

[1] omnius. [2] cetidit.

and caused his skin to be hanged up before the seat of judgement,

Furthermore bicauſe of hys falſehoode he cauſed him to be ſlayne, and his ſkinne to be hanged vp before the place of the commen iudgement, to the entent that this

that the new judge might beware of falsehood.

newe Iudge beholdyng *the* gréeuous puniſhment of his predeceſſor, might be ware of falſhood, and alway dread to giue any wrong iudgement. In like maner *the*

So the crucifix is hung up in every church, that we may see how grievously sin was punished in the most blessed body of Christ; not His own sin, but ours.

Image of the Crucifix is hunge vp in euery Church, to the entent that we may ſée how gréeuouſlie ſinne was punyſhed in that moſt bleſſed bodye of our Sauyour Chriſt Ieſu, not for him ſelf, nor for hys owne ſinne, but for ours was he thus cruellye intreated, wée were the cauſe, wée committed the ſinne. But yet neuertheleſſe he bare the paynes, and burthens of our ſinnes vpon his backe.

1 Peter 2.

As wryteth Sainct Peter, Peccata noſtra ipſe pertulit in corpore ſuo ſuper lignum[1] crucis. And therefore when we behold the Image of the Crucifixe in anye place ſet vp, we ſhould thynke howe gréeuouſly ſinne was punyſhed in the body of our

When we see the crucifix, we should think, how grievously sin was punished in our Saviour's body,

fauiour Chriſt.

[* F iiij, back] and learn to dread the punishment of sin. Alas, man, the Son of God was for thy sin put to the cruel death of the cross. If thou believe not this, Iacob. 2. thou art worse than the devils; if thou believe it, learn how much our Saviour and His Father hate sin, since the Father gave the Son to such an horrible death,

*And there by learne to dreade the gréeuous puniſhment of ſinne. (Alas) man thynkeſt thou not, that thys was matter of dreade. This I ſay, that the verie ſonne of God, was for thy ſinne put vnto thys cruell death of the Croſſe: If thou beléeue not thys, thou arte worſe then the dyuylles. For as Sainct Iames ſayeth, demones credunt et contremiſcunt, the diuilles doe beléeue, and tremble. And if thou verely beléeue it, thou mayeſt thereby thynke and learne howe muche our ſauyour and hys father both doeth hate ſinne. For ſith almightie God the father woulde gyue hys moſte dearely beloued ſonne vnto ſuche an horrible death,

only to extincte sins.

onely for to quenche and to extincte ſinne, thou mayeſt bée ſure that he hateth ſinne very much.

Our Saviour

Our Sauyour alſo muſt néedes hate ſinne when hée

[1] ligium.

rather would ſuffer thys moſte vyllanous death, then that ſinne ſhoulde haue domynion vpon our ſoules, ſéeyng then that thow knoweſt that bothe they hate ſinne? Howe ſhouldeſt thou dreade *to receue any ſinne into thy ſoule. If ſinne were ſo displeaſant to almighty God the father, that rather then hée would ſuffer it, he would giue his owne ſonne vnto death for the expulſion of it. How much rather now doth it diſpleaſe him, when his ſonne hath ſuffered death therfore, and yet ſinne rayneth neuertheleſſe, and more generally then euer it dyd before.

rather would suffer this vyllanous death, than that sin should have dominion over our souls. [* F v]

If sin were so displeasant to God the Father,

that He gave His Son to death for the expulsion of it; how much more doth it displease Him, when after His Son's death, sin reigneth more than ever before.

Furthermore, if ſinne was ſo greuouſly puniſhed in him that neuer did ſinne, how bytterly ſhall it be puniſhed in thée O ſinfull creature, the which haſte done ſo many great outragious ſinnes. Surely wher he hath one nayle in his handes & féete, thou ſinfull creature haſt deſerued one hundreth. And for euery one thorne, that he ſuffred in his head, thou haſt deſerued a thouſande. And for euery one laſh that he felt of the ſcourges, thou art worthy to haue innumerable.

If sin was so grievously punished in Him that never did sin, how much more in thee, o sinful creature.

For every nail, thorn, lash, that He felt, thou deservest 100,1000,

innumerable.

Who *that* déepely conſiderith this that I haue ſayde, and with an earneſt ſtudy reſorteth often to looke vppon this booke I maruell if he doo not fynde here in, great cauſe and earneſt mat*ter of dread.

Whoever considering all this looketh upon this book, will find great cause of dread. [* F v, back]

Here alſo may euery ſinner quicken his ſinne, if any lie within his[1] breaſt, for it is maruell that a ſinner can *with*out ſhame beholde this bleſſed Image? If a ſinner call to remembrance his great vnkyndneſſe, & repute the ſame vnkyndenes any maner of vice, I trow that he wylbe much aſhamed of his moſte vnkynde and vngentle dealing againſt ſo louing a Lorde.

No sinner can without shame behold this blessed image, calling to remembrance his ungentle dealing against so gracious a Lord.

Say to me thou ſinful creature, wilt thou not looke that other men, when thou haſte béene vnto them in anye thinge beneficiall, I ſaye, wylt thou not looke that

Say, sinful creature, wilt thou not look that other men be loving to thee for

[1] hiſt.

benefits? Wilt thou not rebuke those that are unkind to thee?

they ſhall be kynde and louing vnto thée againe? And if any perſon be vnkynde vnto thée, wylt thou not rebuke him fully, and lay it vnto his reproofe to make him aſhamed thereof? I am ſuer that thou wylt. Now

Where then is thy shame? Behold each part of this blessed body, how it suffered for thee. Eyes filled with tears;

then let me ſée, wher is thy ſhame? beholde and vew euery part of this bleſſed body, what payne it endured for thy ſake?

Séeſt thou not his eyes, how they bée fylled with blood and bytter teares?

[* F vj] ears with rebukes;

*Séeſt thou not his eares, how they be filled with blaſphemous rebukes, and obprobrious words?

cheek with buffets;

His chéeke & necke with buffets, his ſhoulders with *the* burthen of *the* croſſe?

mouth, how in His dryghnesse they would have filled it with asell; back, pained against the cross;

Séeſt thou not his mouth, how in his dryghneſſe they would haue filled it with Aſell and Gaule?

Séeſt thou not, how his backe is payned againſt the hard Croſſe?

sides, scourged with sharp whips;

Séeſt thou not his ſydes, how they were ſkourged with ſharpe whyps?

arms, strained by ropes;

Séeſt thou not his armes, how they were ſtrayned by the violence of the ropes?

hands, nailed to the cross;

Séeſt thou not his handes, how they be nailed iuſt vnto *the* croſſe? Séeſt thou not his legges, how they be wearyed with labour?

feet, staying the weight of His body.

Séeſt thou not his féete, how paynefully they ſtay and bere vp the wight of his whole body?

O most unkind sinner, all this He suffered for thee;

O moſt vnkinde ſinner, all this he ſuffred for thy ſake. No greater kyndes[1] euer was, or could be ſhewed to thée by any creature, then this which ſwéete Ieſus dyd ſhewe for thée and for thy ſake, & wher is now

what is thy kindness again? [* F vj, back]

*thy kindenes againe?

No kindness, but much unkindness.

No kyndneſſe thou canſt ſhewe, but much vnkyndneſſe thou haſte often ſhewed vnto him, and yet thou

Alas, man, where is thy shame?

art not aſhamed. Alas man where is thy ſhame? Thincke with thy ſelfe how many abhominable ſinnes thou haſt done againſt his pleaſure. I doo acertayne

[1] *sic.*

thée that the leaſt of them ſtryketh him more paynefully vnto the hart then any vnkyndneſſe that euer was done vnto thée in all thy lyfe.

Thy least sin striketh Him more to the heart than any unkindness ever done to thee.

For as Sainct Barnerd ſayth in the perſon of Chriſt, when he hath reherſed all *the* gréeuous paynes of his paſſion, he putteth vnto theſe wordes, Extat interius planctus[1] pregrauior, quum te ingratum experior, that is to ſay, but inwardly mourning is much more greuous bicauſe I perceue thou arte to me ſo much vnkynd. So many ſinnes ſo much vnkyndneſſe. And the more haynous, and the more accuſtomable that they bée, the more abhominable is thyne vnkyndeneſſe.

St Bernard makes Christ say: Inwardly mourning is much more grievous [than the cross], because thou art to Me much unkind.

So many sins, so much unkindness; the more abhominable, the more accustomable that they be.

If the leaſt of many of thy ſinnes had come to lyght, and to the knowledge of men, thou wouldeſt haue béene *fore aſhamed of them, Chriſt knoweth them, and ſaw thée doo them, for Omnia nuda[2] et aperta ſunt oculis eius, All thinges be naked and open before his eyes: and yet thou art not aſhamed of all thy vnkindnes[3].

If the least of thy sins had come to the knowledge of men, thou wouldst [* F vij] have been Heb. 4. ashamed. Before His eyes all is naked, yet thou art not ashamed.

Alas man, heare what the King and Prophet ſayth, Tota die verecundia mea contra me eſt, et confuſio faciei meæ cooperuit me. All the day long my ſhame is before mée, and my face is couered with confuſion. Thus ſayd this holy Kinge, when our ſauiour as yet had not ſuffered his paſſion for him.

David said: Pſal. 43. All day long my shame is before me; yet our Saviour had not then suffered.

This high poynte of kindeneſſe was not as yet ſhewed vnto this man by our ſauiour Chriſt, and he neuertheleſſe was aſhamed of his ſinne. Thou haſt peraduenture done much more outragious ſinne, and haſt béen much more vnkynde after this his moſte wonderfull paſſion ſuffered for thy ſake, then euer that king was, & that alſo maketh thy ſinne much more horryble. Thou haſt after thy promiſe made vnto him, falſified the ſame promiſe and vntruely broken it, by

Thou hast peradventure done more outragious sin than David, and that since the passion. Thou hast broken thy baptismal promise by multi-

[1] plauctus. [2] vnda. [3] vnkinddes.

multiplying of many foule and abhomina*ble ſinz, & by often renewing of *the* ſame. Thou dyddeſt promiſe once at the ſacrament of baptiſme to kéepe thy fayth & trueth vnto thy ſauiour, & to forſake the diuel & all his works? An honeſt man, or an honeſt woman would be much aſhamed to brek their promiſe, & ſpecially to theyr friend? Albeit the worlde is now full of ſuch lorrells, *that* doo no more regard to break their promiſe, then for to drink when they be drye. How often haſt thou broken thy promiſe? Alas man learn to be aſhamed and ſaye with the Prophet Eſdras, Deus meus, confundor et erubeſco leuare faciem meam quoniam iniquitates noſtræ leuatæ ſunt ſuper caput noſtrum, that is to ſay, O my god I am confounden and aſhamed to lyft vp my face vnto thée, for our ſinnes be ryſen far aboue our heads. Ye women when there is any black ſpot in your faces, or any moole in your kerchiues, or any myer vpon your clothes, be you not aſhamed? yes forſooth ſyr? But I ſhall tell you, where of you ought to be aſhamed. Surely if your ſowls haue any ſpots of deadly ſinne in them, for when our *ſauiour ſo dearely with his moſt precious bloud, & with all theſe gréeuous paynes dyd waſh and wype, & clenſe our ſoules from euery ſpot of deadly ſinne, ye ſhould be much aſhamed to defyle them againe? If you be aſhamed for a foule myrie ſhoo, and not of a foule ſtincking ſoule, ye make more dearer your ſhooes, then your ſoules. If ye be aſhamed of a ſpot in your clothes & haue no ſhame for many great blots in your ſoules. What ſhal I ſay but Frons meretricis facta eſt tibi; noluiſti[2] erubeſcere, that is to ſay, thou haſt take*n* vpon thee the face of a brothell, thou wylt not be aſhamed. If *thou* then depely conſider how many ſhameful blots of ſinne be in thy ſoule, before *the* eyes of almightie God, & all the glorious court of heauen, & how by them thou haſt

[* F vij, back] plying 'sinz.' Thou hast vowed to forsake the devil.

An honest man would be ashamed to break his promise, specially to his friend (though the world is now full of such lorrells who break their word just as they drink when dry).

1 Eſdr. ca. 9.[1] Say with Esdras: I am ashamed to lift up my face.

Ye women, when there is any black spot in your faces, or 'moole' in your kerchives, you are ashamed. I will tell you whereof you ought to be ashamed: if your [* F viij] souls, washed and wiped by Christ's grievous pains, are defiled.

If you are ashamed for a miry shoe, and not for a stinking soul, ye make more dearer your shoes, than your souls.

Iere. 3. Thou hast taken upon thee the face of a 'brothell,' thou wilt not be ashamed. Consider how many blots of sin be in thy soul before God and the court of heaven, and how

[1] 3 Eſdr. ca. 8. [2] noluiſte.

vtterly broken thy promiſe vnto god, & committed ſo great vnkindnes againſt this moſte louing charitie, that was ſhewed vnto thée for thy loue & for thy ſake by our ſauiour on the croſſe I ſuppoſe thou ſhalt fynde matter, & cauſe of great ſhame, if any ſparkle of honeſty be yet left in thy ſoule?

thou hast broken thy promise to Him.

*Thirdly thou maiſt here take matter inough of ſorrow, for here your ſauiour pitiouſly cryeth & complayneth of his great ſorrowes, ſaying, O vos omnes qui tranſitis per viam attendite et videte ſi eſt dolor ſimilis ſicut dolor meus. All ye that paſſe foorth by, take héede & ſée whether any ſorrow was euer lyke vnto myne. Alas to ſée ſo noble a man, ſo gentle, & ſo innocent, ſo cruelly intreated in euery parte of his moſt delicate body. And to here him ſo pitiouſly complayninge, who ſhall not be ſory? ſurely none, except hys hart be harder then any flynte ſtone or Adamant ſtone. Theſe ſame foure poynts alone may ſuffice to ſtyrre any gentle hart to ſorrowe. I ſay his excelent nobleneſſe, his innocencie, the crueltie that he dyd ſuffer, and his pitious complayning.

[* F viii, back] 3 Here thou maist take matter of sorrow; for the Lamen. Hier. ca. 1. Saviour crieth: Was ever any sorrow like Mine?

To see so noble a Man so cruelly intreated, would move sorrow in any whose heart was not harder than any adamant.

If thou ſaw (O Chriſtian man) thyne enimie thus mangled and wounded, it might ſtyrre thée to take compaſſion vpon him? If thou ſawe any Iew or Sarazin thus tormented, it mighte moue thée to pittie? But much rather to ſée thy Lord, thy ſauiour, and for *thy ſake thus cruelly entreated, thus with out any pittie crucified, and payned, hanging on a croſſe, ſhould moue thée to compaſſion. For ſay to me, for whome ſuppoſeſt thou that our ſauyour Chriſte Ieſus ſuffered all thoſe grécuous paines? ſurely for thy ſinne, Pro impijs Chriſtus mortuus eſt. For ſinners Chriſt Ieſus died, there was no cauſe but ſinne. Thy ſinne was the cauſe of his death. Thy ſinne gaue him his deathes wound. O ſinful creature, how much cauſe haſt thou for to be ſory. For thy ſinne was the roote & fountayne of all his

If thou, O Christian man, sawest thine enemy, Jew or Sarazin, thus tormented, it would move thee to pity.
How much more [* G j] to see thy Lord hanging on a cross for thy sin. Rom. 5.

Thy sin gave Him His death's wound

and daily increases His sorrow. What floods of tears did Magdalene shed! She conceived a dread, was ashamed in her soul, regarding inward much more than outward shame.

forrow, & yet thou ceaſeſt not dayly by thy ſin to encreſe his ſorrow. O what floud of teares dyd the bleſſed Magdalene ſhed, remembring hir gréeuous ſinne. She firſte conceiued a great dread in hir ſoule for hir ſinne. Secondly, ſhe was greatly aſhamed of hir abhominacyons, with in hir ſoule, for ſhe regarded much more the inward ſhame of hir conſcience, then *the* outward ſhame of the world. And therfore ſhe let not in the preſence of many perſons to come to the féete of our ſauiour[1], &

She came to our Saviour and wept [* G j, back] full bitterly for her sin. Yet her dread, shame, sorrow, she had before He hung on the cross.

*to ſhew hyr ſelfe a ſinner. And there tooke great forrow, and wept ful bitterly for hyr ſinne. Thus after dread and ſhame followed hyr ſorrow. And when had ſhée this dread, ſhame, and ſorrow? truely before that our ſauiour hung on the croſſe? yet ſhe knew not that hir ſin was cauſe & occaſion of his moſt cruell death.

When she saw Him hang there for her sin, her heart might have brast for very pain.

But when ſhée ſawe him hange ſo painfully on the Croſſe, and conſidered that for hir ſin he ſuffered all the paynes, hir harte was then ſo full of ſorrow that for very payne it myght haue braſt.

Learn of her, sinful creature, to sorrow for thy sin, as the cause of thy Lord's pain.

O thou ſinfull creature? If thou can not ſorrow, come learne of thys bleſſed woman, to ſorrow for thy ſin. Thinke that thy ſinne was the cauſe and occaſion of all this payne and ſorrow, that thy Lorde and ſauiour dyd ſuffer on the Croſſe.

The virgin Mary and the apostles also sorrowed at His death. Luke. 2.

And not onely ſhe giueth *the* example of ſorrowe, but his bleſſed mother abundantly then ſorowed at his death. Sainct Iohn ſorrowed, Sainct Peter ſorrowed and wepte bitterly. All the Apoſtles were in ſorrow.

[* G ij]

*But wherevnto ſpeake I of reaſonable creatures, the vnreaſonable, and the vnſenſible creatures ſhewed[2] a maner of ſorrowe. The earth quaked. The mighty ſtones braſt in ſunder. The monuments opened, *the* dead courſes iſſued out of theyr monuments.

Nay, unsensible creatures sorrowed: the earth quaked, stones brast in sunder.

And thou, wretched sinner,

All theſe were moued with compaſſion. And onely thou wretched ſinner, for whoſe cauſe he ſuffred all this

[1] fauiour. [2] ſhewes.

paine and gréeuance, haſt no pitie nor compaſſion vpon him.

hast no compassion for Him.

(Alas) howe great is thy hardneſſe? Howe obſtinate is thy harte, that will ſuffer no pittie to enter in to it? Verely, thou arte more harder then are the ſtones? for they were moued by his paſſyon, ſo myghtely that they brake in funder.

Thou art more harder than the stones which brake in sunder at His passion.

Petræ ſciſſæ ſunt. When then the harde ſtones, and all the other vnreaſonable creatures were thus moued, and ſtirred to take ſome compaſſyon of the paynfull death of Chriſt, and yet felt no profite by his death.

Math. 27.

'Thou much rather ſhouldeſt be moued, for whoſe loue he dyd endure all this gréeuous pains. Looke thou therfore vpon this booke, & thou ſhalt here fynde great cauſe & matter of ſorrow. Fourthly, if thou canſt not ſorrowe, yet thou maieſt here learne to hate. Thou maiſte learne to hate ſinne, which was cauſe of all this trouble. It is not for nought that *that* ſcripture ſayth,

[* G ij, back] Much more shouldst thou be moved, for whom He suffered.

4 Learn here to hate sin,

the cause of all this trouble.

Quaſi a facie colubri fuge peccatum, dentes leonis, dentes eius interficientis animas hominum. Flée from ſinne euen as thou wouldeſt flée from the face of an Adder, for as the téeth of the Lion deuoureth *the* body of man, ſo death doth ſleay their ſoules. ſinne is ſo odious, and ſo great an iniury to god, that it was neceſſary for the recompence of this iniury, *that* the ſonne of god ſhoulde ſuffer this moſt paineful death of the croſſe. Sinne ſo prouoked almightie god *the* father ſo déeply to diſpleaſure, & wrath, & to take vengance upon ſinners that without the ſacrifice of his owne ſonne in *the* gybbet of the croſſe, he wold not be appeaſed, ne reconciled vnto ſinners againe. Sinne ſo deadly 'wounded & blotted the ſoule of man, that with out ſhedding of *the* moſt precious bloud of our ſauiour Chriſt Ieſu, no lyfe could be reſtored vnto ſinners, nor the ſoules might be waſhed from the fowle abhominable corruption of ſinne.

Ecclc. 21.

Flee from sin as from an adder. Sin is so odious to God,

that without the sacrifice of His Son on the gibbet of the cross He would not be appeased.

[* G iij] Sin so blotted man's soul, that nothing less than Christ's blood could wash it clean.

Sin shuts heaven gates

Sinne ſo debarreth and ſhutteth from ſinners *the* gates of heauen, that they might not haue béene opened, but only by the merit of this moſte bytter paſſion, & ſuffering this[1] moſt painfull torments[1] on the croſſe.

and sets wide the gates of hell.

Sinne ſet the gates of hell ſo wyde open, & brought all this world into that daunger, and thraldome of the diuell, that all we ſhould haue béene deuowred of the pyt of hell, vnleſſe we had béene rau*n*ſomed with this moſt precious treaſure, that was ſhed for vs on *the* croſſe.

We should all have been devoured of the pit of hell but for the ransom paid on the cross.

O ſinful creature haſt thou not great cauſe to hate ſinne, that hath brought thée into that miſerable co*n*dicion, that by thy ſinne thou haſt done, and committed high iniurie againſt almighty god, and haſt prouoked him to vengeaunce. That by thy ſinne, thou haſt thus mortally wounded thyne owne *ſoule. That by ſin, thou haſt brought thy ſelfe into the daunger of the dyuill, and be dampned in hell perpetually. That by thy ſinne thou haſt ſhut the gates of heaue*n* againſt thy ſelfe. (Alas) man where canſt thou fynde greater occaſion of hatred.

Sinful creature, hast thou not cause to hate thy sin, whereby thou hast done high injury against God and mortally wounded thine own soul?

[* G iii, back]

If thy neighbour do thee a light injury, thou mayest not find in thy heart to love him.

If thy neyghbour doe vnto thée but a lyght iniurie, thou canſt anon hate him, yea, and ſo hate him, that thou wilt ſay thou mayeſt not finde in thy harte to loue him.

Canst thou not hate sin, which hath done thee all these injuries?

Sinne hathe done vnto thée, all theſe great iniuries, and yet thou loueſte ſinne and canſte not hate it?

Joab said to David: 2. Reg. 19. Thou lovest them that hate, hatest them that love thee.

(Alas) what madneſſe is this? Ioab ſayde vnto Kyng Dauid, diligis[2] odientes te, et odio habes diligentis te.

The same may be said to sinners following sin.

Thou loueſte them that hate thée, and thou hateſt them that loue thée. The ſame worde may well be ſayde vnto euery ſinner that followeth the courſe of ſinne. And lykewyſe vyce doeth procure the dyſtruction of ſinners, and yet the ſinners doe follow after them.

[1] *sic.* [2] dilegis.

*Our ſauiour with all grace & vertue procureth *the* ſaluation of ſinners, but him they will not heare, nor take any wayes after his counſayle. And this is nothing els but an extreame madneſſe, for they ſhould contrarywyſe loue our ſauiour, that ſo louingly for theyr weale indured the gréeuous paynes of the Croſſe, and hate the diuill and ſinne which was the very cauſe of death.

[* G iiij] Our Saviour procureth sinners' salvation, but Him they will not hear, madmen that they are.

By thys then you may perceyue that in this booke ye may fynde matter inough of lamentation, ſith you may read in this booke ſo much cauſe of dread, of ſhame, of ſorrow, and of hatred. And this is the firſt wryting wherof we promiſed for to ſpeake.

Thus in this book of the crucifix is matter enough of lamentation: of dread, shame, sorrow, hatred.

The ſeco*n*d writing that I ſaid was alſo writte*n* in this booke, was Carme*n*, that is to ſay, Songe. Surely if eyther loue or hope, or ioye, or comfort, wil make a ſoule to ſing, here he may take great occaſion to ſing.

II In this book is also *carmen*, song.

Love, hope, joy, comfort, will make a soul sing.

Fyrſt here is great matter of loue, and ſo great, that if any perſon will eyther gyue hys loue fréely, or els for ſome certayne pryce ſell it, hée *that died on the croſſe, is beſt worthy to haue it. If thou ſearch in heauen, & in earth one perſon vpon whom thou maiſt beſt beſtowe thy loue. Thou ſhalt fynde none comparable vnto Chriſt Ieſus, ſo wyſe, ſo myghty, ſo gentle, ſo kynde, ſo amyable, far paſſing all other, and there to he is much deſirous of thy loue, for when Moyſes had rehearſed the great benifites which almightie God had giuen vnto man, he ſayth, Et nunc audi quid dominus deus tuus requirat a te, niſi vt diligas eu*m*. Now here what thy Lord God dooth require of thy parte, truely but that thou loue him.

1 If any will give or sell his love,

[* G iiij, back] He that died on the cross deserves it best of all in heaven or earth;

none is so wise, gentle, amiable, as He, and thereto He greatly desires thy love.

Deut. 10. Moses said: What doth thy Lord God require of thee, but that thou love Him?

So now if thou wylt fréely giue thy loue thou canſt not more wyſely, nor better beſtow it then vpon him which is ſo excelent and hath all the condicions aboue ſaide, and there to alſo is ſo deſirous to haue thy loue.

If thou wilt freely give thy love, thou canst not bestow it better than on Him:

And if thou wylt ſel thy loue, I trow there is none

if thou wilt sell it,

none will give thee more liberally for it.

that wyl giue vnto thée more liberally for the ſame than he hath done. Where ſhalt thou finde him that wyll ſhedde one droppe *of bloud out of his harte for thy ſake. Where ſhalte thou finde hym that will giue hys owne ſoule and lyfe for thy loue. There can no more bée aſked of any man then that, Maiorem charitatem nemo habet niſi vt animam ſuam ponat quis pro amicis ſuis. No man can ſhewe greater charitie, then for to put hys owne life in ieopardie for his friendes.

[* G v]

Who else will shed his blood or give his life for thee? Iohn. 15.

Peradventure thou wilt say: Sir, if He had done this for me alone, I should have owed Him all my love. Wilt thou have no partners of this most precious death, though they do not minish thy profit?

But thou peraduenture wilt ſay, Syr if he had done this for me alone, I had béene bounde then to haue gyuen him my loue whollye agayne?

Why man arte thou ſo enuyous, that thou wouldeſt haue no parteners, of this moſte precious deathe with thée, but thine owne ſelfe? This were a very malicious deſire to exclude all other, & ſpecially when thy profite and merite ſhall not be mynifhed.

He died for thee as fruitfully as if there had been no more but thyself in this world. Though there were a thousand thousand partners moe than there be, they should nothing minish one crum of merit of Christ's death belonging to thee. Nor do they take impairment, if thou take much more fruit thereof.

Albeit, there bée neuer ſo manye beſides, that take commoditie there by. I ſay vnto thée O man, and I aſſure thée that as fruitefully hée dyed for thee (if thou wilt diſpoſe thy ſelfe to be partener of this death) as if there *had beene no more, but thy ſelfe in all thys world. Truth it is, there bée many moe beſides thée, that bée parteners of this death. But all they, yea, & if there were a thouſand thouſande tymes innumerable moe then there be. All that multitude ſhall nothyng mynifh any one crum of merit of this moſt bleſſed death belongyng vnto thée. And agayne, if thou take much more fruite thereof, then any one of them, yet ſhall they take no impayrement, or receyue the leſſe bicauſe thou haſt ſo much.

[* G v, back]

Wilte thou ſée by ſome example that thys is trueth that I nowe ſaye?

A torch in a house where many people be,

When thou ſéeſt a torch lyght in an houſe where many perſons bée, doeth not that torche gyue as muche

light to them all, as if there were but one perſon there? Euery perſon after the quickneſſe of theyr ſight, taketh more or leſſe profitte of that lyght, then doeth an other, but yet he that taketh more, hyndereth hys fellowes nothyng in ſo takyng, nor he *that* taketh leſſe giueth thereby anye *occaſion for his fellowes to take any more. And if it be thus of the light of a torche, muche rather it is ſo of the merite of this moſt gracyous death, and of this moſt precious blud, which by the reaſon of the godhead abundauntly ſuffyſeth for the redemption of innumerable ſoules, were theyr ſinnes neuer ſo many, neuer ſo horrible, neuer ſo abhominable.

gives as much light to each, as if he alone were there. He that takes more, owing to the quickness of his sight, nothing hindereth his fellows; he that [* G vi] taketh less, leaves them no more. Much more does Christ's death suffice for the redemption of innumerable souls.

Surely as Sainct Iohn ſayth, ipſe eſt propitiatio pro peccatis noſtris, non pro noſtris tantum ſed et totius mundi. Hée was and is a ſacrifice abundantly ſufficyent, for the ſinnes of all this world.

1. Iohn. 2. He is a sacrifice sufficient for the sins of all the world.

When then for thy ſake, & for thy loue, he ſuffered thys moſt horryble death, which was ſo painfull that the onely remembraunce of it made him to ſweate bloudy ſweate, and that in ſo great aboundance that it trickled downe by hys ſyde vnto the ground. If the onely thinking of thys death was ſo painfull, howe paynefull was the ſuffring of *the* ſame in deede. Howe might he more euid*en*tly expreſſe vnto thée, *the* loue of his harte, then by thys means. Or what might he more haue *done for thy loue, as he ſaith himſelf, quid vltra facere debui, et non feci,[1] what myght I further haue done, whiche I did not for thy loue.

When the only remembrance of that death made Him sweat bloody sweat, how painful was the suffering of the same in deed. What more could He have done for [* G vi, back] thy love?

Thou mayeſt then fynde héere in this booke great matter of loue.

Héere is alſo great matter of hope, & ſpecially to ſinners that[2] will vtterly forſake their ſinne, and amend theyr liues for Chriſt Ieſu ſake. Doubtles for ſuch he ſuffered this moſte bitter death. Pro impijs Chriſtus mcrtuus eſt, for wicked ſinners Ieſus Chriſt dyed.

2 Here is also matter of hope; for it was for sinners that He Rom. 5. died.

[1] faci. [2] &.

1 Tim. 1. Christ came to save sinners.

And in an other place, *the* ſame ſ. Paul ſayth. Chriſtus Ieſus venit in hunc mundum ſaluos facere peccatores. Chriſte Ieſus came into this world for to ſaue ſinners that will amend theyr lyues.

O Christian soul, take upon thee the cross of penance, and thou shalt be partner of His passion.

O chriſtian ſoule take thou vpon thée, the croſſe of pennaunce, and bée crucyfied with him, & then without doubt thou ſhalt be partener of the merit of his crucifying, and of his moſt fruitfull paſſion.

Who shall exclude thee from Rom. 8. His merit? Not God the Father,

What ſhall exclude thée from hys merite? Almightie God the father? Nay, qui proprio filio ſuo non pepercit,[1] ſed pro nobis omnibus tradidit illum, quo*modo non cum illo nobis omnia donabit[2]. [* G vii]

for He gave His Son for us all.

He that dyd not ſpare his own ſonne, but gaue him vnto the death for vs all, what ſhall hée denye vs?

What greater evidence canst thou ask that He will forgive thy sin?

what greater euidence canſt thou aſke? that almightie God the father wil forgiue thy ſin, then thys that he would not forſake to giue vnto the death hys own ſonne, I ſay his own moſt dearly beloued ſonne of whom hée ſayde, Hic eſt filius meus dilectus in quo mihi co*m*placui. This is my welbeloued ſonne in whom is all my pleaſure. What greater euydence and proofe mayeſt thou deſire, that he will forgyue thy ſinne, then *that* he would put this moſt ineſtimable Iuell into ſuch a daunger for thy ſake, and ſende it vnto thys moſt painfull and ſhamefull, and ſorrowfull death of the Croſſe.

2 Pet. 1.

For thy sake He put this most inestimable 'Iuell' in such danger.

Will thy Saviour reject thee, because thou hast been so unkind to Him? Forsake then thy sin, be sorry for it, and He will forgive thee.

But peraduenture thou thynkeſt that our ſauiour bycauſe thou haſte bin ſo vnkynde vnto him, will not receyue thée vnto his mercy? I ſay therfore forſake thy ſinne, and accuſe thy vnkyndneſſe, and be ſory for it. And doubt not but he will forgiue & forget thyne vnkyndneſſe, and receyue *thée agayne vnto hys great mercy. [* G vii, back]

When a woman has left her hus-

And therfore he ſayth by his Prophet Hieremie, when a woman (ſaith he) is gone from hyr huſbande,

[1] peporcit. [2] donauit.

and hath accompanyed hyr bodye with an other man, will hyr huſband receiue hir againe? As who ſay, that it is not uerie lyke, but yet heare what comforte he giueth to a ſinner, tu autem fornicata es cum amatoribus multis tamen reuertere ad me et ego ſuſcipiam te. Neuertheleſſe (he ſayeth to the ſoule of a ſinner): Albeit, thou haſt forſaken me and playde the brothell with manye other, yet returne thou agayne vnto mée, and I ſhall receyue thée. But here, thou ſinfull ſoule deceyue not thy ſelfe. Thou mayeſt diſſemble a returning, and be not in déede returned. And if thou ſet not thy backe toward all ſinne, and turne thy harte fully vnto thy ſauiour, thou arte not returned. But bée thou truly returned and doubt not.

band for another man, will her husband receive her again? It is not very like; yet Hiere. 3.

God says to the sinner's soul: albeit thou hast forsaken Me and played the brothell with many other; return to Me, and I will receive thee.

Dissemble not a returning, but set thy back toward all sin.

Beholde earneſtly the maner how thy ſauiour Ieſu hanged on *the* Croſſe, and thou ſhalt ſée great cauſe of hope of his mercy if thou thus returne.

Behold how thy Saviour hung on the cross, and thou shalt see cause to hope for His mercy.

[* G viii]

*Sainct Barnerd ſayth. Quis non rapiatur ad ſpem, impetrandique fiduciam, quando conſiderat corporis eius diſpoſitionem, caput inclinatum ad oſculum, brachia extenta ad amplexandum, manus perforatas [1] ad largiendum, latus opertum ad diligendum, pedum confixionem ad manendum nobiſcum, corporis extenſionem ad ſe nobis totaliter impendendum. Who may not bée rauiſhed to hope and confidence, if he conſider *the* order of his body, his head bowing downe to offer a kiſſe, hys armes ſpreade to embrace vs, hys handes bored thorow to make lyberall giftes, his ſide opened to ſhewe vnto vs the loue of his harte, his féete faſtened with nayles, that hée ſhall not ſtarte away but abyde with vs. And all his bodie ſtretched, forceſing [2] him ſelfe to giue it wholly vnto vs.

St Bernard saith: Who may not be ravished to hope and confidence, considering His head bowing down to offer a kiss, His arms spread to embrace us, hands bored through to make liberal gifts, side opened to shew the love of His heart, feet fastened, that He shall not start away?

Surely O man, he that would thus and after this maner exhibite his bodie vnto thée on the Croſſe, (if

He who would thus exhibit His body on the cross,

[1] proforatas. [2] *sic.* Qu. forceing.

will not refuse thee.

thou wilt indeuer thée vpon thy parte, hée will not refuſe thée, but take thée vnto his mercy.

The blood shed on the cross

This moſt precious bloud *that* he ſhed on the Croſſe, cryeth alwayes mercye for ſinners, that doe thus re-

[* G viii, back]

*turne. And therefore Sainct Paule ſayeth. Acceſſiſtis ad ſanguinem melius loquentem quam Abel. Ye become, and haue returned you vnto the bloude, that ſpeaketh more graciouſly, then did the bloude of Abell. The bloud of Abell cryed vengeaunce before almightie God. As almightie God ſayd vnto Caine in the booke of Geneſis, Sanguis Abell fratris tui clamat ad me vindictam de terra. The bloude of thy brother Abell crieth vengeaunce in mine eares from the grounde where it is ſhead.

Hebr. 12. speaketh more graciously than did Abel's,

which cried vengeance before God:

Gen. 4.

but Christ's blood crieth mercy for all sinners that repent.

But the moſte precious bloude of our ſauiour Ieſu Chriſt cryeth mercy for all ſinners that doeth repent. And our ſauiour now before *the* face of hys father ſheweth his woundes, & ſheweth his moſt precious bloud, & ceaſeth not to procure mercy for them.

This plainly doeth affyrme *the* bleſſed Apoſtle Saint Iohn ſaying in this maner, filioli hec ſcribo vobis vt non peccetis,[1] ſed et ſi quis peccauerit aduocatum habemus apud patrem Ieſu Chriſtum iuſtum, et ipſe, eſt propitiatio pro peccatis noſtris. That is to ſay, Childre*n* I write theſe *things vnto you, to the intent that you ſhould not ſinne. Neuertheleſſe if it fortune any man to ſinne, wée haue an aduocate for vs Chriſt Ieſus, before *the* face of his father. And he is rightuous, and without ſinne, & a verye ſatiffaction for al our ſinnes. Who the*n* attentiuely doth beholde this Crucifix, & verely beleueth that on the Croſſe was payd the rau*n*ſom of all ſinners, how may he not fully truſt that if he aſke mercy for his ſinnes, they ſhall be forgiuen him. So that here euery ſinner may finde great matter and occaſion of hope. In the

1 Iohn 2. Children, says St John, if it fortune any man to sin, we have an Advocate for us Christ Jesus.

[* H j]

He is rightuous and a satisfaction for all our sins. He who, beholding the crucifix, believeth that on the Cross was paid the ransom for our sins, will trust that, if he ask for mercy, he shall be forgiven.

[1] peccatis.

Croſſe is alſo matter of ioy. Héere is occaſion of ſuch exceſſiue ioy, that a ſoule which verely taſteth it, can not but highly reioice in the ſame. And therfore Sainct Paule did ſay, Mihi autem abſit gloriari nisi in cruce domini Ieſu Chriſti, God forbid that I reioyce in any other thing then in the Croſſe of our Lorde Ieſu Chriſt. Here doubtleſſe is great cauſe for euerye true Chriſtian man to reioyce, and ſpecially for thrée poyntes.

3 Matter of joy in the cross.

St Paul: Gal.

God forbid that I should rejoice in any other thing but the cross.

Three causes for rejoicing:

The firſt is that by the death of our ſauiour on the Croſſe, and ſheding of his moſte precious bloude on the Croſſe we be fully reconciled[1] to almighty God, *as often as we doe true repentaunce, with a faſt purpoſe of amendement.

(*a*) By the cross we are reconciled to God,

[* H j, back] as often as we do true repentance;

Thus Saint Paule ſayth, ad Col Complacuit per eum reconciliari omnia in ipſum per ſanguinem crucis.[2] It hath pleaſed God the father, that by his ſonne and by his bloud ſhed on the Croſſe all ſhould be reconciled.

St Paul: It hath pleased the Father that all should be reconciled by His Son's blood:

But you will aſke me what meaneth this word reconciled? It is as much to ſai, as to be made attone with almighty God and to be at friendſhip with hym. As two men when they haue bene at variaunce to be made louers together againe. So the diſpleaſure which he had againſt vs for our ſinne, is taken away. And his great wrath againſt vs is fully pacified. And where we were by ſin the children of the diuell, now we haue recouered to be made againe the children of God, and conſequentlye the inheritours of heauen.

(reconciled, *i. e.* made 'attone' with almighty God).

So where we were children of the devil, now we are children of God again.

O thou Chriſtian man is not here great cauſe to reioyce.

O Christian man,

If thou haue a ritche man to thy father which had loued thée much, and he for thy miſdemaner had caſte thée out from his ſauour, and ſo thou werte in *ieopardy to loſe thy enherytaunce, if by meanes of a brother of

if thy father, a rich man, had cast thee out for thy 'misdemaner' [* H ii]

if by a brother

[1] reronciled. [2] cruicis.

thou mightest be brought into his favour again,

haddest thou not great cause to rejoice at the recovery of thy father's love?

So every sinner by his lewd 'demainer' is cast out from his Father's favour.

But the Son by the cross hath made us at one with His Father,

and set us at a perfect peace, concord and unity.

[* H ii, back] (b) By the cross the power of our enemies is broken,

Col. 2. over whom Christ got a very triumph in His own person.

The sign of the cross still terrible to devils. St Christian, when tempted, gat the better of the devils by marking herself with this sign.

(c) By the cross

thine thou mighteſt be brought into his fauour againe, and be taken for his ſonne as thou waſte before and reſtored thereby to thine enheritance, haddeſte thou not great cauſe to be ioyous and reioyce, that by this means, thou haſt recouered againe thy fathers loue, with all the commodities belonging vnto the ſame? In like manner it is of euery ſinner, for he by his lewde demainer and by his ſinful dealing hath ſo diſpleaſed his father, that he is caſt out from the fauour of his father, and is in perrill to loſe his inherytaunce, which his moſt louing father had prouided for hym.

Neuertheleſſe his onelye begotten ſonne by his ineſtimable goodneſſe and charitie ſuffering the moſt painfull death of the Croſſe, and ſhedding his moſt precyous bloude for amendes and recompence of our vngracious dealinge, hath reconcyled vs agayne, and made vs at one with his father, and ſet vs at a perfecte peace, concorde, and vnytie. And thys is concernynge the fyrſte poynte.

*The ſecond by the vertue of the croſſe, and of his moſt bleſſed paſſyon, *the* power of our enymies be much broken, for on the Croſſe our ſauyour by his death gatt the victory vpon *them*, for the which Sainct Paule ſaide, expolians principatus et poteſtates traduxit confidenter, triumphans eos in ſemetipſo. Chriſt Ieſus ſpoiling *the* mighty power of the diuill, hath openly detected theyr frauds, and gotten a very triumph of them in his owne perſon. And therfore nothing is yet more tirrible vnto them, then is the ſigne of the Croſſe. A bleſſed virgine ſainct Chriſtian had ſuche a confidence in the token of the Croſſe, that when ſhée féelt hyr ſelfe tempted with hyr ghoſtly enimy, ſhée marked hyr ſelfe with the ſame token, and at euery temptation ſhée gatte the better of the diuils. And by this holy token chaſed *them* away, & put euer to flight. Thirdli by the vertue of the croſſe, & of this

moſt fruitful death, our hand wryting the which made moſt againſt vs, was clerly put out. Whi where was it written? In the booke of our owne conſcience, there is no maner of ſinne that we doe, but it is written in the booke of our conſcience. And if we repent vs not of the ſame, & be hartily ſory *for it before our death, thys booke of our conſcience ſhal be ſhewed againſt vs in *the* dreadfull day of iudgement. Neuertheleſſe if we repent vs and confeſſe vs, and doe true repentance therfore, then by the vertue of this paſſion it ſhall be ſcraped out of the booke of our conſcience. Therfore Sainct Paule calleth ſinne our own hand writing, Deleuit quod aduerſum nos erat chirographum decreti quod erat contrarium nobis, et ipſum tulit de medio affigens illud cruci. Chriſt Ieſus (he ſaith) put out the hande writing of *that* decrée whiche was againſt vs, and ſo withdrewe it faſtning it vnto the Croſſe: When thou perceiueſt (O ſinfull creature) that by the Croſſe of Chriſt, and by that moſt precious bloud which was ſhed on the croſſe thou art reconciled and made at one with God, and that the power of thine enimies be greatly repreſt. And fynally[1] that thy ſin which was moſt againſt thée was crucified on the ſame Croſſe, ſo that thou maiſt clearely ſée that héere is great matter of exceſſiue ioy and to reioyce in the moſt bleſſed Crucifix.

our handwriting, which was against us, was clearly put out.

In the book of our conscience all our sins are written; if we repent not before death,

[* H iii]

it shall be shewed against us at the judgement day.

If we repent, our sins shall be scraped out of this book.

St Paul calls sin our handwriting. Col. 2.

When thou perceivest, O sinful creature, that by the cross thy sin was crucified,

here is great matter of joy in the crucifix.

Finally in the Croſſe is alſo matter of great comfort, when a perſon hath deſerued a great open ſhame, & is broght *euen to the plunge of the matter, and yet by the meanes of helpe he is deliuered from the ſame, is not this his deliuerance from this open ſhame, a comforte vnto hym? yes doubtleſſe?

4 Comfort of the cross. When a person hath deserved open

[* H iii, back]

shame, and is brought even to the plunge of the matter, and yet delivered, is not this a comfort?

The noble woman Suſanna, as the Prophet Daniell telleth, all be it ſhe was giltleſſe, yet for becauſe ſhe woulde not aſſent to the wretched deſyre of two lewde

Daniel. 17. Susanna was slandered by two lewd priests,

[1] ſynally.

prieſtes, ſhe was by them wrongfully accuſed, and put to great ſhame, for they wrongfully ſlaundered hir, that ſhe had taken an other man beſides hir huſband, and that ſhe had committed adulterye. Neuertheleſſe, when the matter was tryed by the goodnes of almightye God, and ſhe was clearelye diſcharged from this terrible occaſion, and clearely deliuered from this ſhame, it was a great comfort vnto hir.

but when the matter was tried, and she was clearly delivered from this shame, it was a great comfort to her.

The bleſſed Magdalen which by hir wretched liuing had deſerued great ſhame, yet when ſhe came to our ſauiour Chriſt and wept at his féete, and ſo by his great mercy was excuſed of hir ſhame, hir hart was ſet at a great reſt, & in great comforte. The woman of whom the goſpel telleth, *that* was taken in aduoutery by hir enimies & ſo brought before our ſauiour Chriſt, & *there in his preſence, & before al his people, hir ſhamfull dealing was publiſhed, who may think but *that* ſhe was ſore accombred with that open ſhame, but yet when our ſauiour had confounded hir enimies and deliuered hir from *that* ſhame, ſhe was reſtored to much eaſe and comfort of hyr hart. Why tel I this? Truly to the intent that we may ſée great matter of comfort in the Croſſe, for we ſinners haue deſerued great ſhame for our abhominable ſinne, ſurelye ſo great that if we verely knew the greatnes of the ſhame, that we haue deſerued, we might neuer ſuſtaine the remembraunce therof. And yet that moſt ineſtimable goodneſſe of Chriſt by that horyble ſhame that he ſuffered on the Croſſe, deliuered vs from euerlaſting ſhame. He toke ther vpon hys back all the burthen of our ſinne. There wanted no circumſtances of horryble ſhame, for then the death of the Croſſe was the moſt ſhamefull maner of death, that was put to any villaine. It was then the moſt vilanous death to be hanged on *the* gebbit of the Croſſe. And this was done in no ſecret place, but high vppon an open mountaine, that

Luke. 7. The blessed Magdalen had deserved great shame, yet when Christ excused her, she was comforted.

The woman taken in adultery Pſal. 21 [*sic*].

[* H iiij]

was sore accombred with that open shame, yet when our Saviour had confounded her enemies, was restored to much comfort.

We sinners have deserved great shame for our sin,

yet Christ by the shame that He suffered on the cross, delivered us from everlasting shame.

It was then the most villainous death to be hanged on the gibbet of the

all the people might behoulde and looke vppon hym. *And he was hanged ther naked & betwéen two théeues as though he were a prince and captaine of miſdoers. And againſt *the* feaſt of Eaſter, when the moſt number of people did aſſemble vnto *the* temple of *the* Iewes, nigh vnto the Citie of Ieruſalem, that all the people might commodiouſlye reſort to gaſe vppon this cruell ſpectacle. This thing was done alſo in the open day, for from the midſt of the day he thus did hang aliue on the Croſſe by the ſpace of thrée howres and more. And al the ſtrangers as they paſſed foreby did wonder vpon him. The ſouldiers opprobryouſly rebuked him. The prieſts with wordes of deriſion and mockerye aſſaulted him. The théeues that honge beſides him blaſphemed him. Finally al his enimes reioyced in their victorye againſt him. Alas what creature mighte be more ſhamefully intreated, then was our ſauiour chriſt Ieſus hanging thus on the Croſſe. A troth it is, now the Croſſe is made honorable by his death, but then as I ſaid, it was more ſhameful then anie gibbet or gallows, or any other inſtrument of death. And moreouer, and beſides that he was hanged on the ſame with the moſt diſpight and villany that *coulde be thought or deuiſed for any creature to be put vnto. O thou chriſtian ſoule, Chriſt Ieſus the ſonne of God tooke vpon him al this ſhame, for thy loue, to *the* entent that if thou wilt amend thy life, and forſake thy ſin and do true penance, thou ſhalt by his ſhame be deliuered fro*m* al ſhame. His ſhame ſhall hide thy ſins. Hée was there naked and ſpoyled of all his cloathes, to the intent *that* thou ſhouldeſt be couered under his mantle fro thy ſhame. And therfore by the prophet Ezechiell he ſaith, Expa*n*di amictum[1] meum ſuper te, et operui ignominiam tuam. I did ſpred my mantle vpon thée, and ſo couered thée from ſhame. Let euery

cross; Christ's cross was on an [* H iiij, back] open mountain, between two thieves.

The time was Easter, when the Jews resorted to Ezech. 16. Jerusalem;

in the open day, for three hours or more He hung,

while soldiers, priests, thieves reviled Him,

and all His enemies rejoiced.

What creature might be more shamefully intreated?

True: the cross is now made Pſalm. 31. honorable by His death, but then it was more shameful than any gibbet or gallows.

[* H v] Besides he was hanged with the utmost dispight and villany.

O christian soul, the Son of God took on Him all this shame to hide thy sins;

He was naked that thou shouldest be covered with His mantle from thy shame.

Let every one

[1] amittum.

here think what deeds he has done worthy of great shame; which, if known, would have brought on him shame here and hereafter.

perſon héere think with them ſelues what déedes they haue done worthie of great ſhame, which if they had come to light and bene openlye knowne, thei ſhould haue bene blotted with open infamye here in this lyfe, and with out the ſpecial mercy of god in the day of iudgement they ſhoulde thereof haue an open ſhame before all the world, and fynally in hell an euerlaſting ſhame. But from al thoſe ſhames by the gracious mantle of Chriſt many bée couered. Hée hath mercifully ſpred his mantle ouer them, and kept them from thoſe im-

Christ's mantle covers many from those importable shames. [* H v, back]

portable *ſhames. Of this couering alſo the Prophet Dauid ſayth, Beati quorum tecta ſunt peccata. Bleſſed are thoſe whoſe ſinnes be couered. O thou ſinfull creature, if thou mightſt ſée what ſhame thou haſt

David: Blessed are those whose sins be covered. O sinful creature, couldst thou see the shame thou hast deserved for thy sin, this were a singular comfort to thee.

deſerued for thy ſinne, thou ſhouldeſt recken this a ſingular comfort. But thou ſéeſt not the abhominacion of thy ſin, and therfore thou perceyueſt not what ſhame thou haſt deſerued. Why doeth a common brothel take no ſhame of hir abhomination? what is the cauſe, why that ſhée regardeth hyr infamye no more? Truely

A common brothell takes no shame,

as far as I can iudge, the cauſe is for that al the light of honeſtie is quenched in hyr, ſhée is ſo blynded with hyr wretched pleaſure that ſhee is paſte all ſhame, and hath not left in hir one ſparke of the light of honeſtye, where by ſhée may value & eſtéeme the horribleneſſe of hir offences. Shée reputeth more a litle ſpote in her kyrchefe, or in hir face, then a thouſand blots of deadly ſin in hir ſoule. But if ſhe had any honeſty within hir hart to think how foule & abhominable hir lif were, ſurely ſhe wold be much aſhamd of hir ſelf.

because the light of honesty is quenched in her,

she is past shame,

and reputeth more a spot in her kyrchefe, than a thousand blots of sin in her heart.

Thamar had 2 Reg. 13.

Thamar the daughter of King Dauid when hir brother Amon wold haue opreſt hir, ſhe ſayde, Noli facere hanc ſtulticiam, ego *enim ferre non potero opprobrium meum. O my brother faide ſhe, doe not this folly, for this reproch that ye inforce to do vnto me is greater than I may ſuffer. This

[* H vi]

woman had ſome light of honeſtye, within her breſt, whereby ſhe was moued to reſiſt, and to withſtande this ſhamefull déede betwéene hir and hir brother. some light of honesty, when she withstood her brother.

A Romane woman alſo, whoſe name was Lucretia, whom by force & againſte hir wil in the abſence of hir huſband, one man called Sextus Tarquinius, had abuſed hir, albeit the thing was ſecret, yet ſhe was there of ſo muche aſhamed in hir owne mind that ſhe might not beare the ſhame. But when hir huſband came home, ſhe tooke a knife and in his preſence ſlew hir ſelfe. This noble woman had the light of honeſty in hir ſoule, ſhe ſawe how abhominable a thing it was to commit adultery. But a brothell hath in hir no ſpark of honeſty wherby ſhe can take any ſhame, nor ſhe doth not conſider the ſoule abhomynacion of hir wretched life, and therefore ſhe is ſhamles. And in like maner euery ſinner, *that* lacketh *the* light of faith, neither conſidereth *the* greatnes of his ſinne, nor the preſence of almightye God, which looketh vpon the ſamé. Lucretia, when abused by Sextus Tarquinius, though the thing was secret, for shame slew herself. This noble woman had the light of honesty in her soul; but a brothell is shameless, and so is every sinner who lacks the light of faith.

*He regardeth nothing the bleſſed Angels the which doth behold the abhominable conſcience, to their great diſcomfort, nor the deuilles his mortal enimies which be ful ioyous of his ſhameful demainer. If the ſinner clearely conſidered al theſe thinges, (as they be matter in very déed) he would be doubtleſſe greatly aſhamed of him ſelfe, and in a great diſcomforte. Neuertheleſſe a penitent ſoule, *that* is ſore preſt and wrong with vtter ſhame, lyke as was the women of whom I ſpake before I meane Suſanna and Mary Magdalen, & the woman that was apprehended in aduoutry. I ſay ſuch a ſoule being holden in ſuch diſtreſſe of ſhame, and conſidering that by the opprobrious[1] and ſhamefull death, which our ſauiour did ſuffer on *the* Croſſe. He that[2] deliuered all true penitent ſinners, from[3] the ſhame which he deſerued for their ſinne, and that he there by tooke all [* H vj, back] He regardeth nothing the angels' discomfort nor the devils' joy at his shame; else he must be greatly ashamed. A penitent soul, 'wrong' with shame and considering that our Saviour by His shameful death delivered all penitents,

[1] approbrious. [2] qu. than? [3] from.

taking their sin on His own neck, hath great cause to take comfort in the cross.

their ſinne in hys owne necke, hath great cauſe (as me ſéemeth) to take a wonderful comforte in the moſt bleſſed Croſſe. So *that* here alſo (as I ſaid) is great matter & cauſe of very comfort, & of ſolace incomparable. Wherefore to conclude my tale as touching this ſecond writing, if eyther loue, or hope, or ioy, or comfort *wil make vs ſing. Here in thys booke of the Crucifixe is great occaſion of ſong. If thou firſt truly lament with Chriſt, thou ſhalt after ioyfully ſing with him, and eche of theſe ſhal induce other, hatred of ſinne ſhall bring into thy harte the loue of Chriſt, dreade ſhall bring in hope, ſorow ſhal bring in ioy. And ſhame here taken for thy ſin, ſhal bringe into thy ſoule perpetuall comfort. And thus much I haue ſayde for the ſecond writing.

If love, joy, hope, or comfort, will [* H vij] make us sing, here in this book of the crucifix is great occasion of song. First lament with Christ, and after thou shalt sing with Him.

III *Vae*, woe, everlasting damnation.

They that neither will lament nor sing with Christ, must read in this book woe.

Mat. 11.

The thyrde wrytinge that is written in this booke, I ſayde is ve, that is to ſay wo, ve betokeneth in ſcriptures euerlaſting dampnation. And doubtleſſe this woe may ſuch ſinners here reade, that neither wil lament, nor ſing with Chriſt on the Croſſe, as hée ſaid vnto the Jews Cecinimus vobis et non ſaltaſtis, lamentauimus vobis et non planxiſtis, that is to ſaye, we ſunge vnto you, and you ſorrowed not. And ſoone after the Goſpell telleth, that he reprochfully ſpake vnto *the* cities, to *the* whiche he had ſhewed many great myracles. And they for all that did no maner of pennaunce for theyr ſinne, to ſuch there he tirribly threatneth ſaying, Væ tibi Corozaine. Væ tibi Bethſaida, wo ſhal *be to thée Bethſaida, by thys we maye learne that ſuch whiche will not ſtir in them ſelues theſe affections aboue rehearſed, whereby they may lament, or els ſinge with Chriſt on the Croſſe they ſhal come to euerlaſting woe.

Reproachful words spoken by Christ to the cities which had seen His miracles and yet did no penance for their sin. Mat. 11. Woe to thee, [* H vij, back] Bethsaida.

They who will not stir in their hearts hatred of sin, and so lament with Jesu,

I ſay who that will not ſtir in theyr hartes, dreade, ſhame, ſorrowe, and hatred of theyr ſinne, and ſo truely lament with Ieſu, eyther els quicken in theyr hartes

loue, hope, reioyſing, and comfort and ſo ſinge with Ieſu, doubtleſſe they ſhall come to the wo of euerlaſting dampnation, whiche woe is the thirde writinge that as we ſayde before is written on the Croſſe.

nor quicken their love, and so sing with Jesu, shall come to the woe, which is the third writing on the cross.

Behold O thou chriſtian ſoule *the* extreme paines, *that* our ſauiour ſuffered on *the* croſſe, for thy ſinne. And if thou wilte not by ſuch aflictions, as I now haue rehearſed, enforce thy ſelfe to be made parteiner of *the* ſame paines in this lyfe, thou ſhalte in the life to come endure like manner of paines and that euerlaſtingly where he ſuffered them on the Croſſe for a time.

Behold, Christian soul, the pains that our Saviour suffered for thee. If thou wilt not be made parteiner of the same pains in this life, thou shalt endure like pains for ever.

Let vs therefore déepely conſider what paines he did endure & ſuffer on *the* croſſe. The firſt, when he was crucified he was ſpoyled and made naked of al his clothes. *And ſo violently throwne downe vppon the hard tymber, and his handes & féete cruelly digged in with nailes, as he ſayeth in the 21 Pſalme. Foderunt manus meas et pedes meos, they haue digged my handes and my féete, this he ſuffered for thy ſinne O ſinfull creature, and if thou wilt not amend thy life be times, thou ſhalt be ſpoyled of all thy clothes, and ſo caſt downe into hell, vpon a more painefull couch, then was the Croſſe. The Prophet Eſay ſaith vnto ſuch a ſinner. Subtus te ſeruatur timea et opera mentum tuum verinis.[1] The mothes that ſhall teare and gnaw thy body, ſhall lie vnder thée and[2] the burninge wormes and ſerpents ſhal ſprale aboue thée & dig away part of thy body. O think what an horrible paine it were for to lye in a bed full of ſnakes, adders, and todes, créepinge and ſprawling, and byting, and pinching thée on euery parte.

Pains suffered by Christ on the cross.
1 He was stript,

[* H viij]

His hands and feet digged with nails.

If thou wilt not amend thy life, thou shalt be cast into hell, a more painful couch than the cross.

Eſay. 14.

Moths shall gnaw thee,

worms and serpents shall 'sprale' above thee.
What horrible pain to lie in a bed full of adders and toads!

The ſeconde, when our ſauiour was reared vp aloft on the Croſſe, that ſame hanging there was very paynefull vnto him, O what payne was it vnto that moſt

2 Hanging on the cross was painful to that tender

[1] Isai. xiv. 11, subter te sternetur tinea et operimentum tuum crunt vermes.

[2] acd.

body in that tormentrye.

delicate[1] and tender bodye of hys to hange ſo longe in that tormentrye.

[* H viij, back] If thou amend not, thou ſhalt hang in the gibbet of hell for ever; thou ſhalt ſuffer a more grieuous tormentry than Christ did.

But where he did hange here but for a *time, if *thou* amende not thy life, thou ſhalt hang in the gibbet of hell for euermore. For be thou well aſſured that if thou ſhalt ſuffer for thine owne ſinne in hell, thou ſhalte ſuffer a more gréeuous tormentry then he dyd, & that without feaſing. For as it is ſaid in the Apocalipſes,

Apoca. 14.

fumus tormentorum aſcendet in ſecula ſeculorum, the ſmoke of the tormentries of that place ſhall aſcende by innumerable worlds, that is to ſay without ende. The tormentes which he ſuffered on the Croſſe, was the nayles, the thornes, the rops, the ſchourges, the ſpeare. But *the* torments that thou ſhalt ſuffer, ſhal a thouſande folde paſſe them. Looke howe far the mallice and wit of the diuils paſſeth the mallice and witte of the Iewes, ſo farre excéede the engynes which the diuilles haue co*n*ceiued and forged for the dampned foules to be tormented. Aboue them that *the* Iewes maliciouſly deuyſed agaynſt our ſauiour Chriſt. The thyrd, our ſauiour endured an extreme heate, & feruour, when he for the great affliction & [2] agony whiche he did ſuffer, was co*n*ſtrained for *the* gréeuous anguiſh to ſweat water & blud. But this heat is nothing to *the* heat of the burnyng fyre of hell which *neuer ſhall be quenched. Ignis ille non extinguetur, As the goſpell ſayth, that fyre ſhall neuer be quenched. The Prophet Eſay ſayeth, Quis ex vobis poterit habitare cum ardoribus ſempiternis, which of you may continually inhabite with the heates that neuer ſhal ceaſe.

The torments of the cross were nails, thorns, ropes, scourges, spear.

As far as the malice and wit of devils passes the malice and wit of the Jews, so far exceed the engines forged by the devils.

3 Our Saviour endured extreme heat;

He sweat water and blood. But this heat is nothing to hell fire,

[* I jj] which shall never be quenched.

O ſinful creature, think with thy ſelf the largeneſs of the words *ever, never*; ever in pain, never releaſed.

O ſinfull creature thinke with thy ſelf *the* largenes of theſe two wordes. Euer and neuer, thinke with thy ſelf howe paynefull it ſhall be euer to be in that brenning fyre, and neuer to be releaſed of thy payne.

[1] delicace. [2] afflicti [at end of line] & no.

If thou ſhouldeſt be compelled to lye but one ſennight vpon a ſofte featherbed, I ſuppoſe thou wouldeſt be weary thereof. But how weary ſhalt thou be euer to lye ſtewing and brenning without ceaſing.

Thou wouldst be weary of lying but one sennight on a featherbed: how weary then to lie ever stewing and brenning.

The fourth, our ſauiour Chriſt endured alſo colde not onely for his nakedneſſe, but alſo when his naturall heate by death, lefte his bodye. But the dampned ſinner ſhal endure in hell a more exceſſyue colde. Iob ſayth of ſuch, tranſibunt ab aquis niuis ad calorem nimium[1], they ſhall be ſhyfted[2] *out of *the* colde ſnow brought into the outragious heates. O Ieſus, a tender hand wherin *the* froſte and ſnowe it hath bene made extreme colde and ſodenly is brought into the heate of the fier, it féeleth a greater payne, but nothynge comparable vnto that ſhyfting from that colde into that heate whych is in hell.

4 Our Saviour endured cold from nakedness and in the death chill.

Excessive cold of hell.

[*I j, back]

O Jesus, a hand brought suddenly from frost to the fire feels pain,

but nothing to the pain of shifting from cold to heat in hell.

The fift, our ſauior in his croſſe hard blaſphemous & opprobrious words, and much inſultinge of his enimies againſt him, which doubtles was very paynefull vnto him. But the damned ſinners ſhall in hel heare nothi*n*g els but continual outcryes, opprobrious inſulting, blaſphemes of the diuells and other that be dampned. Blaſphemabunt deum cæli doloribus, they ſhall blaſpheme the god of heauen for continuall paine and ſorrowes. And they ſhall ſée before their faces continually the moſt horrible and ireful countenau*n*ce of their immortal enimies the diuells.

5 Our Saviour heard opprobrious words:

in hell the damned shall hear nothing but outcries of the devils and the other damned,

and shall see the ireful countenance of their immortal enemies.

The vi. our ſauiour wept on *the* croſſe for *the* ſinnes of other, as ſ. Paul ſaith, cu*m* clamore et lachrimis[3], with crying & teres, *but the damned ſinners that would not here wepe w*ith* Chriſt, ſuch teares as might waſhe theyr ſinnes, ſhall wepe in hell for theyr owne ſinnes, ſuch teares as ſhall ſkalde theyr bodies, and yet they ſhalbe neuer the better. Ibi erit fletus[4] et ſtridor dentium, Ther ſhal be wéeping & gnaſhing

6 Our Saviour wept for others' sins; Heb. 5.

[*I ii]

the damned, who would not here weep cleansing tears, shall in hell for their own sins weep scalding tears. Math. 22.

[1] nimirem. [2] shyfred. [3] lachimis. [4] flectus.

The smoke of the fire shall make them weep, the snow shall make their teeth gnash and chytter. The cold shall not attemper the heat, nor the heat the cold, but each increase the other,

of teeth, the ſmoke of *the* Fyer ſhal make them for to wéepe, & the coldeneſſe of the ſnow ſhal make their téeth for to gnaſhe, & chytter in theyr heades.

Yea and that is more merueilous, neither the colde ſhall attemper the heate, nor contrarywyſe, the heate ſhall attemper the colde, but eyther of them ſhall encreaſe the violence of the other.

as water in a forge makes the fire fiercer.

Euen as in the forge of a Smith, the colde water when it is caſt into the Fyer, cauſeth the Fyer to be much more fearſe and violent.

7 Our Saviour had extreme 'drighnes,' for He cried, *Sitio*.

The ſeuen*th*, our ſauiour on the croſſe had extrem drighnes, for *the* which he co*m*plained & ſaid, Sitio[1], I am dry, And no maruell though he wer dry, after ſo much payne and trauayle, after ſo much bléeding & ſweting, wherby no moiſture almoſt was left in his bodi.

[* I ii, back] How unmeasurable drighnesse shall damned souls endure in hell! The rich glutton would have given all this world for one drop of water.

*But howe vnmeaſurable drighneſſe ſhall *the* dampned ſoules endure in the fyre of hell? The rich glutton *that* was buried in hel teacheth vs what drighneſſe is there, for he would haue gyuen all this worlde to haue had one drop of water or lycour to haue refreſhed his tongue, that was made ſo drye with the flame of that fyre.

8 Our Saviour on the cross was in great heaviness;

in His agony He sweat water and blood.

The eight, our ſauiour on *the* croſſe had much ſorrow and heauineſſe. If he for the onely remembrance of the paine for to come was in ſo great an agony that he ſweat water & bloud, who can expreſſe or think what ſorrow and heauineſſe he ſuffred when all the paynes were preſent, & preſently did oppreſſe hym.

Every damned person shall have much more heaviness,

Neuertheleſſe euery dampned perſon, by the reaſon of their continuall and euerlaſting paynes ſhall haue muche more ſorrow and heauineſſe, for the which it is writte*n* in the booke of Sapience, penitentiam Agentes et pretriſtitia ſpiritus gementes, they verely lamentably repent them ſelues, and for extreame heauineſſe of

[1] Scitio.

ſpirite mourne and ſorrowe, thinking, for howe briefe and *tranſitory pleaſures. they loſte the ioyes euerlaſting, and gate *the* paynes that euer ſhall endure.

thinking for how brief pleasure he [* I iij] lost the joys everlasting and gate pains that ever shall endure.

The ninth, our ſauiour on *the* croſſe did ſuffer muche infamy and ſhame. And ſpecially to deliuer (as I ſaid all ſinners that would amend them ſelues, and forſake their ſinne,) from euerlaſting ſhame. But ſuch as will not, ſhall ſuffer theyr owne ſhame, as they haue deſerued. The true penytent ſoule ſhall bée ſacyate with perpetuall glory, But he that will not repent him ſelfe ſhall haue perpetuall ſhame and infamy.

9 Our Saviour suffered much infamy to deliver sinners from shame. The damned shall suffer their own shame for ever.

Almightie God ſayeth, to ſuche by his Prophet Naum, Reuelabo pudenda tua in facie tua, I wil make open all thy ſhamefulneſſe and euill dealyng in thine owne face. And the Prophet Hieremy ſayeth, ſaturabitur opprobriis, he ſhall bée ſacyate with opprobryous ſhame.

To such God says: I will make open all thy shamefulness.

The tenth, aboue all other paynes that our ſauyour dyd ſuffer on the Croſſe, was to be deſolate of all comforte, yea of his father, and to bée as a perſon forſaken of almightie God, *and deſtitute of all help and ſuccour, for the which hée ſore complayneth on his Croſſe, crying vnto his father Deus meus Deus meus, vt quid dereliquiſti me, O my God, O my God, why haſt thou forſake*n* me. But this forſaking was but for a ſeaſon, for within a ſhort time after, he was raiſed again to immortall glory. But the dampned ſinners which ſhall be puniſhed for their owne ſinnes in hell, ſhall euer be forſaken, and fully be depryued, not onely from all ioye & comforte, but from that moſte glorious ſighte of the face of almighty God, wherein ſtandeth all bleſſedneſſe and conſummation of all comforte. And this ſhall more pinche the dampned ſoules, then all the other tormentes of hell beſides. For the which Chriſoſtome ſayth. Ego autem multo grauiores cru-

10 The greatest pain of the cross was desolation.

[* I iij, back]

My God, My God, why hast Thou forsaken me?

This forsaking was but for a season.

The damned shall be forsaken for ever, deprived of the sight of God's face;

this shall pinch them more than all other torments. Chrysostom: to be cast out

from everlasting glory is the most grievous pain of hell.

ciatus duco, quam gehennam[1], remoueri et abduci ab illa gloria. I think (faith he) that to be remoued and caſt out from that euerlaſtyng glory, is more gréeuous torments then all the other paynes of hell.

[* I iiij] Lastly Christ suffered death to deliver us from the death of sin; but soon rose again.

*Fynally, our ſauiour on the croſſe, ſuffered the paynes of death for our ſinnes, whereby wée had deſerued death. And therfore he ſuffered death to deliuer vs from the death of ſinne. Neuertheleſſe he remayned no long tyme in the bondes of death. But

The damned shall suffer the extreme pains of death for ever, and yet never die.

the dampned ſinner that muſt paye his owne debtes in hell, ſhal ſuffer euerlaſting death, not ſo that the ſinners ſhal haue no lyfe nor féeling in them, but bycauſe that they ſhall be euer as though they were in the extreme paynes of death, and yet they ſhall haue no perfecte ſenſe of the paynes, and neuer dye. The paynes ſhall be to them ſo vyolent, that they ſhall periſh a thouſand tymes, and deſire continually for to dye, but death ſhall flie away from them

They shall desire death, and death shall fly from them.

deſiderabunt mori et mors fugie[t] ab eis, they ſhal deſire death, and death ſhall fly from them. O Ieſu in what myſerie ſhall they be in, that euer ſhall couet death, and neuer may fully dye.

David says:

The Prophet Dauid ſpeaking of their payne ſayeth.

[* I iiij, back] *Mors depascet eos*, i. e. either 1 Death shall be their heardman, shall lead them to their pastures, one full of snow, one of fire; or

Mors depaſcet eos, *which words may haue thrée ſenſes, one is that death ſhall bée their paſtour and heardman, hée ſhall order them, and leade them to theyr paſtures. In hell is two paſtures, the one is all full of ſnow, the other full of fyre, for the whiche Iobe ſayeth, Ad calorem nimium tranſient ab aquis niuium, they ſhal walke from the ſnow vnto the fyre. And agayne from the fyre vnto the ſnow, this may be one ſenſe, an other may be this, they ſhal be the continuall meate of death, as ye ſée in the paſtures, where

2 they shall be the continual meat of death;

[1] gehenuam.

the ſhéepe féede. They croppe the graſſe euer as it ryſeth and kéepeth it lowe, and ſo the graſſe is euer in eatyng, and neuer full eaten.

as sheep crop the grass and keep it low, ever in eating, never full eaten.

In lyke maner death ſhall continually croppe the dampned perſons in hell. And he ſhall euer be gnawyng and eating vpon them, and yet they ſhall neuer be fully conſumed. The third ſenſe may be this, death ſhall be theyr continuall meate, for they ſhall euer long and deſire for to dye, they ſhal euer aboue all other things couet to haue death, and their deſire *ſhall alway be a lyke freſhe and feruent. An other comforte and refreſſhing beſides this, they ſhall haue none, but whatſoeuer the ſenſe of theſe wordes be, thou mayeſt well perceyue by them. O thou chriſtian ſoule) that if thou ſhalt come to that place to pay thy debtes of thine own ſinnes, it ſhall bée to gréeuous and to importable for thée to ſuſtayne, for as I ſayde, looke any maner of paine that our ſauiour Chriſt ſuffered on the croſſe for all our ſinnes. If wée be not before our death by ſuch affections (as I before did rehearſe) made parteyners of his ſufferyng, we ſhall ſuffer all the ſame paynes in hel perpetually.

Death shall ever crop and gnaw the damned, they shall never be consumed.

3 Death shall be their continual meat; they shall long to die, their desire shall alway be alike fresh.

[* I v]

O Christian soul, if thou shalt come to that place to pay thine own debts, it shall be importable for thee.

What our Saviour suffered for us, we, if we are not now partners of His suffering, shall suffer in hell perpetually.

And therefore it is a troth, we may read in the booke of the Crucifix great matter of woe, whiche is the thyrde wryting that we had to ſpeake off.

Thus we may read in the cross great matter of woe.

Now thou ſinful creature, haue *often* before thyne eyes thys wonderfull booke which as I ſayde is wrytten within and with out. In the which alſo thou mayeſt reade thrée maner of wrytings, that is to ſay, lamenta*tion, ſong, and wo. If thou wilt begin to lament with Ieſu, thou ſhalt therby come to ſing with him. And therby thou ſhalt be made ſo fully parteiner of his paſſion, that the debtes of thy ſinnes ſhall be throughly payde, and that thou ſhalt eſcape euerlaſting woe. But if thou doe refuſe this remedy, and follow the deſires of

Sinful creature, have this wonderful book often before thine eyes.

[* I v, back]

If thou lament with Jesu, thou shalt sing with Him;

the debts of thy sins shall be throughly paid. If thou refuse this remedy,

thou shalt pay thine own debts in hell. From which He defend us, who as on this day suffered for us on the cross.

thys world, and of the flefhe, be thou well aſſured that then thou ſhalt pay thine owne debtes amongeſt the diuils in hell, with euerlaſting woe. From the which he defend vs, that for our loue as this day ſuffered on the Croſſe, his moſt paynfull and ſorrowfull death, our ſauiour Chriſt Ieſus. Amen.

Per Johannem Fyſſher Epiſcopum Roſenſem.

The memory of the crucified crucifies vices. Let him who is bitten by Satan behold Christ hanging on the cross.

Memoria crucifixi: vitia crucifigit. Grego.
Que[m]cumque momorderit aſtucia fathanæ
aſpiciat Chriſtum inligno pendentem Auguſt.

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Extra series, No. XXVII

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